00066838

NOT TO BE ISSUED
OUT OF THE LIBRARY.

Digitized with financial assistance from the
Government of Maharashtra
on 10 February, 2016

Processed at
The Preservation & Conservation
Laboratory of
The Asiatic Society of Mumbai
Dec 93

THE

FAMILY EXPOSITOR.

FAMILY EXPOSITOR:

OR, A

PARAPHRASE AND VERSION

OF

THE NEW TESTAMENT;

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

BY

PHILIP DODDRIDGE, D.D.

IN SIX VOLUMES.

66838

VOL. VI.

CONTAINING THE EPISTLES OF

PAUL THE APOSTLE TO THE HEBREWS,

JAMES,	II. JOHN,
I. PETER,	III. JOHN,
II. PETER,	JUDE,
I. JOHN,	REVELATIONS.

WITH PROPER INDEXES TO THE WHOLE.

TENTH EDITION—CAREFULLY CORRECTED.

TO WHICH IS PREFIXED,

A LIFE OF THE AUTHOR,

BY ANDREW KIPPIS, D.D. F.R.S. AND S.A.

——Παντα τα αποστολικα πινοντες, το οσον εφ' ημιν καθεστηκ-
οδως, αυτα τηρησωμεν, και μηδεν των εν αυτοις απιστια ταρασσουση
της ουκ ειδοτας συνιεναι των λεγομενων ταραξωμεν.

ORIGEN.

LONDON:

PRINTED FOR F. C. AND J. RIVINGTON; W. OTRIDGE AND SON; J. WALKER; DARTON AND HARVEY; J. BUNN; C. LAW; LONGMAN, HURST, REES, ORME, AND CO.; VERNOR, HOOD, AND CO.; J. CUTHELL; LACKINGTON AND CO.; J. MAWMAN; MATHEWS AND LEIGH; F. HATCHARD; E. SCHOLEY; J. RICHARDSON; J. FAULDER; W. POPLE; CROSBY AND CO.; CADELL AND DAVIES; AND JOHNSON AND CO.

1811.

00066838

T. G. Hansard, Printer, Shakespeare Street, London

ADVERTISEMENT

TO THE READER, BY THE EDITOR

THE author of this work had written upon the title of that manuscript-volume, which contained the Epistle to the Romans, the following direction:—— "N. B. If I die before this work is finished, as it is "most probable I shall, I desire that it may be tran- "scribed, as far as it goes, by Mr. Orton; and that he "would add such notes as he shall judge most proper, "from my written critical notes on the Epistles; and "that it may be printed, by subscription, in one, two, "or three volumes, as shall be judged most conve- "nient, and according to the progress which Provi- "dence may permit me to make in it. Jan. 1st, "1746-7."—I think it therefore incumbent upon me to inform the subscribers what progress the author had made in this work, and what has been done to it since his death, in order to remove those suspicions which often arise concerning the authenticity of posthumous works.

When it pleased God to put a period to the author's life and labours, he had finished his Paraphrase and Improvement of the epistolary part of the New Testament, and of the book of the Revelation, and fairly wrote it out in short-hand; and had added the principal notes which he intended to publish. At the end of the manuscript-volume containing the Revelation, he had wrote, "Through the good hand of God upon "me, which I desire most thankfully to acknowledge, "I ended the first copy of the Family Expositor, Dec. "31st, 1748, exactly two years after I began to write "upon the Romans: having pursued it, during that time,

"without the interruption of one single day; such "health and such resolution did it please God to give "me, amidst the various scenes of business, danger, "and amusement, through which I passed! May his "grace raise to himself a monument of praise from "this feeble effort to explain, illustrate, and enforce "his word!"—And under,—"I ended my Notes on "the books I had thus paraphrased and improved, "Aug. 21st, 1749, having daily pursued the work in "like manner, whether at home or abroad."—He had transcribed for the Press, the Paraphrase, Improvements, and Notes, of the two first volumes, as now published; the Paraphrase and Improvements of the epistle to the Hebrews, and the two first epistles of John. —The Notes on these three epistles together with the Paraphrase, Improvements, and Notes, on the remaining epistles, and the Revelation, were transcribed from his short-hand copy, by my own hand, or under my inspection, by some of his pupils; and I carefully revised the transcript several times, and compared it with his short-hand copy.—I can assure the subscribers, that the utmost caution has been used, that no one sentiment of the author should be suppressed or changed, and only such expressions varied, as to avoid tautology, and for the sake of perspicuity and accuracy, it might be presumed the author would have varied, had he transcribed this part of the work, and given it his finishing hand. In the margin of the short-hand copy, he had wrote hints of some alterations to be made in the phraseology and length of some sentences, as well as of notes he intended to add when he transcribed it for the press. I have endeavoured to follow these hints in the best manner I could; and accordingly a few notes have been added to vindicate or illustrate his Version or Paraphrase, and references inserted to other critics; most of which were taken from his notes, according to the direction mentioned above. On the whole, I hope the attentive reader, who is acquainted with his style and spirit, will discover nothing in the latter part of the Work unsuitable to either; and will join with me in thankfulness to God, who spared his

life till he had completed this important and useful undertaking.

There is one occurrence relating to it, which my own judgment, and that of many of the author's friends, forbid me to conceal, and the rather, because it has been greatly misrepresented. During the author's life (in June 1750,) a fire, occasioned by a wax-candle being left on his writing-desk, broke out in his study, and consumed many of his papers, and part of one volume of the short-hand copy of this Work; but the light of the fire being providentially discovered by an opposite neighbour, who gave an immediate alarm, it was speedily extinguished. When the author was informed of the accident, he seemed most anxious about the preservation of this manuscript; and when the flames were extinguished, to his great joy and surprise, it appeared that the part of this volume, and that only which was destroyed, had been transcribed, and the transcript lay in another place out of danger, and all the untranscribed pages were perfectly legible, and only the edges of them singed. Being an eye-witness of the danger and deliverance, I record this account of it, partly for the satisfaction of the subscribers with regard to the exaggerated report, but chiefly as it seems to denote a particular care of Providence in preserving this work, and a favourable omen, that God intends it for extensive and lasting usefulness. *Whoso is wise, and will observe* such *things, even they shall understand the loving-kindness of the Lord.* Psal. cvii. 43.

In the name of the author's family, I heartily thank the subscribers for their encouragement of this Work, and the gentlemen who have kindly superintended the Press; and I pray that it may answer those pious and benevolent ends for which it was composed and is now published.

J. ORTON.

SALOP, *Nov.* 21, 1755.

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE

EPISTLE TO THE HEBREWS.

LEARNED men have been divided in their opinions concerning the author of this celebrated epistle. It hath been ascribed to St. Luke, to Barnabas, and to *Clement of Rome*. But though some considerable persons have given the sanction of their authority to the several opinions I have mentioned, yet the most prevailing one among the ancients was, and among the moderns still is, that this epistle is a genuine work of St. Paul. Among those who believe that St. Paul was its author, there are some indeed who imagine it was written by him in the Hebrew or Syriac language, and translated into Greek either by St. Luke or Clement. And it is certain there was such an ancient tradition, mentioned by Clemens Alexandrinus, Eusebius, and Jerom. And there are arguments in support of all the particular hypotheses concerning the author of the epistle, the language in which it was originally written, and the person who translated it into Greek; I say, there are various arguments in favour of all these different opinions, taken from similarity of style, the use of particular words, and the manner of composition. But I apprehend, whoever carefully considers the observations that have been made by very learned men, upon the lan-

guage of St. Paul, of Luke, or Clement, in defence of their respective hypotheses, will conclude, that such arguments are very little to be depended upon, as they frequently are much indebted to a strong imagination, and, in the present case, appear to be urged with equal plausibility on all sides.

I have already given my opinion, that St. Paul was the author of this epistle, (Vol. III. sect 60, note[s];) and that because the current of antiquity, though not the authority of every individual father, runs strongly this way; Jerom expressly asserts, that the epistle to the Hebrews had been received as St. Paul's by all the Greek writers. And though this epistle wants one characteristic of St. Paul's other epistles, the prefixing his name, and his usual form of inscription; for a very obvious reason, that he might not too early awaken the prejudices the Jewish converts had conceived against him, yet it might be easy to collect from the epistle itself some strong intimations that St. Paul was its author.

It is of less importance in what language it was originally written, if the translation were made, (as the tradition says,) by some companion or fellow-labourer of St. Paul. Though it should be considered, that the presumption lies on the side of our present Greek copy, that it is an original, and not a translation; and therefore the arguments which induce any to be of a contrary opinion, should be very strong and convincing. If the reader should be inclined to examine this matter more accurately, he may consult Spanheim's Dissertation concerning the author of the epistle to the Hebrews, particularly part iii. chap. 2, concerning the language,* and the learned Mr. Hallet's Introduction to his Supplement to Mr. Pierce's Paraphrase; which Mr. Wolfius hath translated into Latin, and published at the close of the 4th volume of his Curæ Philologicæ, with some of his own remarks and strictures in the margin. As for the date of this epistle, I am of opinion it was about the year 63, while St. Paul was imprisoned at Rome, or quickly after it. See Vol. III. sect. ix. note[z], and compare Heb. xiii. 23.

* Fred. Spanheim. Op. Tom. ii. p. 245, &c.

This epistle was written to the Hebrews, or converts from Judaism to Christianity, who inhabited at least some one particular country, (as may be inferred from the apostle's saying, chap. xiii. 19, *I beseech you the rather to do this, that I may be restored to you the sooner*; and verse 23. *Know ye that our brother Timothy is set at liberty, with whom if he come shortly, I will see you.*) And this country most probably was Judea, where the converts to Christianity from Judaism were almost incessantly persecuted by their unbelieving brethren, who tenaciously adhered to the constitution and ceremonies of the Mosaic law, which Christianity superseded. Now the manifest design of St. Paul in this epistle, is, "to confirm the Jewish Christians in the faith and "practice of the gospel of Christ, which they might "be in danger of deserting, either through the insinu-"ations or ill-treatment of their persecutors."

It was natural for the zealous defenders of the Mosaic law to insist upon the divine authority of Moses, the distinguishing glory and majesty which attended its first promulgation by the ministry of angels, and the special privileges with which it invested those who adhered to it. In answer to all arguments and insinuations of this kind, the apostle shews,

I. That in all these several articles, Christianity had an infinite superiority to the law. Which topic he pursues from chap. i. to xi. Reminding the believing Hebrews, That it was a most extraordinary favour, that God had sent them a revelation by his own Son, whose glory was far superior to that of angels, (chap. i. throughout;) very naturally inferring from hence the danger of despising Christ on account of his humiliation, which in perfect consistence with his dominion over the world to come, was voluntarily submitted to by him for wise and important reasons: particularly to deliver us from the fear of death, and encourage the freedom of our access to God; (chap. ii. throughout.) With the same view he further magnifies Christ as superior to Moses their great legislator; and from the sentence passed on those who rebelled against the authority of Moses, infers the danger of despising the

promises of the gospel; (chap. iii. 1—13.) And as it was natural from hence, to call to mind that rest in Canaan to which the authority wherewith Moses was invested was intended to lead them, the apostle cautions them against the sin of unbelief, as what would prevent their entering into rest: an expression, which he shews to refer to a nobler state of rest than what the Jews enjoyed in Canaan, even on their most sacred days, and in their most prosperous ages: (chap. iii. 14. —iv. 21.) Further enforcing this caution by awful views of the omniscience of God, and animating representations of the character of Christ as our High Priest, of whose Divine appointment, gracious administration, and previous suffering, he goes on to discourse, and promises further illustrations of so important a topic; (chap. iv. 12, to the end; chap. v. throughout.) Declaring that he would advance to sublimer truths without dwelling upon the first principles, for the sake of those who might have apostatized from Christianity; and whose case he represents as very hopeless; (chap. vi. 1—9.) and then for the establishment and comfort of sincere believers, he sets before them the consideration of the goodness of God, and his fidelity to his sacred engagements, the performance of which is sealed by the entrance of Christ into heaven as our Forerunner; (chap. vi. 9, to the end.) Further to illustrate the character of our blessed Lord, the Author and Finisher of our faith, he enters into a parallel between Melchisedec and Christ, as agreeing in title and descent; and from instances in which the priesthood of Melchisedec excelled the Levitical priesthood, he infers the surpassing glory of the priesthood of Christ to the priesthood under the law; (chap. vii. 1—17.) From these premises, which plainly manifested the defects of the Aaronical priesthood, he argues, that it was not only excelled, but vindicated and consummated by that of Christ, to which it was introductory and subservient; and by consequence, that the obligation of the law was henceforth dissolved; (chap. vii. 18, to the end.) He then recapitulates, what he had before demonstrated of the superior dignity of

Christ as the High Priest of Christians, and further illustrates the distinguished excellence of that new covenant which was foretold by Jeremiah as established in him, and plainly enriched with much better promises than the old: (chap. viii. throughout.) Illustrating further the doctrine of the priesthood and intercession of Christ, by comparing it to what the Jewish high priest did on the great day of atonement; (chap. ix. 1—14.) And having enlarged on the necessity of shedding Christ's blood, and the sufficiency of the atonement made by it, (chap. ix. 15, to the end,) and proved that legal ceremonies could not by any means purify the conscience, and from thence argued the insufficiency of the Mosaic law, and the necessity of looking beyond it, (chap. x. 1—15.) the apostle urges the Hebrews to improve the privileges which such an High Priest and covenant conferred on them, to the purpose of a fiducial approach to God, a constant attendance on his worship, and most benevolent regards to each other. (chap. x. 15—25.)

The apostle having thus at large vindicated the insinuations and objections of the Jews to the gospel of Christ, as inferior to the Mosaic dispensation, by shewing its transcendant excellence in a clear and convincing light, for the satisfaction and establishment of the believing Hebrews, proceeds,

II. To awaken their attention, and fortify their minds against the storm of persecution, which had come, and was further likely to come upon them, for the sake of the Christian faith. To this end, he reminds them of the extremities they had already endured in defence of the gospel, and of the fatal consequences which would attend their apostasy; (chap. x. 26, to the end.) Calling to their remembrance the renowned examples of faith and fortitude which had been exhibited by holy men mentioned in the scriptures of the Old Testament, and particularly by Abel, Enoch, Noah, Abraham and Sarah, (chap. xi. 1—16.) by Abraham, Isaac, Jacob, Joseph and Moses. (chap. xi. 17—29.) Concluding his discourse with glancing on many other illustrious worthies; and besides those recorded in scripture, referring

also to the case of several who suffered under the persecution of Antiochus Epiphanes. (chap. xi. 30.—xii. 2.)

And having thus executed his design in the argumentative part of the epistle, he applies the whole by exhorting the Hebrew Christians to sustain and improve the afflictions to which they were exposed, and to exert themselves vigorously to promote the united interests of peace and holiness. (chap. xii. 3—14.) Cautioning them against disparaging the blessings of the gospel, and making them a sacrifice either to any secular views or sensual gratifications; representing the incomparable excellence of these blessings, and the wonderful manner in which they were introduced, which even the introduction of the Jewish economy, glorious and magnificent as it was, did by no means equal; (chap. xii. 15—29.) Exhorting them to brotherly affection, purity, compassion, dependence on the Divine care, stedfastness in the profession of the truth, and to a life of thankfulness to God, and benevolence to man, from the consideration of the inestimable privileges derived to us from Christ which ought always to encourage us resolutely to endure any infamy and suffering which we may meet with in his cause; (chap. xiii. 1—16.) Concluding the whole, with recommending to them some particular regards to their pious ministers; and entreating their prayers; adding some salutations, and a solemn benediction: (chap. xiii. 17, to the end.)

A

PARAPHRASE AND NOTES

ON THE

EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

SECT. I.

The Apostle reminds the Hebrews to whom he writes, of the great favour God had done them in sending them a revelation by his own Son; on whose glory he expatiates as far superior to that of angels, intending by this representation to engage them to embrace and retain the gospel. Heb. I. 1, *to the end.*

HEBREWS I. 1.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

HEBREWS. I. 1.

THE great and wise *God*,[a] *who* in his wonderful condescension *hath at many times, and in various manners*,[b] *of old, spoken to the fathers* of the Jewish nation, *by the prophets*, whom he hath in successive ages raised up and employed as the messengers of his will to them,

SECT. I. Heb. I. 1.

[a] *God who, &c.*] Though St. Paul was the author of this epistle, as we have already observed, yet he does not begin it, as he does most of his other epistles, by prefixing his name to it; the reason of which probably was, that those to whom he was now writing were under strong prejudices against his name; and he was not willing to alarm those prejudices at the beginning of his letter.

[b] *Many times, and various manners.*] The first word, as some apprehend, refers to the *parcels* by which God's will was delivered, in opposition to a *complete* revelation; and the last, to the *manner* in which it was made known, namely, by dreams, visions, urim, prophets, voices, signs.

SECT. I. Heb. i. 2.

In these last days hath magnified his mercy in a yet more amazing manner: for he *hath spoken unto us by the Son*,[c] his only-begotten and best beloved Son, whom he hath sent into our world as the Ambassador of his mercy to us, even that illustrious person, *whom he hath appointed the heir* and possessor *of all things*.[d] He hath adjusted all things in such a manner as to advance the purposes of his glory, and committed the administration of his providential kingdom into his hands, *by whom*, and in reference to whose honour, *he also* created all things, and *constituted the ages*,[e] and dispensations of the church and world. I speak of that great Emanuel, whom we have so long been taught to know and adore; *who being the effulgent ray of [his] glory, and the express delineation of his person*,[f] on whom his likeness is enstamped in living characters in a manner which no created nature can admit, *and upholding the universe* which he hath made *by the* efficacious *word of his* Father's *power*,[g] which is ever resident in him, as his own, by virtue of that intimate though incomprehensible union which renders them one, (John x. 30.) was nevertheless set forth in the feeble dress and humble form of human flesh, that he might be our atoning sacrifice. And accordingly, *having by himself performed* that great transaction, which is *the cleansing away of our sins*, he is now returned to the celestial world from which he descended for this gracious purpose, and is *sat down on the right-hand of the Majesty on high*,[h] of that glorious

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right-hand of the Majesty on high;

[c] *By the Son.*] This is no argument that God did not speak by Christ before; but only that it was not in so clear and express a manner.

[d] *Heir* and possessor.] Mr. Pierce learnedly vindicates the latter of these interpretations.

[e] *Constituted the ages.*] The sentiment, as thus expressed, is a very important one; but if any insist upon rendering αιωνας, *the world itself*, I shall not oppose it; for it is certain that St. Paul asserts this doctrine, Col. i. 15—17 if not here.

[f] *Delineation of his person.*] That is, saith Leigh, answering to the Divine perfections, as the impression of the wax does to the engraving of the seal.—It is observable, that Philo calls the *Logos* χαρακτηρα και εικονα Θεου. See Scott's Christian Life, Vol. III. p. 559.

[g] *Word of his power.*] Many explain this of the *Father's* power, which is the sense I have given in the paraphrase. Some copies read αυτου, which would fully justify our version. But if the power of the Father be the power of Christ, to be used by him at pleasure for the security of his people, it seems to be all that the establishment of our faith in him requires.

[h] *Sat down on the right-hand.*] Some understand this of the *right-hand* of the *Shechinah*, in the most honourable place

and excellent Being, who reigns supreme in the heaven of heavens. SECT. I.

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

To this exalted Redeemer would I now call your thoughts, of whom I have some very important and sublime truths to deliver. Consider, therefore, my brethren, what reverence, what fidelity, what zeal you owe to him *who was made* in exaltation and celestial glory *as much superior to angels*[i] *as the name he has inherited*, and by which through many succeeding ages he hath been spoken of in the sacred oracles, [is] *more excellent than theirs. For to* 5 *which of the angels hath he ever said*, as we know he hath said to the Messiah in that celebrated prophecy, (Psal. ii. 7.) *Thou art my son, this day have I begotten thee*[k]? *And again*, (2 Sam. vii. 14.) *I will be a father to him, and he shall be my Son*[l]? For if these words were immediately spoken of Solomon, it was chiefly as a type of Christ, the great son of David, and Prince of peace. *But* so far is he from speak- 6 ing of the angels in terms expressing equal dignity, that *when he again introduces his first-begotten Son into the world*, and speaks of him as coming with royal pomp to take possession of his

Heb. I. 4.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into

among men or angels; and quote 1 Pet. iii. 22; Eph. i. 20, 21; supposing there may be some glorious appearance of the Father's presence in heaven, as there was upon earth, which hath, properly speaking, a *right* or a *left-hand*. But this I esteem no article of faith. Compare chap. viii. 1.

[i] *So superior to angels.*] Some have, I think, very precariously imagined, that the apostle, in this and the next chapter, insists so much on Christ's superiority to angels, in order to take off the Jews from that angel worship to which they were greatly inclined. But it is evident the apostle does not speak expressly on that subject. It is more certain, therefore, that his intention was to exalt their ideas of our blessed Redeemer; as indeed their entertaining high and honourable conceptions of him would be of great importance to their holding fast their Christian profession. It is plain, the Jews considered the angels as concerned in the promulgation of their law, on which account they might be the more zealously attached to it, and in this view there was a peculiar propriety in the apostle's labouring the argument he is here upon, namely, the superiority of our blessed Lord to all the angelic orders.

[k] *Thou art my son.*] These words are taken from Psalm ii. 7. And I think it is evident (as others have observed,) that this and the rest of the passages here quoted, must refer to Christ in their original sense, and in the strictest propriety of interpretation; otherwise the argument would be entirely inconclusive; for it might be replied, that supposing these passages to be applicable to Christ, they will not prove him to be superior to the angels, since they originally refer to David and others confessedly inferior to those celestial spirits. It might be easily proved that this second psalm does originally belong to the Messiah. Compare Acts iv. 25. xiii. 33.

[l] *He shall be my son.*] Mr. Pierce hath laboured largely to prove, that these words can in their original and primary sense refer only to Christ.

To him God saith, Thy throne is for ever and ever:

sect. kingdom, *he saith*, (Psal. xcvii. 7.) *And let all*
1. *the Angels of God worship him.* And accord-
ingly he did actually demand their homage to
Heb. him, as constituted their Lord and Sovereign,
i. 6. not only in regard to his originally superior glories, but in consideration of that fidelity and zeal with which he had discharged his important
7 errand to our world. *And concerning the angels he saith*, (Psal. civ. 4.) *he maketh his angels winds*[m], *and his ministers a flame of fire.* He, who rules the winds and the lightnings, has his angels under equal command, and employs them with the strength of winds, and the rapidity of lightnings in his service.

8 *But to the Son* [*he*] speaks in a very different manner, and [*saith*] in those memorable words, which have an ultimate reference to Christ, (Psal. xlv. 6, 7.) *Thy throne, O God*[n], [*is*] *for ever and ever; the sceptre of thy kingdom* [*is*] *a* 9 *sceptre of righteousness. Thou hast* in the most eminent degree, through the whole of thine administration, *loved righteousness and hated iniquity*[o], and hast taken the most effectual method to suppress it; *therefore God, thy God* and Father, *hath anointed thee* plentifully *with the oil of gladness above thy associates*[p]: thou art exalted to superior honours and happiness; so that none of thy brethren, none of the angels whom thou mayest in any instance or degree have condescended to join with thyself, and lead

the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom:

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

[m] *He maketh his angels winds.*] That is, saith Mr. Cradock, (Apost. Hist. p. 563) He, the Son, makes use of the angels as his Ministers, in producing storms and lightning according to his pleasure. But I would not change the signification of the pronoun, He, which returns here, without absolute necessity.—The rendering πνευματα, *winds*, is very agreeable to the original and the context.

[n] *Thy throne, O God*, &c.] To render this, as some would do, *God is thy throne, for ever and ever*, that is, God will establish thy throne, (according to 2 Sam. vii. 13, 16; Psalm lxxxix. 4.) appears to me very unnatural.

[o] *Loved righteousness, hated iniquity.*] It may be objected, that, as all the angels have maintained this character, consequently this can be no just reason for preferring Christ to them. But I think the true sense is, not so much that the angels are chargeable with mistakes, though not with moral evil, (Job iv. 18. xv. 15.) as Mr. Pierce suggests, but rather that it refers to that unparalleled instance of the love of moral rectitude which Christ hath given in becoming a sacrifice for sin by his atonement; doing more than hath been ever done by any rational agent, towards displaying his *love of righteousness*, and *hatred of iniquity*.

[p] *Above thy associates*; μετοχους.] It seems to be intimated here, that as Christ took the special charge of Judea, angels were charged with the government of other countries; in reference to which it is that they are called his *fellows* or *companions*; for (as others have observed,) if *fellows* do not signify *angels*, the quotation is nothing to the apostle's purpose.

in thy train, can pretend to compare with thee in glory or in joy. Yea, as Divine, thou art fixed in thine eternal throne, that the whole created world may unite its prostrate homage before thee. *And* it is to him who presided, as is well known, over the Jewish nation, and received the tribute of praise which they paid to Jehovah their God, that those words are addressed, (Psal. cii. 27,) *Thou, Lord, from the beginning hast founded the earth, and the heavens are the works of thy hands. They*, permanent as they seem, *shall* at length *perish* and wear out; *but thou endurest* in undecaying glory; *yea all of them shall grow old like a garment, and as a mantle thou shalt fold them up,*[q] *and they shall be changed;* thou shalt remove them out of their place, and introduce a new scene of things, with as much ease as a prince lays aside one robe and puts on another; *but thou art* ever *the same, and thy years shall not fail* through everlasting ages, nor can thy perfections admit any possible diminution.

SECT. 1. Heb. 1. 9

10 And, thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

10 11 12

But not to insist on the manner in which men have addressed their homage and their praises to him, even under the inspiration of an unerring spirit; let me refer you to another passage, in which the Father himself speaks to him under the character of his Son, exalted to his mediatorial kingdom; that you may take an idea of his grandeur from thence. For *to which of the angels hath he ever said, Sit thou* enthroned in glory *at my right-hand till I make thine enemies the footstool of thy feet*, and give thee to trample upon the last and the proudest of them all? The spirits of heaven expect no such honour as this; the noblest of them all esteems himself happy in an opportunity of worshipping this triumphant Lord, and ministring even to the least of his servants. Is it not a known and delightful truth? *are they not* indeed *all ministring spirits*, who officiate before the throne of God, and are *sent out to attend on those who shall in-*

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation?

13 14

[q] *Fold them up.*] For εἑλιξεις Mr. Pierce would read ἀλλαξεις, *change them*, agreeable to the Hebrews; and imagines that *heaven and earth* here signifies, *governments*, as indeed the phrase sometimes may; but I think not in this place.

SECT. 1. *herit salvation?* and always willing to undertake the offices he shall assign them, for the safety and good of his people? And therefore far from thinking of them in any view of comparison with him, let us humbly adore him, for the benefits which by his authority and favour we daily receive from these benevolent creatures.

Heb. I. 14

IMPROVEMENT.

LET us learn from this wonderful and delightful portion of scripture, how we are to conceive of our blessed Redeemer. Admirable contrast of characters! which might appear to our feeble
Ver. 3 reason, inconsistent, if faith did not teach us to reconcile them. Strange, that *the brightness of his Father's glory, and the express image of his person, by whom he made the worlds*, should con-
3 descend by himself to purge our sins! That he, to whom *God saith, Thou art my Son, this day have I begotten thee*; that he,
6 *whom the angels are commanded to worship*; that he, whose Di-
8 vine *throne is for ever and ever*; that he, whom the church hath
10 for successive ages adored as having *founded the earth and formed the heavens*, as in his original perfections and glories far
11 more immutable than they, *changing them as a vesture* at his sovereign pleasure; that this great, this illustrious, this Divine Person, should have laid aside these robes of celestial light to array himself in mortal flesh; not only that he might reveal his Father's will, and speak to us in his name, but that he might *redeem us to God by his blood?* What shall we say? We will receive the message he brings us with all humble thankfulness; we will seek his favour with most earnest solicitude; we will congratulate his exaltation with loyal joy. O triumphant, transporting thought, that Jesus is enthroned above all heavens, that
9 he is anointed with an unequalled effusion of *the oil of gladness*; with angels we will fall down and worship him as *our Lord and our God*. Our Hosannahs shall proclaim it, that he is set down at the right-hand of the *Majesty on high*, and that
13 God hath engaged to make *his enemies his footstool*. Angels minister before him with unwearied vigour, with inconceivable speed do they fly like flames of lightning from one end of the heaven to the other, from world to world, to execute his sacred commands. With delight do they *minister to those* whom he hath appointed *heirs of salvation*, nor do they neglect the youngest or meanest. Let us thankfully acknowledge the great Redeemer's goodness and care, in every kind office we receive from them. And as our obligations to him are infinitely superior to theirs, let us emulate their fidelity, vigour, and zeal, in the steadiness and cheerfulness of our obedience; till we join them in services like their own, in that world

where they dwell, and to which, if we approve ourselves his faithful servants, he will ere long give them a charge safely and joyfully to convey us.

SECT. II.

From what has been before said, the Apostle infers the danger of despising Christ on account of his humiliation; which in perfect consistence with his dominion over the world to come, was voluntarily submitted to by him, for wise and important reasons; particularly to deliver us from the fear of death, and encourage the freedom of our access to God. Heb. II. 1, *to the end.*

HEBREWS II. 1.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

HEBREWS II. 1.

SECT. II.

SOMETHING we have said in the former section concerning the supreme dignity of our blessed Redeemer. And now give me leave, before I proceed to other arguments which will naturally occur, to draw this obvious consequence from what I have already said: If he be so far superior to angels, *we ought therefore to yield extraordinary attention to the things which we have heard*[a] by his authority; *lest by any means we let* [*them*] *flow out* of our minds, and lose the impression they once made upon us. *For if the* Mosaic law, which was the *word spoken by angels*,[b] proclaiming it in the name and presence of Jehovah from mount Sinai, *was stedfast, and* confirmed by such awful sanctions, that *every* instance of wilful *transgression and disobedience received, as its reward, a correspondent* and severe *vengeance*; *How shall we* have any room to hope that we shall *escape, neglecting so great* and glorious *a salvation* as that which the gospel sets before us? A salvation, *which having at its beginning been spoken by the Lord* of angels himself, *was confirmed to us by* the certain report of *them that heard* [*him*]

Heb. II. 1.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

2

3

[a] *We have heard.*] Nothing can be more evidently weak than the argument drawn from hence, to prove that St. Paul was not the author of this *epistle*, because it was not by hearing only that *he* received the *gospel*. It is to be considered, that he speaks in the name of all to whom he was writing, as well as his own, to render the instruction the more unexceptionable and the more forcible. Besides, that to *hear any thing*, signifies in general to be *instructed in it*.

[b] *Angels.*] See Dr. Whitby's admirable note on this text.

SECT. II. preach it with his own lips; The blessed *God* himself *joining his* own Divine and sacred *testimony* with theirs, *both by* enabling them to perform the most amazing *signs and wonders*,[c] *and various* incontestible *miracles, and* endowing them in a rich abundance, with *distributions of the Holy Spirit* in its extraordinary operations, imparted in different degrees to different persons, *according to his own* sovereign *will* and pleasure.

Heb. II. 4. 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 And by these wonderful operations the superiority of Christ to angels is farther illustrated; *for to angels*, even the most exalted of them, *he*, that is, God, *hath not subjected the world to come*,[d] nor ever intended that they should preside in the latest and best dispensation, the kingdom of the Messiah, which extends not only to earth, but to heaven, *concerning which we* now *speak*, as it is the great business of the author's life to promote its interests. *But a certain* [*writer*,][e]

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a

[c] *Signs and wonders.*] I think it is very needless to inquire curiously into the difference of each of these words, when it is usual by a Hebraism to express a great degree and variety of things of any kind, by heaping together a great many synonymous words.

[d] *To angels he hath not subjected*, &c.] Archbishop Tillotson thinks the meaning of this scripture is, that God did not empower the angels who delivered the law, to enforce it with clear and express promises of a future state, as Christ had enforced the gospel. See his Works Vol. III. p. 136. Dr. Barrow explains it of the Messiah making so great an alteration in the constitution of things, that it is represented by *a new heaven and a new earth*, (Isa. lxv. 17. & sim.) on which account it was called by the Jews, *the world to come*; a phrase which it is observable St. Paul only uses in this epistle to the Hebrews, as being familiar to them. Barrow's Works, Vol. II. p. 202. Others have argued from this text, that angels were possessed of certain authority and power in the world before Christ came, of which they were divested upon his appearance; and of those who have agreed in this general explication, some, (as Mr. Pierce,) have referred the presidence of angels to their having the guardianship of particular countries, and others, to some particular influences of their counsels in projecting the schemes which preceded the display of the gospel. But it seems to me, that the simplest, plainest, and most unexceptionable sense is this, "That God had appointed his Son to pre-"side in the last great dispensation; "which he elsewhere expresses, by saying, "*He has united all things under him, as their* "common *Head*, Eph. i. 10." and this certainly is an honour to which no angel can pretend. Dr. Burnet's explication of this as referring to the new heavens and earth, which he supposes shall succeed the conflagration in which Christ is to reign, (which he also thinks referred to Isa. ix. 6.) is so very precarious and improbable an interpretation, that I think it is hardly worth mentioning. Burnet's Theory of the Earth, Vol. II. p. 199.

[e] *A certain* [*writer*] *bears his testimony.*] It has been matter of much debate among critics, whether these words are to be considered as in their original intent, a prophecy of the Messiah, or a description of the dignity and glory of human nature, to which the apostle alludes; making use of David's language to clothe his own ideas, though by an application very different from his design. It seems evident to me, that there is nothing in the viiith psalm by which, independent upon the apostle's authority, it could be known to belong to the Messiah. On the whole, therefore, I prefer the latter opinion; though I rea-

certain place, testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

7 Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became

well known, I am persuaded, to you Hebrews, *somewhere bears his testimony, saying,* (Psal. viii. 4.) O Lord, *what is man, that thou rememberest him, or the son of man that thou regardest him!* After which he goes on in words that have a most remarkable correspondence to the character and circumstances of the Lord Jesus Christ, both in his humbled and in his exalted state; for he adds, speaking of the Son of Man, *Thou hast made him* but *a little lower than the angels; with glory and honour hast thou crowned him, and hast constituted him* [*lord*] *over* all *the* visible *works of thine hands. Thou hast put all things under his feet.* This may be interpreted in the widest extent; *for in putting all things under him, nothing was left out,* [*which was*] *not* represented as *reduced to subjection to him. But now we do not as yet see,* that *all things* are *put under him,* to whom we refer these words; but on the contrary, a great part of the world is as yet unacquainted with him and his authority. *Nevertheless,* we see what we may well look upon as an earnest and security of it; for *we see Jesus, who,* for the few years he dwelt upon earth, *was made* in human form and state *a little lower than the angels* of God, over whom he had an original right, as their Maker, to preside, exalted to the most conspicuous dignity in the celestial world: we see him, who was thus humbled *for the suffering of death,*[t] that he might be capable of it, and *that by the grace of God* to sinful creatures, *he might taste* the bitterness of *death for every man,* who would obediently accept of life through him, now *crowned with* a *glory and honour* far superior to what Adam had in the day in which he was created.

Such hath been the conduct of God in this

SECT. II. Heb. II. 6. 7 8 9 10

dly confess, that if the former could be proved, it would establish a direct argument in words, which must otherwise be only understood as an allusion; but the grand truth to which they refer, the exaltation of Christ to supreme dignity, was so expressly asserted by himself, Mat. xxviii. 18. and was so fundamental a doctrine, and so universally received in the Christian church, that it did not seem to stand in need of such an additional proof.

[t] *For the suffering of death.*] These words may seem *ambiguous*, and capable of being referred either to the preceding or following clause. It is indeed true, that Christ was crowned as a reward for suffering death, as the apostle expressly teaches, Phil. ii. 8, 9. But the concluding words of the verse, which have plainly a connection with these, determine them to the former sense.

SECT. II.

great affair of our redemption. And the beauty and harmony of it will be apparent, in proportion to the degree in which it is examined. *For* though the Jews dream of a temporal Messiah, as a scheme conducive to the Divine glory, *it* well *became him*[a] *for whom* [*are*] *all things, and by whom* [*are*] *all things*, the glorious Being who is the first cause and last end of all, *in* pursuit of the great and important design he had formed, of *conducting many* whom he is pleased to adopt as his *sons, to* the possession of that inheritance of *glory* he has intended for them, *to make* and constitute Jesus his first-begotten and best beloved Son, *the Leader* and Prince *of their salvation*; and to make him *perfect* or completely fit for the full execution of his office, *by* a long train of various and extreme *sufferings*, whereby he was, as it were, solemnly consecrated to it.

Heb. 11. 10.

him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 *Now*, in consequence of this appointment, Jesus, *the* great *Sanctifier*, who engages and consecrates men to the service of God, *and they who are sanctified*, that is, consecrated and introduced to God with such acceptance, [*are*] *all of one* family; all the descendants of Abraham, and in a sense the seed of Abraham; *for which cause he is not ashamed to call them* whom he thus redeems and presents to Divine favour, his *bre-*

11 For both he that sanctifieth, and they who are sanctified, *are* all of one; for which cause he is not ashamed to call them brethren,

12 *thren*; *Saying*, (Psal. xxii. 22, 26.) in the person of David, when representing the Messiah in his sufferings and exaltation, *I will declare thy name to my brethren*; *in the midst of* the assembly of thy people, the great assembly, which by way of eminence shall be called *the church*, *will I praise thee* for thy gracious interposition

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 in my favour. *And again*, speaking as a mortal man, exposed to such exercises of faith in trials and difficulties as others were, he says in a psalm which represents his triumph over his enemies, *I will trust in him*, as other good men have in all ages done; *and again*, elsewhere in the person of Isaiah, (Isa. viii. 18.) *Behold I and the children which* my *God hath given me*, are for signs and for wonders. *Seeing then* those

13 And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.

14 Forasmuch

[a] *It became him.*] This seems to signify, not only that the course he took was well worthy of God, but that in order to act worthy of himself, it was expedient he should take this method.

them as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil:

whom he represents in one place and another as *the children* of the same family with himself, *are partakers of* human *flesh and blood, he himself in like manner participated of them*, and assumed all their sinless infirmities, *that* thereby becoming capable of those sufferings to which without such a union with flesh he could not have been obnoxious, *he might by* his own voluntary and meritorious *death*, abolish and *depose him*,[h] *who* by Divine permission *had the empire of death*,[i] and led it in his train, when it made its first invasion on mankind, *that is, the devil*, the great artificer of mischief and destruction: at the beginning the murderer of the human race, who still seems to triumph in the spread of mortality which is his work, and who may often by God's righteous permission be the executioner of it. But Christ the great Prince of mercy *and* life, graciously interposed, that he might *deliver those* his miserable captives, *who through fear of death were*, or justly might have been, *all their lifetime obnoxious to bondage*; having nothing to expect in consequence of it, if they rightly understood their state, but future misery: whereas now changing their Lord, they have happily changed their condition, and are, as many as have believed in him, the heirs of eternal life.

SECT. II. Heb. II. 14.

15 And deliver them who through fear of death were all their life-time subject to bondage.

15

16 For verily he took not on him *the nature of* angels, but he took on him the seed of Abraham.

We the sinful children of Adam, though the heirs of death, are thus delivered by him; but not the infernal powers, who were the first authors of their seduction; *for truly he took not hold of the angels* to save them from plunging into the abyss of misery; *but he took hold of the seed of Abraham*, and hath made a gracious provision for the salvation of all who shall by true faith approve themselves the genuine children of that holy patriarch.

16

17 Wherefore in all things it behoved

from whence, and in consequence of which design, *it behoved him to*

17

[h] *Depose him.*] The original word καταργησῃ, properly signifies to *deprive of all power*, Rom. vi. 6. When applied to the law, it signifies *abolition*. To suppose with Archbishop Tillotson, that it chiefly means, that Christ might give mankind the hope of immortality, when they actually saw one risen from the dead, and ascending to heaven, is, I think, sinking the interpretation a great deal too low.

[i] *The empire of death.*] Some have inferred from hence, that *the devil is the executioner* of the sentence of death both on good and bad men. But I think the sense in the paraphrase less obnoxious and precarious.

SECT. II.

be made in all things like unto those whom he condescends to call [*his*] *brethren, that* so *he might be a merciful and faithful High-Priest,*[k] *in things* [*relating*] *to God, that he might* in the most effectual manner *make atonement for the sins of the people;* which he could not have done if he had not assumed our nature. But now, in consequence of that, he has not only provided himself with something to offer, but has by the experience of our infirmities, contracted that peculiar kind of compassion, which nothing else can teach; *and in that he hath himself suffered, being tempted* and tried with such a variety of assaults and sorrows, *he can,* in the most ready and endearing, as well as effectual manner, *help those that are tempted,* and are making their way through those scenes of difficulty which he passed through with such fortitude and honour.

Heb. II. 17.

him to be made like unto his brethren; that he might be a merciful and faithful High Priest, in things *pertaining* to God, to make reconciliation for the sins of the people:

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

IMPROVEMENT.

Verse 18

ETERNAL praise to our *compassionate High-Priest,* who put on our *infirmities* that he might know how to pity and relieve them! Eternal praise to *him, by whom are all things, and for whom are all things,* that he has concerted the merciful scheme of *bringing many sons unto glory,* in a manner so well worthy of his Divine perfections, and so full of instruction and comfort to us; appointing his own Son *the Captain of our salvation,* and making him *perfect through sufferings!* Let us daily reflect upon it with pleasure and gratitude, that he is *not ashamed to call us his brethren,* though so highly exalted above the *angels of God;* and that *he took not hold of* the superior nature of *angels* which was sunk into apostacy, guilt, and ruin, but *took hold on the seed of Abraham.* How venerable, as well as amiable, is that condescension with which he made himself a *little lower than the angels, that by the grace of God* which was to owe its highest honours to his cross, *he might taste death for every man!* He hath effected his merciful purpose: *by death he hath deposed* and abolished the tyrannical *prince of death,* that is *the devil,* and *delivered from the fears of death, those who,* had they known and considered their real circumstances, might have been continually in bondage to it.

10 11 16 9

We see our great enemy deposed; we see *life and immortality*

[k] *Faithful High-Priest.*] Mr. Fleming thinks πιστὸς signifies the same as ἀξιόπιστος, *one worthy of our trust* and confidence; but the former implies the latter. Fleming's Chrystology, vol. II. p. 266.

brought to light by his gospel: let us see it with gratitude and pleasure. And let us learn from all, if we would not charge ourselves with the most inexcusable guilt, and the basest ingratitude, if we would not plunge ourselves into the lowest gulph of perdition, *not to neglect so great a salvation.* Let the doom, which the law of Moses passed upon the presumptuous transgressor, deter us; and let the grace of the gospel allure and invite us to attend to the *salvation spoken by the Lord,* and to *take the most earnest heed* to it, *lest we let slip* that golden opportunity, which, if neglected, will never return.

SECT. II. Verse 3 2 1

SECT. III.

The Apostle farther takes occasion to manifest Christ, as superior to Moses, the great legislator of the Jews; and begins to caution them from the sentence passed on the rebels against the authority of Moses, of the danger of despising the gospel promises. Heb. III. 1—13.

HEBREWS III. 1.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

HEBREWS III. 1.

I HAVE just pointed out to you the Son of God, under the endearing character of a compassionate and faithful High Priest. And *therefore* suffer me to address you, my dear and *holy brethren,* whom he hath brought near to God, and graciously made *partakers of the heavenly calling*[a], by which he animates his people to aspire to the noblest views and pursuits; and let me intreat you frequently to direct your eyes and hearts to him: *attentively regard* this gracious Saviour, who hath condescended to become *the apostle* of God to us, that he might bring us the messages of his will, *and* who is also constituted the *High Priest of our profession*[b], by whom our guilt is expiated, and our happiness secured

SECT. III. Heb. III. 1.

[a] *Holy brethren, partakers of the heavenly calling.*] Mr. Pierce thinks, when they are called *holy brethren* by the apostle, it is in allusion to what was said of their *being sanctified,* chap. ii. 11. that when he speaks of their *calling,* he means their being *called his brethren*; and that when he styles them *partakers of the calling,* it is to intimate that they do not *ingross* it. But all these interpretations seem to me more refined than solid. The *calling* generally signifies *the call* that is given us by the gospel to pursue immortality and glory.

[b] *Apostle and High-Priest.*] Both are properly mentioned, as the author was to show, that as an apostle, Christ was superior to Moses; and as an *High Priest,* to Aaron. He is called an *Apostle* as sent from *God* with full commission for the important affair he came to transact. That *apostle* signifies *messenger,* see many places in the New Testament, cited Vol. II. sect. 162. note[a].

SECT. III. even *Christ Jesus*, so well known to us under this great and honourable character. Let that illustrious person be daily familiar to your minds, even he *who was faithful to him that appointed him* to his office, *as Moses* [*was*] *also* faithful *for all his house*; according to that testimony with which God himself was pleased to honour him. (Numb. xii. 7.) But I design not by applying these words, to insinuate, that there is room for a complete comparison between them.

Heb. III. 2.

1 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 On the contrary, it is very apparent, that as *for* him of whom I now speak, *he was esteemed worthy of* far *more honour than Moses*[c], *in proportion to the degree in which the builder of a house*[d] *hath more honour than the house* itself. For Christ laid the plan of the Mosaic dispensation, and Moses who was himself his creature, evidently acted as his delegate in the revelation which he made to the people of Israel; so that whatever excellencies that dispensation can boast, they reflect an honour ultimately on the Divine Person from whom he received it.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house.

4 *For every house has some builder*[e], by whom its several parts were modelled, raised and disposed, and every thing well adjusted in it displays the skill of its Architect and Disposer; *now he who built* and adjusted *all things* [*is*] *God*, whose works of creation and providence are worthy their great Author, and proclaim that power, wisdom, and goodness, which

4 For every house is builded by some man; but he that built all things is God.

[c] *More honour than Moses.*] As it was their attachment to the Mosaic law, and the writings of the Old Testament, that hindered so many Jews from embracing Christianity, it is with the utmost propriety of address that the apostle here undertakes to shew that Christ was superior to Moses; and by a necessary consequence, to the rest of the prophets and sacred authors, whom they acknowledged to be inferior to this *great* Prophet.

[d] *Builder of a house.*] Both Mr. Pyle and Dr. Whitby would render κατασκευαζω not to *build*, but to *order*, or *govern*, as the word *house* signifies not a building, but a *family*.

[e] *Hath some builder.*] So I think the words κατασκευαζεται ὑπο τινος may be rendered, the word *man* not being in the original, nor here being properly inserted. Dr. Calamy has argued from hence the supreme *Deity* of Christ, in consequence of his being the Creator of all things. (Calamy on Trin. p. ++.) But Mr. Pierce pleads, that if it had been the intent of the apostle here to assert, that Christ was the *Creator* of all things, it would have been sufficient to have stopped here, and that what follows would sink the argument lower; therefore he would translate it as the vulgar Latin does, *The builder of the house*, that is, the head and founder of the family, *has the greatest honour of any person in the house*; and by consequence they must have the *next* honour who are most *nearly* related to him. So Christ who is his Son must have greater honour than Moses, who was no more than a *servant*.

set him infinitely above the most excellent of creatures. SECT. III.

3 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken of after;

And that Christ is incomparably more to be honoured than Moses, appears even from this consideration, though inferior to the former, that *Moses* [*was*] *indeed faithful in all his house, as a servant*, who was appointed to act in an inferior œconomy, *for a testimony of things afterwards to be mentioned*; the evangelical design of which we shall in some measure discuss in the following parts of this epistle, according to their relation and connection. *But Christ* was faithful in a far superior character, even *as a Son in his own house*,[f] that is, over the church, in which as heir of all things he hath not only a trust and office, but also a property, and which is appointed for him to inhabit and preside over; *whose house*, his chosen and delightful habitation, *we* Christians now *are*, *if we* strenuously *maintain* [*our*] *freedom of profession*,[g] *and boasting of hope, stedfast unto the end*; if having so glorious an hope set before us, in which we may justly boast as our greatest honour and happiness, we resolutely adhere to it, and permit nothing to wrest it out of our hands.

Heb. III. 5.

6 But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

6

And to this I am labouring to animate you, by the representation I have given of the dignity and glory of our blessed Saviour. *Therefore, as the Holy Ghost saith*, in a psalm which he dictated to David, (Psal. xcv. 7.) *To-day if ye will* ever *hear his voice*, at all. *Harden not your hearts* any longer; lest you bring destruction upon yourselves, *as* your predecessors did, *in the* bitter *provocation* which they presumed to offer me *in the day of temptation in the wilderness*; *When* your unbelieving *fathers tempted me*, and *proved me*, as if they would have made an experiment how much it was possible for me to bear; and this, though they *saw my works* in such a variety of wonders, as passed in the wil-

7 Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,

7

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

8

9 When your fathers tempted me, proved me, and saw my works forty years.

9

[f] *In his own house.*] Mr. Pierce brings many arguments to prove, that this should be *in his house*, that is, God's; which sense the very words are used in before; but as Christ is appointed the *Heir of all things*, the pronominal phrase cannot I think be contested. Compare Heb. x. 21.

[g] *Our freedom of profession.*] Some would render it, *if we hold fast the confidence, even the rejoicing of our hope firm unto the end*, supposing it to refer to that confession which they made at their baptism with solemnity and joy.

SECT. III. Heb. III. 10.

derness in the course of *forty* succeeding *years*. *Therefore I was angry with that* perverse *generation, and said they always* do and will *err in* [*their*] *hearts*, through their own obstinacy and folly; *and they have not known my ways*, nor paid any regard to the clearest discoveries of
11 my will and design; *So* that after repeated abuses of my patience and long-suffering, *I sware in my wrath*, and solemnly declared by my own holy and majestic name, *that they should never enter into my rest*;[h] but that the carcases of all that came adult out of Egypt, shall fall in the wilderness, and that generation of men be
12 totally consumed. How awful a determination, after all the hopes which such signal deliverances had concurred to inspire! *See to it* therefore, *brethren, lest there* ever *be in any of you a wicked heart of unbelief, in apostatizing from* him who still wears the same omnipotent terrors, and continues, and will ever continue, *the living* and true *God*, to whom you profess so great a regard, and from whom you will indeed revolt, if you give up the religion of Christ Jesus his Son.
13 You are surrounded with many temptations to do this; *but exhort one another daily*, while you are under this dispensation of grace, *whilst it is called to-day*,[i] and the deserved judgments of God are suspended, *that no one of you may* by insensible degrees and artful insinuations, *be hardened through the deceitfulness of sin*, and its fallacious advances on the mind: whereby if you are not resolutely on your guard, you may be seduced finally to forfeit the invaluable blessings, which are so freely offered, and which have so long been set before you.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* hearts; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

IMPROVEMENT.

Verse 1. We are partakers of this heavenly calling, and to us are the messages of mercy addressed: let us therefore hear with reverence and obedience, the admonition of the word of God.

[h] *My rest.*] Canaan is so called, as they there reposed themselves after the labours of a long war, as well as the fatigues of a tedious march; and perhaps as entering upon a course of stated worship, it might appear as a kind of sabbath keeping.

[i] *Whilst it is called to-day.*] Mr. Enfant thinks this refers to that *patience* which God still exercises towards a nation soon to be overwhelmed with his judgments.

Let us behold with veneration and delight, the Son of God becoming the Messenger of his Father's love, and the High Priest of our Christian profession. He is the great Prophet too, whom God hath raised up unto us like Moses, in many respects; but O how far superior to him! More completely *faithful to him who hath appointed him; faithful as a son in his own house.* SECT. III. Ver. 2 6 4

The world is an edifice raised by Christ: the church is the house in which he delights to reside. Let both be considered in this important view. The Divine perfections of the great Architect are indeed illustriously displayed in the construction and constitution of this visible world. Does not the meanest house or cottage declare itself to be the work of some intelligent agent? And does it not much more evidently appear, that this commodious and magnificent structure must have been planned and reared by proportionable wisdom, grandeur and power?

It is the work of Christ; and let it often be devoutly surveyed and contemplated in this view; and from thence let us infer his Divine glories, and read in them his matchless condescensions. Let us learn with how much security and delight we may commit our immortal souls to him who stretched out the heavens, and laid the foundations of the earth, and shall endure the same when they shall be dissolved and perish. Let us view him also as the Lord of the church; and consider the fabric of grace as raised to his honour; that in that as his temple, every one might speak of his glory; and let all the churches, and every 6 member of each, make it their faithful care to honour him more and more.

In this view may we *hold fast the confidence and rejoicing of our hope, stedfast unto the end,* and never suffer any one to *take our crown,* or terrify, or allure us, from that faithful subjection of soul to Christ, which his perfections and our obligations to 12 him, concur to demand. Who of us can say, he is beyond all dan- 13 ger of being ensnared by *an evil heart of unbelief, of being hardened through the deceitfulness of sin?* Let us then, in compliance with so salutary and necessary an exhortation, redouble our guard; let us watch over ourselves and each other; *exhorting one another daily, while it is called to-day,* and charging our souls by the awful authority of the living God, that after having approached so near him, that after having so solemnly professed to devote ourselves to him, nothing may ever prevail upon us deliberately and wickedly to depart from him.

SECT. IV.

The Apostle goes on to repeat the caution he had given against unbelief, as what would prevent their entering into rest: an expression which he shews to refer to something much nobler than that rest which the Jews enjoyed in Canaan, even on their most sacred days, and in their most prosperous ages. Heb. III. 14.—IV. 11.

HEBREWS III. 14.

SECT. IV. Heb. III. 14.

I GIVE you such cautions to guard against the deceitfulness of sin, and an evil heart of unbelief, because I know your highest interests are concerned; *for we are made partakers* of the grace and mercy *of Christ*, and admitted by him into the family of God, *if we hold fast the beginning of our confidence* in him as our great Saviour, *stedfast unto the end* of our lives, whatever difficulties and oppositions may arise. Let us therefore be strenuous and incessant in this care; *forasmuch as it is said*,[a] in the passage I have quoted above, *To-day if ye will hear his voice, harden not your hearts, as* they did *in the provocation* which was offered to God in the wilderness. *For some* of them *who heard* so many Divine messages solemnly declared, and the law spoken by the very mouth of God himself from mount Sinai, *provoked* [*him*] to indignation; *but not all they who came out of Egypt by Moses*:[b] there was a remnant then,[c] as there

HEBREWS III. 14.

FOR we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

15 While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

[a] *Forasmuch as it is said.*] The words ἐν τῷ λέγεσθαι are something ambiguous, and may either signify, *forasmuch as it is said*, or *while it is said*; and if the latter version be preferred, perhaps this 15th verse may be connected with the 13th. *Exhort one another daily while it is called to-day, while it is said, To-day if ye will hear his voice*: as if he had said, The matter is of so much importance, that it is not to be neglected so much as for a single day, lest the proper season should be slipt. But as ἐν τῷ λέγεσθαι, a different phrase, was used for *while* in the 13th verse, I judge the rendering I have given most probable, and ventured it, in order to avoid an inconvenient length, by dividing the section as I have here done.

[b] *But not all they who came out of Egypt.*] Mr. Pyle gives it a different and remarkable interpretation, making the former part of the verse an interrogation, *Was it not they who heard, that is, were they that when they heard*, the report of the spies, (Num. xiv.) *did provoke him? Were not they all that came out of Egypt?* And this he supposes is a distinct argument for perseverance taken from the infectious nature, as well as pernicious consequences of incredulity and apostasy. But had this been the sense, I think οὐχί would have been used instead of ἀλλ' οὐ, especially as by this means the correspondence with the 17th verse would have been more evident.

[c] *There was a remnant.*] Joshua, Caleb, the women and children, and some

now is, of believing and obedient souls, to whom the promise of God shall be accomplished. SECT. IV.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

And by whom was he provoked by a long succession of infidelity and folly for *forty years?* [*was it*] *not with those who* well deserved that displeasure? With those who *sinned* against him by suspecting his presence with them, after so many amazing and unparalleled demonstrations of it; *whose carcases*, according to his awful prediction, *fell in the wilderness* during those years of wandering to which they were justly doomed? *And* was there any thing in this that looks like a breach of promise on the part of the blessed God? Far from it,—*To whom did he swear that they should not enter into his rest, but unto those who were* so obstinate and *disobedient*, as entirely to forfeit all claim to his promise and favour? *And* when we come to consider the cause of that disobedience, *we see* that it was owing to a secret infidelity with regard to the Divine power and goodness, either to preserve them in the wilderness, or conduct them into Canaan. So that I may say *they could not* possibly *enter* into the promised rest, *because of unbelief*: that was upon the whole, the evil that destroyed them. *Let us therefore* improve so awful a dispensation of Providence to our own instruction, and *fear*,[c] *lest a promise being* now *left* [*unto us*] *of entering into his* most happy and glorious *rest, any of us*[c] *should* even at any time, so much as *seem* like *to come short* [*of it.*] *For we are made partakers of the good tidings*[f] of the promised rest,

Heb. III. 17.

18 And to whom swore he that they should not enter into his rest, but to them that believed not?

18

19 So we see that they could not enter in because of unbelief.

19

IV. 1 Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

IV. 1

2 For unto us was the gospel preached,

think, some of the Levites were not included in this sentence. Bishop Fell mentions this as an intimation, that all shall not apostatise in the worst times.

[b] *Let us therefore fear.*] The example, as has often been observed, is most suitable, being taken from their own ancestors, the evil being the same, namely, unbelief, the time resembling it just after the establishment of a new constitution, and the consequence the same, the exclusion from rest. The superior dignity of Christ above Moses, and the superior excellence of Heaven above Canaan, greatly confirm the force of the argument. Pierce on Heb. iii. 12. note [b].

[c] *Any of us.*] Some copies read ὑμων, *us*, instead of ὑμων, *you*; and their authority is evidently confirmed by the connection. See Dr. Mills in loc.

[f] *Partakers of the good tidings.*] So I chuse to render the word εὐηγγελισμενοι. For, that we have the gospel (taking it for the message by Christ,) at least as well as these people had in the wilderness, and indeed a great deal more plainly, is so evident, that it may seem but a very low sense of the words, and not worthy the wisdom and gravity of the apostle to insert it.

SECT. IV. Heb. IV. 2.

as they also were. But the word of promise *which they heard, did not profit them*, as it might otherwise have done, in matters of the highest importance, *not being* duly *mixed* and attempered *with faith in them that heard* [*it.*] *For* we cordially *believing* [e] the gospel, and faithfully retaining it, are so secure of final happiness, that it may with some propriety be said, we *have* already *entered into rest; as he said*, in the fore-cited text, *So I sware in my wrath they should not enter into my rest. And* this may lead us farther to reflect on what is elsewhere said concerning *his works*, as they *were finished from the foundation of the world* [b] *For* after Moses had given us an account of the creation, *he somewhere saith concerning the seventh* [*day*] *thus*, (Gen. ii. 2; Exod. xxxi. 17,) *And God rested the seventh day from all his works. And in this* [*place*] which we have quoted, *again* he saith, [*I have sworn*] *they shall not enter into my rest.* Now this certainly implies, that when these words were written, there was a rest of God, from which these sinners should be excluded, though they actually dwelt in the land of Canaan, secure under the protection of David, their victorious monarch, and enjoyed the repose of God's sabbath there.

as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 *Seeing then it remaineth that some must enter into it*, which is spoken of in this scripture as a certain thing, *and they to whom the good tidings of* rest *were at first declared, did not enter because of* their *unbelief*, which you know was threatened with such punishment; *He again determineth a certain day*, marked out within certain limits and boundaries, in reference to which he urges their immediate attention and obedience to the manifestation of the Divine will, *saying in* that well-known composition of

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To-

[e] *We believing have entered*, &c.] Mr. Pierce would render it, *We believing enter into rest*, that is, Faith is the way by which men must expect to enter into whatever rest God promises in one age or another; and so it appears necessary that the word should be mixed with it. This, it must be acknowledged, is a very pithy and weighty sense.

[b] *His works finished from the foundation*, &c.] Mr. Pierce thinks the apostle intends to lay in an answer to an objection which might arise against the caution given from their being entered into *rest* already, that is, into the land of Canaan, where they celebrated the *sabbath*. He therefore shews that the words could neither extend to the one or the other of these rests.

day, after so long a space; as it is said, To-day if ye will hear his voice, harden not your hearts.

David, of which we have just been speaking. *This day*, and that *after so long a time* as had passed after the rest of God at the creation mentioned above, *as it is said, This day, if ye will hear his voice*, at all, *harden not your hearts.* Now it is certain, as I hinted above, the rest here referred to, is not, and cannot be, interpreted of the land of Canaan; for *if Joshua*[i], who introduced them thither, and settled them there, *had given them* the great and peaceful *rest* referred to, *he would not* so long *after that* settlement, *have spoken*, as you see in the days of David he does, *concerning another day* of trial, and another day of rest into which it was a supposable case that they might not enter. *Therefore* it is very evident, that *there remaineth a rest*[k] *for the people of God*; which, when we consider it in reference to that sabbatical rest of which we have been speaking, may properly be called the celebration of a sabbath, which, blessed be God, will be eternal. It may be thus called with happy propriety, *for he who hath entered into* this, *his* final and complete *rest*, of which we now speak, *hath also himself* entirely *ceased from* all the labours and fatigues of *his works, as God* rested *from his own* on that first seventh day, which, in commemoration of it, was appointed sacred to future ages. *Let us therefore labour* with all possible diligence and constancy, *to enter into that* important and eternal *rest, that no one may* finally *fall* into ruin *by the same example of disobedience*, which hath undone so many thousands already, and proved so fatal to Israel, in the instance I have been handling at large.

SECT. IV.

Heb. IV. 7.

8

9

10

11

7 If Jesus had given them rest, then would he not afterward have spoken of another day.

8

9 There remaineth therefore a rest to the people of God.

9

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

10

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

11

IMPROVEMENT.

WHAT can be so desirable as to partake of Christ, and all the saving benefits, which believers receive in and by him, by virtue of that relation to which he condescends to admit them? Let us seek this happiness by persevering faith, and *holding fast*

Chap. iii. 14

[i] *If Joshua.*] So this proper name should be rendered; for *Iesus*, *Jesus*, is only the Greek manner of expressing *Joshua*.

[k] *Remaineth a rest.*] He here changes the word κατάπαυσις for σαββατισμὸς, to signify its being *entire* and *perfect*, and like a *sabbath*.

SECT. IV. *the beginning of our confidence stedfast unto the end*; bearing still in our minds the melancholy example of the children of Israel, who though by such wonderful interpositions led out of Egypt, were doomed by the Divine vengeance *to die in the wilderness* for their *unbelief*. That obstructed their entrance into Canaan: nor can we ever hope to partake of the land of promise above, if we resign that faith, which is the spring of every other grace that is necessary to prepare us for it.

Verse 16 19

Let us take the alarm, and exercise that pious fear which so well consists with a cheerful hope in God, committing our souls to his fatherly care. *We hear the word of salvation*; let us pray that it may *profit* us; and for that purpose, let us be often realizing to our minds its Divine authority, and those invisible objects which it opens upon us. It speaks of a *rest remaining for the people of God*; and O! how much nobler a rest, than that of Canaan. Our true Joshua leads us on, as the Captain of our salvation. He conquers all our spiritual enemies by his invincible word, and will divide us an *inheritance*, an everlasting inheritance there, if we are *faithful to the death*. To-day, after so long a time, are we still called to pursue it: let us therefore give diligence, that we may enter: and let those sabbaths, which are instituted in kind commemoration of God's having rested on the seventh day from his labours, and which are intended in some degree to anticipate the heavenly rest, be improved for this valuable purpose. So shall we ere long rest from our works, as God did from his, and after the labours of these few mortal days, shall enjoy immortal tranquillity and repose: we shall pass a perpetual sabbath in those elevations of pure devotion, which the sublimest moments of our most sacred and happy days here can teach us but imperfectly to conceive.

Chap. IV. 1 8 7 10 5

SECT. V.

The apostle enforces the caution he had before given, by awful views of the omniscience of God, and animating representations of the character of Christ, as our High Priest; of whose Divine appointment, gracious administration, and previous suffering, he goes on to discourse, and promises farther illustrations of so important a topic. Heb. IV. 12, *to the end, and* V. 1—14.

HEBREWS IV. 12.

HAVING warned you against the fatal example of unbelief, which we see in God's Israel of old, let me entreat you to dwell upon it, in your most serious and attentive reflections.

HEBREWS IV. 12.

FOR the word of

God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

For the word of God,[a] which gives you this account, as well as that glorious person his essential word, by whom he manifested himself to Israel in the wilderness, [*is*] still *living and efficacious,*[b] *and sharper than any two-edged sword, piercing* in the acutest manner that can be imagined, *even to the separating between the soul and spirit,* the respective principles of animal and rational life, and to the dividing the remotest *and* most closely connected parts *of* the body; so that it reaches to *the joints and* even to *the marrow,*[c] contained in the bones. *And,* to speak in less figurative terms, as he [*is*] *an exact discerner of the thoughts and intentions of the heart,* his word meets with the most secret purpose, and exerts a Divine authority, in controlling irregularities and disorders which no human eye can peretrate. *And* it may well be supposed that it should be so; for *there is no creature, which is not* apparent and *manifested in his presence; but all things* [*are*] *naked, and laid bare*[d] *before the eyes of him to whom we are to give an account.* He discerns them as the inwards of sacrificed animals are discerned, when their bodies are completely laid open and therefore it will be altogether in vain to attempt a disguise before him.

SECT. VI.

Heb. IV. 12.

13 Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.

13

14 Seeing then

Now on this consideration, and because the all-seeing God who is to be our final Judge,

14

[a] *The word of God.*] It is greatly debated among commentators, whether this is to be understood of Christ, or of the gospel and scripture revelation. I have endeavoured to give a hint of both senses in the paraphrase; but esteeming the latter preferable, have chiefly pointed that out; and I believe any one versed in the energy of scripture will think it a very suitable and natural sense.

[b] *Living and efficacious.*] Mr. Pierce thinks there is an allusion here to the lightning by which they fell in the wilderness, whom he had so often and so long been speaking of.

[c] *Soul and spirit, joints and marrow.*] There seems in this text an evident reference to the doctrine of two principles, called *soul* and *spirit,* as the seats of rational and sensitive life; *to distinguish* these seems to be spoken of, as an instance of the greatest penetration. Some have explained it, as if he had said, he is able at pleasure to give a mortal wound; as when the marrow is separated from the joints, or the soul from the spirit, death ensues. But I rather think the meaning of the latter clause is, he can divide the joints, and divide the marrow, that is, enter irresistibly into the soul, and produce perhaps some sentiment which it would not willingly have received; and sometimes discover and punish secret, as well as open wickedness.

[d] *Naked, and laid bare.*] It has been well observed, that these two words contain a graceful allusion to the custom in sacrificing, of flaying off the skin from the victim, and cutting it open, whereby all the vitals and inwards are exposed to full view; as γυμνος signifies *what had no cover,* and τετραχηλισμενος *what had no concealment within.* See Blackwall's Sacred Classics, Vol. I. p. 251.

SECT. V. Heb. IV. 14.

has displayed his mercy in directing our eyes to a Saviour, by whose mediation we are to be delivered from the fierceness of his deserved vengeance; let us, I say, by such powerful considerations be awakened to have recourse to him, and encouraged to confide in him, and to adhere to his cause amidst all opposition. *Having therefore a great High Priest, who hath passed* through the vail, and entered *into the heavens*, that he might there intercede with God for us, even *Jesus the Son of God, let us hold fast* [*our*] *profession* of faith in him, and never suffer the most violent attack to wrest it

15 from us. *For we have not an high priest incapable of sympathizing with our infirmities, but* on the contrary, [*one who*] *has* a most tender feeling of them, having *been* himself *tried in every respect, in like manner,* [*with us, yet*] *without* any degree of *sin*, or any approach toward it, from which, amidst his severest trials, he

16 remained perfectly free. *Let us, therefore*, humbly confiding in his intercession, *approach with freedom of speech to the throne of grace*, to present our petitions, *that we may receive* that *mercy* which he hath been appointed to purchase, *and* may *find grace* from that throne *for our seasonable assistance*, according to our respective necessities.

V. 1. I speak of Christ under the character of the great High Priest with evident propriety, to which I hope you will attend; *for every high priest*[a] *taken from among men*, as those of the Mosaic ritual are, *is constituted* or chosen *for* the benefit of *men*, and set *over things which relate to* the service and honour of *God, that he may offer both gifts and sacrifices for sins* in

2 an acceptable manner. *Being able to proportion his compassion*[b] *to those that are ignorant, and wandering* from the exact paths of God's commandments, for whom alone, you know,

that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. 1 For every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out

[a] *Every high priest.*] All the following discourse is intended to moderate their regards for the Levitical priesthood, and to give them more exalted notions of Christ, that they might be more resolute in adhering to him.

[b] *Proportion his compassion.*] So the word μετριοπαθεῖν properly signifies. The *ignorant and erroneous* is here put, by a usual figure, for those who *wander*, or *sin, through ignorance*; the case in which *priests*, appointed by *men*, were to offer sacrifice for them.

of the way: for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared;

sin-offerings are provided; *because he himself also* SECT. V.
so is incident to infirmity. And for this reason, Heb. V. 3.
it is necessary that he should offer an appointed expiatory sacrifice *for sins on his own account, as well as for the people*, and should make way for their sin-offering by the presentation of his own.

And this is so awful an *office*, that *no man* 4
who has any regard to duty or safety, *taketh* it *to himself*; *but he* only wears it *who is called of God* for that purpose, *as Aaron* [*was.*] *So* 5
Christ also, we well know, *did not glorify himself to be made an high-priest*[g] he did not aspire to, or seize upon this exalted office without a proper call; *but he* raised him to this conspicuous dignity, *who said unto him*, in the place quoted and pleaded above, *Thou art my Son, this day have I begotten thee*[h]. *As also in* 6
another [*place*,] which it will be proper to take very particular notice of, (Psal. cx. 4,) *He saith* to him whom he had called to sit on his right-hand, *Thou* [*art*] *a Priest for ever according to the order of Melchisedec.*

Such a priest shall we presently see our great 7
Redeemer to have been, even that compassionate Saviour, *who in the days of his flesh*, and while he sojourned here amidst the infirmities and calamities to which human nature is obnoxious, being assaulted with the utmost violence by the powers of darkness, *offered* repeated *prayers and supplications*, which were attended *with* humble prostrations, *a strong cry and* flowing *tears, to him who was able to save him from death: and* his supplications were not in vain; for though his heavenly Father did not think fit to exert that power in his total deliverance; yet *he was heard in* being delivered from *that which he* particularly *feared*[i], and which

[g] *Did not glorify himself, &c.*] He did not assume the *mediatorial* office without a Divine authority, nor affect to appear before his time in the pomp and splendour of it.

[h] *This day have I begotten thee.*] This will by no means prove he was not a *High Priest* before his *resurrection* from the dead: and indeed if it signifies that his priesthood is to be dated only from the day of his *resurrection*, not to mention the other absurdities of that supposition, it would, contrary to the judgment of those who bring it in this view, prove, that Christ was a Priest while he was *upon earth, that is*, during the period between his resurrection and ascension.

[i] *From that which he particularly feared.*] So I chose to render and explain the words; though Bishop Fell and some

SECT. V.

Heb. v. 8.

threw him into such an agony in the garden, that he sweat drops of blood. It is indeed a wonderful, but at the same time a very instructive dispensation, and therefore worthy of our deep consideration and reflection: that *though he were a Son, yet he learned obedience*[k] *by the things which he suffered*, and was trained up for more eminent services, by a series of painful discipline. *And being* thus *consecrated* to God[l] by his own blood, in virtue of which he was installed in his priestly office, *he became the author of eternal salvation to all them that obey him*; to all that practically own his authority, as well as profess a dependence on his grace; being, as we observed before, *Called* and denominated *of God an High Priest according to the order of Melchisedec*: *Concerning whom* by the way, it is necessary that before we dismiss this argument, *we speak, having much discourse, and* some of it perhaps *hard to be understood*; not so much from the difficulty of the thing itself, as *because you are* slow and *sluggish of hearing*, and your minds are not awakened to that attention to these things, which might reasonably be expected from you: and especially as you are much prejudiced against every thing which may seem to lessen the glory of the Levitical priesthood: *For* indeed, *whereas you ought for the time* that you have been under the instructions of the gospel, to have been qualified *to be teachers* of others, you are so attached to Jewish ceremonies and forms, that *ye have need*

8 Though he were a Son, yet learned he obedience, by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an High Priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach

others, taking *ευλαβεια* for a *religious reverence of God*, (compare chap. xii. 28.) interpret it, as if it had been said, that *his piety* rendered his prayer acceptable. Dr. Whitby has said so much to confute this sense, and establish the rendering in the paraphrase, that I need not add more, but refer to the note on Luke xxii. 42, (Vol. II. p. 483, note [h],) for a further illustration of the general interpretation here given to this text.

[k] *Learned obedience.*] He found he must suffer, and by one degree of suffering was better fitted for another. As Christ's human soul advanced gradually in knowledge, so also in the perfection of virtue, though always free from any defilement of sin; and his patient and cheerful submission was improved by every trial.—But Dr. Whitby would render it, he *taught obedience* to others by it.

[l] *Being made perfect.*] Archbishop Tillotson would translate it *having attained the end of his race through sufferings, that is*, past through sufferings in his way to consummate glory. (Compare John xix. 30; Luke xiii. 32; Heb. ii. 10.) But Dr. Jackson would render it, *being consecrated*, and is large in shewing how Christ might be said to be consecrated to his priestly office by his passion. Compare chap. vii. 28, ii. 10. See Dr. Jackson's Works, Tom. ii. Book ix. p. 942, &c. and Dr. Owen on chap. ii. 10.

you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

again that one should lead you back as it were to some of the first principles of religion, relating to the ends and purposes of Christ's death, and *teach you what* [*are*] *the* first initial *elements of the Divine oracles:* so that you may seem to be in a state of infancy as to these things, *and are become persons who have need of milk, and not of strong food,* such as suits a manly age and robust constitution.

SECT. V. Heb. V. 12.

13 For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

For every one who partaketh of milk, and subsists on that, without being able to digest strong food, [*is*] to be considered as *unskilful in the word of righteousness,*[m] that is in the gospel, which directs us in the true way of justification by the blood and righteousness of the great Redeemer; *for he is* yet but *an infant,* and a compassionate regard must be paid to him under this view, in hope that he may hereafter attain to a superior stature, and more vigorous age. 13

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

But strong food belongs to full grown men, who by long use and *habit, have* [*their*] *senses exercised,* so as to be able readily *to distinguish* between *both good and evil;* which if they cannot, there may indeed be danger of being imposed upon by that which would be unwholesome to their souls; though administered under the pretence of being fit to nourish them, and adapted to persons of most eminent attainments. 14

IMPROVEMENT.

MAY we all experience more of the efficacy of the Divine word upon our hearts. May we all be more and more thoughtful of the *account* we are *to give up of ourselves to God;* and of that *perfect discerning* which he has not only of *our actions,* but the *secrets of our hearts;* that we may never go about to conceal any thing from him, *before whom all things are naked and open.* 13

When we consider how many evils this all-penetrating eye hath discerned there, let it teach us to rejoice in that compassionate High Priest, who hath undertaken our cause; which could never succeed in any other hand. And let it embolden our petitions in humble expectation, that we shall not only receive that mercy, without which we perish, but grace to strengthen and 14

Chap. iv. 12.

[m] *Word of righteousness.*] This phrase Mr. Pierce explains by referring to the passages of the Old Testament, which speak of *justification by faith,* quoted in the epistle to the Romans and Galatians; which these Hebrews might seem to overlook. L'Enfant explains them much in the same sense.

SECT. V. help us in proportion to all our necessities. And when pressed with temptations, let it revive us to recollect, that he was in all points tempted as we are, so far as it was consistent with the perfect innocence which his office required, and which always gained new lustre by every attempt of the enemy to obscure and pollute it.

Ver. 16. 15

Let inferior ministers in God's sanctuary learn to imitate him; and being themselves *compassed with* so many *infirmities, have compassion on the ignorant, and on them that are out of the way.* And under a sense of our common weakness, let us all be earnest in our applications to the throne of grace for help. If 7 *Christ* himself, *in the days of his flesh, poured out supplications with strong crying and tears,* let none of us imagine we can be safe in the neglect of prayer, or that we are ever to despond in any circumstances which leave room for devout ejaculations to God. Still he lives, who is *able to save from death,* and who can also *hear us in that which we fear.*

Chap. v. 2.

8 Let us wisely prepare for afflictions. If Christ, though a Son, learned obedience by sufferings, how much more do we need the salutary lessons they teach. But let no sufferings prevent our adhering to him, who being consecrated by them to so high an office is become the author of salvation, of eternal salvation, to 9 his faithful followers. Let it ever be remembered, that it is to them that obey him, that this salvation is promised: may we be found in their number; and being entered as obedient disciples 11, 12 into his school, may we become proficients there; not such dull and forgetful scholars, as need to be led back daily to the first elements and first principles of the Divine oracles, not babes in Christ, and unskilful in the word of righteousness; but such as having our senses spiritually exercised to discern good and evil, 14 may be capable of receiving and digesting strong meat, and may thereby grow stronger and stronger.

SECT. VI.

The Apostle declares his resolution of advancing to sublimer truths without dwelling farther upon the first principles; for the sake of those who might have apostatized from Christianity; and whose case he represents as very hopeless, Heb. VI. 1—9.

HEBREWS VI. 1.

SECT. VI. Heb. VI. 1. WE have had reason to complain that too many of you are but in an infant state; yet I know, that as I intimated before, there are some among you, who can bear stronger food than the state of babes will admit: to such I

HEBREWS VI. 1. THEREFORE,

Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.

would shew some regard. *Dismissing therefore* any farther *discourse on the* first *principles*[a] [*of the doctrine*] *of Christ, let us be carried on to perfection*, and pursue more eminent degrees of improvement in it, and more advanced and elevated knowledge: *not laying again the* first *foundation* of Christianity, by inculcating the well-known necessity *of repentance from dead works*, from the practices of those who are dead in sin, *and* whereby the soul is defiled, as the priests of God were by the touch of a dead body; nor insisting on the importance *of faith in* the one living and true *God*, as the universal Lord of all; Nor leading you back to *the doctrine of baptisms*,[b] those instituted under the Mosaic dispensation to inculcate moral purity on all who would draw near to God with acceptance; or that appointed by Christ, as the rite by which we enter into his church. *And* we will not now treat *of the imposition of hands*,[c] by which the

SECT. VI.

Heb. VI. 1.

2 Of the doctrine of baptisms, and of laying on of hands,

2

[a] *First principles.*] Mr. Pierce understands all that follows as referring to the Jewish doctrines, which might be considered as the elements of the Christian. *Repentance from dead works*, that is, from sin, was a Jewish doctrine, and he thinks it had a peculiar reference to that solemn and public repentance on the day of atonement. *Faith towards God*, he considers as without any regard to the Messiah. *The doctrine* he takes for the *Jewish warnings*, observing that *doctrines* in the plural number is never used in any other sense. *Laying on of hands*, he takes for the rite that attended sacrifices, and imagines that the *resurrection of the dead*, and *eternal judgment*, are either to be understood as principles common to Judaism and Christianity, or rather peculiar to the former; in which view, the *resurrection of the dead* refers either to the *resurrection* of particular persons under the Old Testament in confirmation of the Divine mission of the prophets, (which might in the nature of things render the doctrine of Christ's resurrection more credible to those who believed these,) or the resurrection of the Jewish people from Egypt, or deliverance from any other great extremity. Compare Isa. xxvi. 19; Ezek. xxxvii. 11, 12. And the latter, that is, *eternal judgment*, he thinks may be explained of dreadful judgments inflicted of old, as upon the sinners of the old world, the inhabitants of Sodom, &c. I thought it not improper to propose so remarkable an interpretation, but not seeing any reason for confining several of the clauses to so contracted a sense, I have taken them in a much larger extent.

[b] *Of baptisms.*] Lord Barrington understands this of the *baptism of water*, and the *effusion of the Holy Spirit*, by which the first disciples among the Jews, and the first converts among the devout and idolatrous Gentiles were initiated. He also explains the *laying on of hands*, as referring to the immediate communication of *spiritual gifts* by means of the apostles. These he thinks were *first principles*, as *baptism* was the first entrance into the church, and *laying on of hands*, the great evidence of it, as *faith* and *repentance* are the substance of Christianity, and a *resurrection and eternal judgment* the great motives leading men to embrace it. Par. Mis. Ess. II. p. 116.

[c] *The imposition of hands.*] This answered such great purposes in the Christian church, as the appointed method of communicating important gifts, that it might well be mentioned among *first principles*.——But it is by a very precarious consequence, that any can infer from hence the *universal* obligation of this rite, in admitting persons into full church-

SECT. VI. Heb. VI. 2.

Spirit hath been communicated to those that have embraced the gospel, *and of the resurrection of the dead*, which though not so clearly and fully revealed, was assuredly believed by the Jewish Church before our Lord's appearance; *and of eternal judgment*, when the whole world shall be convened before Christ, and each of its inhabitants fixed by his final sentence in an unalterable eternity.

and of resurrection of the dead, and of eternal judgment.

3 These are indeed important doctrines, and it will become you constantly to bear them in mind. But while I am addressing you at present, it may be more profitable for me to lead you into some higher improvements in Christian knowledge, and to build some farther Divine instruction upon these sure and solid foundations. *And this we will do, if God permit*; if God may assist us in attempting it, and this letter reach you, as I trust it will, while you continue your adherence to the Christian faith.

3 And this will we do, if God permit.

4 As for those who seem to have forgot these sacred principles, and put the greatest slight upon them, by renouncing our holy religion, I give them up as persons from whom I have no farther expectations; *for* [*it is*] in a manner *impossible*[a] to succeed in any charitable endeavour *with regard to those who have once been enlightened* with the knowledge of such glorious truths as are essential to Christianity, *and have tasted of the heavenly gift* which our exalted Redeemer hath shed down upon us, *and have been made partakers of the Holy Ghost*,[c] in his miraculous

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

membership, or even to the ministry. See Pierce's Vindicat. p. 463.

[a] *For it is impossible.*] This text has been the subject of great debate, which I must not by any means enter into here. Compare Limb. Theol. 5. lxxxiv. 10—19: Baxter's Works, Vol. II. p. 305.—As to the phrase *enlightened*, it is certain, the ancient fathers early used it to express *baptism*. But in this view I much question the propriety of the phrase, and think that *illumination*, as well as *regeneration*, in the most important and scriptural sense of the words, were regularly to *precede* the administration of that ordinance. And I think that what the Papists, and some too ready to follow them, have taught of an extraordinary illumination following the administration of the ordinance of *baptism*, is very enthusiastical, and absolutely destitute of proof.

[c] *Heavenly gifts—partakers of the Holy Ghost.*] Though by *heavenly gift*, Archbishop Tillotson (Vol. II. p. 485,) understands *remission of sin*, urging Rom. v. 15. —18, in proof of it; and distinguishes it from the communication of the *Holy Ghost*, and this too, as he ventures to assert, in its sanctifying power and influence; I see no necessity for making such a distinction, or extending in this place the energy of the Spirit beyond his extraordinary gifts. Bishop Hopkins quotes Acts viii. 15, (which he thinks must in-

SECT. VI. Heb. VI. 5.

and [illegible]tzing communications. *And have tasted* by some affectionate impressions on their minds, the efficacy of *the good word of God, and* felt something of *the powers of the world to come,*[f] awakening in them a conviction of sin, and some desires after holiness, and resolutions in favour of it: I say, that as for such persons, 6 *if*, after all this, *they* totally *fall away*[g] from Christianity, their case is in a manner desperate, and it is impossible *again to renew* the good impressions made on *them*, so as to bring them back *to repentance*, and to recover them to a sense of duty; *since they* reject the strongest evidence that can be conceived, and do, as it were, by this apostacy and blasphemy of theirs, so far as in them lies, *crucify to themselves the son of God again,*[h] *and make an open example* [*of him:*] by renouncing that Divine doctrine which hath been so gloriously demonstrated to them, they do in effect declare they look on Jesus as an impostor, who deserved what he met with; and they seem to ascribe the miraculous energy of the Spirit to some diabolical agency: which Christ himself represented as the sin that should never be forgiven. (Compare Mat. xii. 30, 31.)

[illegible] Simon Magus,) as a proof, that *un*[illegible] men might receive the *Holy* [illegible]. Hopkins's Works, p. 520.

[f] *The powers of the world to come.*] This phrase is ambiguous. Some understand it of those miraculous powers with which the gospel-age, (called *the world to come* elsewhere, and particularly chap. ii. 5,) should be attended.—But if the preceding clause be explained as above, it will diversify the sense more, to understand this of impressions made relating to the *importance* of a *future state*. And as we so often read of *this world* and *the present world*; the invisible state into which we pass by death, may certainly with great propriety be expressed by the phrase of *the world to come*; as indeed that is its common signification. But if any on the whole think it is more reasonable to interpret this clause in the former sense, and so will understand the other clauses, as explained in the former part of note *, it must be observed, that the apostle, in thus giving judgment upon the case, if it should happen, does not declare that it actually does.

[g] *If they* totally *fall away.*] It is certain the words *fall away*, must be understood *thus*: or it would prove, contrary to the plainest fact, that it is impossible to recover Christians who have fallen into great and wilful sins.

[h] *Crucify to themselves*, &c.] Some would interpret it, *so far as in them lies they do it*, that is, they pour all the contempt upon Christ in their power, and offer all the injury to him they can; and were he upon earth, and subject to the violence he once suffered, they would treat him as his worst enemies did,—It seems to me that the apostle here gives up apostates, as hopeless in the general, in order to fortify Christians against the great danger to which they were exposed. But I think it cannot be inferred from hence, that, in ages where the evidence of Christianity might be less plainly demonstrative, those who had fallen into this crime with circumstances less aggravated, and professed repentance, were never to be received to the peace of the church, any more; as the Donatists supposed, and on this text founded their inexorably rigorous discipline.

SECT. VI.

Heb. VI. 7.

We will therefore, without any farther efforts for the recovery of such, leave them to the awful sentence which he hath pronounced upon them. *For* whereas *the earth that drinketh in the rain, which often cometh upon it, and produceth herbage fit for them by whom it is cultivated, partaketh of the Divine blessing*, and wears a pleasant and delightful face; so shall those souls, who improve gospel-ordinances and Christian knowledge so as to produce the fruits of holiness, be favourably accepted of God, and feel a Divine joy in themselves. *But* as *that* ground *which bringeth forth* only *thorns and briars*, under the same cultivation, and the same refreshing showers, [*is*] *rejected* as utterly useless; so likewise shall the unfruitful soul be deserted by God in righteous displeasure, *and* is *near to* that dreadful hour, when *a curse* shall come upon it never to be revoked. And as such a barren soil, *whose* case we have been describing, is at last burnt up by the violent heat of the sun, and becomes dry heath;[1] so the *end* of such an unhappy creature [*shall be*] everlasting *burning*, in that miserable world, where all the means of grace and influences of the Spirit of God shall be for ever withdrawn, and the soul shall be given up to incurable wickedness, and eternal anguish. Such is the case of these wretched apostates; *but* I will enlarge no farther on this awful subject; for *we are persuaded* there is room to hope much *better things of you*, my *beloved* brethren, *even things that accompany salvation*, and do, as it were, bring it along with them: we have this cheerful expectation concerning you, *though we* think ourselves obliged *thus to speak*; that nothing in our power may be wanting to guard you against the greatest danger.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

IMPROVEMENT.

Verse 1, 2 In every respect, both with regard to knowledge and practice, let us go on to perfection: and if we cannot attain to it, let us rise as near it as we can! For this purpose, as Christians, let us

[1] Dry heath.] *Heath* is the emblem of the *cursed man*. Jerem. xvii. 5, 6. See Dr. Whitby in loc.

remember what foundation has been already laid, of *repentance and faith*, of *baptism*, of a *resurrection*, and a *future judgment*; a judgment, eternal in its consequences, and therefore infinitely important. And let us remember, that as the building, in its highest advances, rests upon the foundation, and owes its stability to its union with it, so in like manner does our progress and advance in Christian piety stand in a near connection with our retaining these truths, though we by no means confine ourselves to them. SECT. VI.

It is by a continual care to improve in them, that we shall most happily escape the danger, the dreadful danger of apostasy, to which we may otherwise be exposed. And O! let the awful passage before us be duly attended to in this view! Let us not rest in any enlightening we may have received, in any taste we may have had of the heavenly gift, of the good word of God, or the powers of the world to come, nor in any operation of the Spirit of God upon our minds, to form them to the most splendid talents, and qualify us for the most pompous external services. Men may have all these, and yet fall away, and their guilt become more aggravated: they may injure the Redeemer so much the more in proportion to all they have known of him: and indeed will be capable of wounding him the deeper by their apostasy, and of exposing him to greater infamy. Let us daily pray to be delivered from so great an evil! We are not left to be *like a barren wilderness; the rain* from on high *comes often upon us*, and we enjoy the choicest cultivation: may we *bring forth fruits meet for him by whom we are dressed*, the genuine fruits of practical vital religion. So shall we *receive a blessing from God*, and flourish more and more, till we are transplanted to the paradise above. Ver. 4. 5 6 7

But as for those unhappy creatures who still continue to bring forth briars and thorns, let them dread that final rejection which will be the portion of those who persist in abusing the Divine goodness; let them dread the curse, the awful, the irrevocable curse, to be pronounced on such; let them dread the everlasting dearth with which their souls shall be parched, when ordinances, when the workings of the Spirit of God, when the common comforts and supports of this mortal animal life, shall be no more. Gladly do the ministers of Christ entertain better hopes concerning those committed to their care, while yet there is room for hope, though faithfulness to God, and to the souls of men, obliges them to speak in the language of such cautions as these. May Divine grace apply it to those who are particularly concerned in it, and plant what hath hitherto been a barren and abandoned desert, with such fruits of holiness, as may transform it into the garden of the Lord. 8 9

SECT. VII.

Addressing himself to sincere believers, the Apostle comforts them with a view of the goodness of God, and his fidelity to those sacred engagements into which he hath condescended to enter: the performance of which is further sealed by the entrance of Christ into heaven as our forerunner. Heb. VI. 10, *to the end.*

HEBREWS VI. 10.

SECT. VII. Heb. VI. 10. I JUST now mentioned my hopes of your complete salvation; and I have reason to entertain such hopes, as well knowing the benevolent and pious dispositions which many of you have expressed. *For God [is] not unrighteous*, or unmindful of his gracious promises, so as *to forget your* diligent *work and labour* in his service, animated by a principle *of* unfeigned *love*, *which you have manifested*, not only to your brethren, but *to his name* also, in *having ministered*, *and* in still *ministering*, as his providence gives you op-
11 portunity, *to* the necessities of *the saints*. *And we* heartily *wish* that this temper were as universal as it is commendable where it prevails; so *that every one of you*, into whose hands this epistle *may* come, might *shew the same diligence*, and exert the same studious care, in order *to* establish *the full assurance of* your *hope*, even *unto the end* of your Christian course; by which hope you must still be supported, while in this
12 world: *That* so on the whole *you may not be sluggish* and indolent, *but imitators of those, who, through* the exercise of *faith and long-suffering*, *do* now reap the blessed fruit of these graces, and *inherit the promises*[a] which God hath made to support and cherish them in the hearts of his people through every age.
13 And a glorious confirmation you will find

HEBREWS VI. 10.

FOR God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God

[a] *Through faith and long-suffering inherit the promises.*] Mr. Pierce explains this of the Gentiles who were converted to Christianity. If it be intended as a hint to stir up the Jews to emulation, as he supposes, it is indeed a very obscure one; for comparatively it is a low sense, in which Christians in this imperfect state can be said to *inherit the promises*. I rather think it refers to *all good men*, who were departed out of our world, whether in former or latter days, and under whatever dispensation they died.—Taking it in this view, it will be (as several have observed,) an argument against the soul's continuing in a state of sleep during the intermediate period between death and the resurrection.

SECT. VII.

Heb. VI. 13

made promise to Abraham, because he could swear by no greater, he sware by himself.

these promises to be, when you come to compare one spiritual object with another, and are better skilled in the method of interpreting the sacred oracles, on principles which I am going to lay down. *For* I may in the first place lead you to observe, that *when God made the* great and comprehensive *promise to Abraham*, (Gen. xii. 2, 3, and xvii. 1—6.) on which so much of our hope as Christians doth also depend, the promise that he would be a God to him, and that all nations should be blessed in his seed; *seeing he had no greater* [*a person*] *to swear by, he sware by himself*, even by the honours of his own sacred and Divine name; *Saying*, by an audible voice from heaven when he repeated the promise, while Abraham stood with Isaac before that altar on which with humble submission to the Divine appointment he had just before laid him, (Gen. xxii. 16, 17.) "By myself "have I sworn, saith the Lord, because thou "hast done this thing, and hast not withheld "thy son, thine only son, that *blessing I will* "assuredly *bless thee, and multiplying I will* "assuredly *multiply thee*;[b] I will bless and multiply thee remarkably, so as to make thy seed "as the stars of heaven, and as the sand which "is upon the sea-shore." *And thus having waited long* in humble faith and patience, *he obtained* in due time the accomplishment of *the promise*, first in the birth of Isaac, and then, after a much longer attendance, the consummation of a better hope. And we whose circumstances so happily resemble his in this respect, may well follow the example of his faith, when we survey the foundation of it. *For men truly swear by a* [*being*] *greater* than themselves, to whom they ascribe that knowledge and power which is supposed to render him the object of their veneration and worship; *and an oath*, when

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation

[b] *Multiplying, I will multiply thee.*] This part of the promise to Abraham which immediately follows the clause here quoted, in Gen. xxii. 17, most certainly relates to the Gentiles; and therefore had the apostle intended ver. 17. of this chapter in the same in which Mr. Pierce explains it, of *the Gentiles converted to Christianity*, I cannot think he would have stopped short at *multiplying I will multiply thee*, and omitted what follows, of making *his seed as the stars of heaven, and as the sand on the sea-shore*, and—*in thy seed shall all the nations of the earth be blessed*.

SECT. VII.

Heb. VI. 17

thus taken *for confirmation [is] to them an end of all* farther strife and *contention. On which account* the blessed *God*, in humble condescension to our infirmities, *being willing in the most abundant manner to manifest to the heirs of the promise, the immutability of his counsel*, and his determinate resolution of bestowing upon them the blessings he engaged, *interposed with* the so-

18 lemnity of *an oath, That by two immutable things, in* each of *which [it is] impossible for God to lie*, even his word and his oath, *we might have strong consolation*, even we *who* in humble obedience to the gracious designs of his gospel, *have fled for refuge to lay hold on the hope laid before us*, the noble prize which that gospel proposes as the great object of our ambition and

19 pursuit; I speak of eternal life, the hope of *which* through the Divine goodness *we have*, and I trust we shall resolutely retain it, *as an anchor of the soul, both secure and stedfast, and* as *entering into the place within the vail*, the holy of holies, where God dwells, and where we hope

20 to dwell for ever with him. This anchor will indeed be sufficient to enable us to outride all the storms of temptation, being fixed in that glorious, though invisible world, *whither Jesus* as *the Forerunner is entered for us*, to take possession of glory in our name, and prepare all things necessary for our admittance into it: even he, *[who is] made an High Priest for ever, according to the order of Melchisedec*; as we are going more largely to show.

firmation is to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail,

20 Whither the Forerunner is for us entered, *even Jesus*, made an High Priest for ever after the order of Melchisedec.

IMPROVEMENT.

Ver. 16. WITH what amazing condescension doth God, by his apostles, speak of those works and labours of love, which the persons who have performed them with the greatest simplicity of heart, know to be most undeserving of his regard! How kindly hath he made himself a debtor to us, or rather to his own promise and oath, so that it would indeed be unrighteous in him to fail those expectations which nothing in ourselves could possibly raise! Let us then be animated to the greatest diligence, by a full assurance 17 of hope. There are those who inherit the promises, of which we are the heirs, and they have passed to that glorious inheritance by 18 the exercise of faith and patience. Let us chide our sluggish souls into a more resolute imitation of them. And when they

are ready to sink into indolence again, let us again awaken them by viewing those promises, and the fidelity of that God who hath made them, and who hath added, by a condescension that can never be sufficiently acknowledged and adored, the sanction of his oath to that of his word. Behold the strong consolation which he hath given. And given to whom? To those who fly for refuge to lay hold on the hope set before them in the gospel. Thither let us fly for our lives; fly, as if we heard the footsteps of the avenger of blood just behind us, and our lives depended upon the speed of the present moment. Happy the souls that have found this refuge! Whose faith and hope, like a strong and steady anchor, hath entered into heaven, hath fixed on that blessed Redeemer who lives and reigns there, who appears as an intercessor for his people, and intercedes with such efficacy and success, that he is also to be regarded as their Forerunner, as gone to prepare a place for them. Let us constantly retain that view of him; and while we continue exposed to all the labours and sorrows of mortality, let us seek our safety and our comfort by fixing our regards upon him, waiting continually the aids of his grace, till he shall see fit to call us to fill the place he hath provided, and receive the inheritance he hath secured for us.

SECT. VIII. Ver. 16. 16, 18 19 20

SECT. VIII.

The apostle enters into a parallel between Melchisedec and Christ, as agreeing in title and descent; and from various respects, in which the priesthood of Melchisedec was superior to the Levitical priesthood, infers also the superior glory of the priesthood of Christ. Heb. VII. 1—17.

HEBREWS VII. 1.

HEBREWS VII. 1. FOR this Melchisedec king of Salem, priest of the most high God, who

I HAVE again and again mentioned that scripture in which the Messiah is spoken of in prophecy, as made a priest for ever after the order of Melchisedec. Now I think, it may be worth our while to dwell a little more intently on the contemplation of this subject; and then we shall find, that without straining the allegory, it holds in a variety of instructive particulars; *for this Melchisedec*, of whom Moses speaks in that celebrated history, (Gen. xiv. 18, &c.) to which David refers, [*was*] *king of Salem*, and *priest of the most high God:* in both which offices he was a remarkable type of our blessed Lord. And it is well known, he was the celebrated and holy person *who met* that illustrious

SECT. VIII. Heb. VII. 1.

SECT. VIII. Heb. VII. 1.

patriarch, our father *Abraham*, *when returning from the slaughter of the kings*, who had taken Lot prisoner, with the king of Sodom, Gomorrah, and the neighbouring cities of the plain. *And* we are expressly told, that he *blessed him* on this occasion, that is, he pronounced on Abraham himself a blessing in the name of God to whom he ministered. *To whom also Abraham divided the tenth*[a] *of all* the spoils he had brought back, in token of his reverence to the office he bore. And indeed when we come to consider his name and title according to the signification of it in the Hebrew language, we shall find it bear a remarkable analogy to that of our Lord Jesus Christ: for *first*, his name Melchisedec, *being interpreted*, signifies that he [*is*] *King of righteousness*, or a most righteous sovereign; *and then*, his title taken from the place where he resided and ruled, is *King of Salem, that is, King of Peace*; for it is well known, that Salem in the Hebrew tongue is peace, as Melech is King, Tsedec righteousness.

met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace;

3 Now if we come to compare this Melchisedec, this king of righteousness and peace, with the Mosaic priests, we shall find a remarkable difference in many respects, in all which there is a resemblance between him and our Lord. For instance, whereas it is necessary the Jewish priests should all be of the family of Aaron, and there are several laws concerning the descent and qualities of their mothers, which must be observed and recorded, in order to make out their legitimacy, and their consequent right to serve at the altar, Melchisedec is, as it were, *without father*, and *without mother*,[b] neither his

3 Without father, without mother,

[a] *Abraham divided the tenth.*] The objection which Mr. Chubb has brought against this from Gen. xiv. 23. as if it were Melchisedec who paid tithes to Abraham, and not Abraham to Melchisedec, is really trifling; a change of person, without express notice given of it, being usual in the sacred scriptures, and in all writers, and languages; not to observe, that the version of the Seventy, in the common editions, and in that copy which is printed in the polyglot, instead of *He*, expressly reads *Abraham*. But Mr. Chubb's particular exceptions have been so abundantly answered by the author of The case of Abraham and Melchisedec, Jacob and Esau, &c. considered, published anno 1746, against Chubb's four dissertations, that I need not particularly enlarge. This may however be a proper place to observe, that the relative must evidently refer to the remote antecedent in the following passages, Luke xvii. 16. Acts xxii. 25. 2 Kings xviii. 29. Psal. cv. 27. Acts vii. 5. Deut. xxxi. 22, 23. Gen. xiv. 20. &c.

[b] *Without father, without mother.*] It has been observed by many, and it is not

without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

father nor his mother are mentioned in scripture; and he is *without pedigree*,[c] or any written account of his genealogy, by which it may be traced up to more distant progenitors of the priestly order; and herein he answers to Christ, who with respect to his human nature, had no father, nor any mother with regard to his divine. Again, as there was a certain age at which the Jewish priests entered upon their ministry in the tabernacle or temple, and at which they quitted it, Melchisedec, *having neither beginning of days nor end of life*, mentioned in scripture, *but being* in that respect as if he were immortal, and therein *made like to the Son of God*, who existed before all worlds, he *remaineth a priest for ever*.[d]

SECT. VII. Heb. VII. 3

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Now, I doubt not, my brethren, but that as I proceed in this argument, *you see* and reflect, *how great a man*[e] *this* Melchisedec [*was*] *to whom*, as I hinted above, *even the patriarch Abraham gave the tenth of* all *the spoils* he had recovered from the king of Shinar and his allies. 4

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to

And this will be farther illustrated, by considering *that truly they of the descendants of Levi who receive the* Aaronical *priesthood, have according to the law* by which they are constituted, *a commandment*; and in consequence of that, a right 5

must the reader should be reminded of it here, that several ancient writers of character among the heathens, speak of persons being *born of no father*, or *without a father*, when they mean only to express by it that their *father was unknown*. See Harris on the Messiah, Serm. ix. p. 262. Elsner likewise (Observ. Sacr. Vol. II. p. 347.) hath some remarkable quotations to shew that it was usual among the Greeks, to say of a person that he was ἀπάτωρ, ἀμήτωρ, *without father, without mother*, when his parents were unknown. And accordingly several of the fathers imagine, that this is here asserted of Melchisedec, because there is no mention made of his parents in the sacred scriptures. But the reason, in Elsner's opinion is, that there was no trace of his parentage in the sacerdotal genealogies, he being without *priestly descent* ἀγενεαλόγητος, as it immediately follows, *not enrolled among the priests*.

by the evangelists Matthew and Luke, there may seem here to be a failure in the resemblance; I therefore added the words which determine it to the idea of some priestly ancestors, which will render the propriety very conspicuous, and is agreeable to Elsner's interpretation mentioned in the note above.

[c] *Without pedigree.*] As the genealogy of our Lord is so distinctly delivered both

[d] *Remaineth a priest for ever.*] Bishop Burnet would transpose this clause, *He was a priest of God for ever, made like unto the Son of God.* I cannot forbear observing, that I think his interpretation and illustration of this scripture, (4 Dis. p. 69—71,) the best I remember to have seen.

[e] *How great a man.*] This is a severe stroke upon the Jews, not only as it proves the superior dignity of Christ above the Aaronical priesthood, but shews also that God had of old a people among the Gentiles, and that there was a person among them superior to Abraham himself.

SECT. VII.

Heb. VII. 6

only *to tythe the people that is their brethren, though* indeed *coming* as well as themselves, *out of the loins of Abraham: But he* of whom we have now been speaking, *whose pedigree is not reckoned from them,* nor had any relation at all to the Abrahamic family, *took tythes of Abraham* himself, *and* even *blessed him who had* received *the promises,* so much celebrated in your
7 history through every generation. *But without all contradiction, the inferior is blessed of the superior,* rather than the superior of the inferior: so that while pronouncing this blessing upon Abraham, Melchisedec evidently acted in an higher character than the patriarch himself sustained at that time, and in that circumstance.
8 *And* again, it may farther be observed for the illustration of this argument, that *here,* under the institution of Moses, *men who die, receive tythes;* the priests of that dispensation are mortal men, like their brethren; *but there,* in the case of Melchisedec, *he [receiveth them] of whom it is only testified* in scripture, *that he liveth,* but of whose death we have no account; and in that respect, he may be said to bear some resemblance to the ever-living and ever-blessed Jesus.
9 *And* indeed *as one may say,*[i] *by Abraham* and in his person, *even Levi, who* in his posterity *re-*
10 *ceived* the *tythes* of the other descendants of Israel, *was* himself *tythed. For he was yet in the loins of his father* Abraham,[k] *when Melchisedec met him* upon the occasion I have just been mentioning.
11 *Now* I introduce all these reflections, to lead you to consider the aspect this wears as to the gospel, and the view it gives of its superior excellence in comparison of the law. And I may reason thus upon the premises. *If perfection had been by the Levitical priesthood,*[h] and no

take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there he *receiveth them,* of whom it is witnessed that he liveth.

9 And as I may so say, Levi also who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood,

[i] *As one may say: ως επος ειπειν.*] Elsner is of opinion, (Observ. Sacr. Vol. II, p. 350.) that this should be translated, to say the truth: alledging, that it is agreeable to the respect we owe to the apostle's character, to suppose that he inserted those words as an apology for an assertion in itself not strictly just and exact; and he produces some passages out of the classics to vindicate this version. But the justness of it is largely controverted by Raphelius. Annot ex Herod. in loc.

[k] *In the loins of* Abraham.] Christ could not be said to be so, because of his extraordinary descent; otherwise the argument would, I think, have been inconclusive, as it would have been proved that Christ, as well as Levi, paid tythes in Abraham.

[h] *Now—if perfection,* &c.] Elsner justly observes, (Observ. Sacra. Vol. II. p. 351.)

(for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

more excellent atonement and intercession than theirs could be expected, (for you know that it was *under it* that *the people received the law*, that is, it was a part of the legal appointment to which a multitude of other precepts in the ritual referred, and on which the possibility of performing them depended,) *what farther need [was there] that another priest should arise according to the order of Melchisedec, and* that he should *not be reckoned according to the order of Aaron?*

SECT. VIII. Heb. VII. 11.

12 For the priesthood being changed, there is made of necessity a change also of the law.

This will draw after it a long train of extensive and important consequences; *for the priesthood being changed, there must of necessity also be a change of the law;* for as I hinted above, all the ceremonial law depended upon it; and if our regards be directed to another priest, who is not of the family of Aaron, there is then an end of the obligation to the ritual, which confined all its precepts to priests of that line, and supposed that as long as it was binding, they would always subsist and bear office. And that is now evidently the case, *for the person of whom these things are spoken, belonged to another tribe, of whom no one appertaineth to the* Jewish *altar*, or had any right to minister at it. *For [it is] plain that our Lord* Jesus Christ, the only true Messiah, foretold by David in the passage I have been discoursing upon, *sprung from Judah,*[1] *of which tribe Moses spake nothing* at all *relating to the priesthood* he ordained, so as to reserve any right of sacerdotal ministry to them, more than to any other tribe in Israel. *And* independent on all genealogical controversy, which the most ingenious malice could urge concerning Mary's family, *it is yet more abundantly manifest,* from the least attention to that

12

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

13

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

14

15 And it is yet far more evident: for

15

that this is not to be considered as a consequence flowing directly from the verses immediately preceding, as might be concluded from the rendering of the vulgate and Erasmus Schmidius, and our common translation; but that it is the beginning of a new paragraph, or branch of discourse; and that καὶ περισσότερον should be rendered, *but if*, or, which is much the same, *and if*, in support of which he produces several authorities.

[1] *Sprung from Judah.*] It may be worth remembering here, that Justin Martyr, Tertullian, and Chrysostom, refer to the table made at the taxation, in proof of this; and it may be considered whether the apostle does not insinuate the same reference. See Dr. Barrow's Works, Vol. II. p. 188. Undoubtedly he would not have spoken with such confidence, if it had not been generally allowed.

SECT. VIII.

single scripture alone which I have so frequently mentioned, *that there arises*[k] *another priest according to the similitude of Melchisedec: Who,* Heb. VII. 16 therefore, we may assure ourselves, *is made* and constituted *not according* or in regard *to the law of the carnal commandment,* that system of ceremonial precepts which contained so many things of an external, and comparatively of a carnal nature, and which considered men as dwelling in mortal flesh, and so to succeed each other; *but according to the* undecaying *power* 17 *of an* indissolvable and *endless life.*[l] *For* you will be careful to remember what *he testifieth, Thou* [*art*] *a priest for ever according to the order of Melchisedec:* which implieth all that I have asserted concerning Christ. Let us reflect upon it with pleasure, that he retains his priesthood for ever; and therefore is able to give everlasting efficacy to his administration, and everlasting blessings to those who cast themselves upon its protection, animated by the glorious promises which it exhibits.

that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever, after the order of Melchisedec.

IMPROVEMENT.

Chap. VII. 2.

LET our souls adore *the King of righteousness,* and *the King of peace;* submitting to him under the former title, that we may experience the peace which he gives, and which none can take 3 away. Let us repose our confidence in *the Son of God, who without beginning of days, or end of life, abideth a priest for ever; a priest on a throne,* to confirm the counsels of eternal peace transacted between the Father and himself. (Zech. vi. 13.) To him do all the prophets bear witness, to him did all 6 the patriarchs render humble homage, and his blessing was that which rendered Abraham, the father of the faithful, 14 blessed indeed. He sprang from the tribe of Judah, and was the Shiloh that was to come before it ceased to be a tribe, according to the ancient oracle of dying Jacob. (Gen. 15, 16 xlix. 10.) But the honours of the priesthood are now transferred to, and centred in him, *not according to the law of a carnal commandment,* but the superior *power of an end-*

[k] *That there arises.*] Dr. Whitby proves by many convincing authorities, that the particle *ει* sometimes signifies *that,* as it is plain it here does.

[l] *Of an endless life.*] Archbishop Tillotson thinks the gospel is called *the power of an endless life* to intimate the *powerful* influence which the views of immortality proposed by it, will have upon the mind. (Vol. III. p. 407.) I have therefore kept that thought a little in view, though I am far from imagining it to be the chief design of the expression.

less life. Let us rejoice that his life is endless, and that by him we may likewise attain to an endless life, to an immortality of glory. The priests of the Old Testament, the ministers of the New, as well as private believers under both dispensations, die; but the eternally prevailing priesthood of Jesus gives us life in death, and entitles us to the hope of that glorious world, where he will put his own likeness and splendour upon us, and make us in our inferior degrees of dignity, immortal *kings and priests to God, even the Father: to him be glory for ever and ever. Amen.* (Rev. i. 6.)

SECT. VIII. Verse 8

SECT. IX.

From what had been said above, the apostle argues, that the Aaronical priesthood was not only excelled, but vindicated and consummated by that of Christ; and by consequence that the obligation of the law was dissolved. Heb. VII. 18, *to the end.*

HEBREWS VII. 18.

I HAVE been discoursing largely on the resemblance between Melchisedec and Christ; and I may fairly argue from hence, not only the superior dignity and excellence of Christ, but the freedom of Jews as well as Christians, from the obligations of the ceremonial law. Let me urge it *therefore* plainly, that *there is an abolition of the former commandment* in all its extent of ritual observances, *because of its weakness and unprofitableness:* for weak and unprofitable it appears to be, in comparison of that everlasting priesthood which I have just now mentioned. *For the law* of Moses *made nothing perfect*[a], *but* left in its most essential institutions, as we shall presently shew, the manifest traces and evidences of its own imperfection; whereas full provision for our pardon and sanctification, must be ascribed to *the introduction of a better hope*, by a dispensation of a far superior nature, *by which we* now under the gospel *draw near to God* in cheerful dependence upon the efficacious intercession of our ever-living and glorious High-Priest: A High-Priest, evidently

SECT. IX. Heb. VII. 18.

Hebrews VII. 18. FOR there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God

20 And inasmuch

[a] *The law made nothing perfect.*] Mr. Pierce includes these words in a parenthesis, as if the apostle had said, "Since "the law made nothing perfect, it could "not make the priesthood so; it could "not remove the guilt of sin, or give "strength to obey its commands."

SECT. IX. superior to any of the Aaronical line, on many other accounts, *and* we may add on this likewise, *inasmuch as* [*he was*] *not* [*constituted*] Heb. vii. 20. *without* the solemnity of *an oath*[b] on the part of God; intended no doubt to shew the great
21 importance of what he was to transact. *For they indeed are become priests* by a general Divine ordination, *without* the interposition of *an oath* at their investiture; *but he*, of whom we have been speaking, was set apart to his office *with an oath, by him who said unto him, The Lord hath sworn, and he will not repent, Thou* [*art*] *a priest for ever according to the order of*
22 *Melchisedec.* Now *by so much* dignity as such an introduction to his office by the oath of God adds to him, does it appear that *Jesus* our Lord is preferable to Aaron and his sons: from whence it is natural to infer, that he *is the Surety of a better covenant*[c]; or that the covenant of which he is the great Guarantee between God and man, is more excellent than that, of which Aaron and his sons might be said to be sureties in reference to certain acts which they were to perform on the part of the people to God, and in the name of God to the people, with which promises of temporal pardon and blessings are connected; for to them alone did that covenant extend.

23 *And* again, I may further observe, that *they were many priests, because they were hindered by death from continuing* in the perpetual execu-
24 tions of their office. *But he, because he abideth for ever*, and is risen to a life of immortal glory in the heavens, where he shall reign as long as any can need the benefit of his ministrations, *hath a priesthood that never passeth over to an-*
25 *other* as his successor. *From whence also* it appears, that *he is able to save to the uttermost*, that is, always and completely to save, *those who* humbly *approach to God by him* as their appointed High Priest, *always living to intercede for them* in every circumstance of their respective lives, through all successive ages and generations.

as not without an oath he was made priest.

21 (For those priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec;)

22 By so much was Jesus made a Surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

[b] *An oath.*] Which argues the *solemnity* and *importance*, and also the *immutability* of the action.

[c] *Better covenant.*] So I render διαθηκη, and as this is the most common use of the word, so here it best suits the connection.

SECT. IX.

Heb. VII. 26.

Let us pause, therefore, and enjoy the comfort of so glorious a truth; *for* the more we reflect upon it, the more consolation shall we derive from it. Exactly *such an High Priest* as this, indeed *suited us*; his character most perfectly corresponded to our circumstances and necessities, [*who was*] solemnly set apart to his office by the highest authority, and in the execution of it, entirely *holy*, *harmless* in himself, *unpolluted* by others, *separate from* all defiling society of *sinners*, though mercifully conversant among them; *and* to complete all, a person of such dignity of nature, and so eminently dear to God, as to be *made higher than the heavens*[d], and all their inhabitants, far more superior to the noblest of them, than Aaron himself to the meanest Levite who ministered in the tabernacle.

26 For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Glorious High Priest indeed! *who had not* 27
daily necessity, as those high priests appointed by Moses, *first to present sacrifices for his own sins, and then for those of the people*: of the former of these he never had any need, nor could there be any room *for* it; and *this* last *he did once for all in offering himself* as a spotless and acceptable sacrifice to God. *For the law,* 28
as is well known, *constitutes men high priests, who have infirmities* of their own, which need expiation; *but the word of the oath, which* [*reaches*] *beyond the law*[e], and of which I have so largely been speaking, [*constitutes*] to that office, *the only-begotten Son* of God, who is *consecrated for ever* to the execution of it, and is the great substance of what they were only dim and imperfect shadows.

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore.

IMPROVEMENT.

Let the introduction of this better hope which we receive by Jesus Christ, and which bringeth the greatest perfection of happiness to those that embrace it, fill our hearts with thankfulness to God, and with a solicitous zeal to secure an interest in it. Chap. vii. 19

[d] *Higher than the heavens.* Mr. Blackwall (Sacred Classics, Vol. I. p. 241, 242.) takes notice of this expression, as very sublime, superior to Homer's description of Jupiter upon Mount Ida; and perhaps taken from Psal. cxiii. 4, 6.

[e] *Beyond the law.* Our translators render μετα τον νομον, *since the law.* But μετα often signifies *beyond.* Compare chap. ix. 3. and many other places.

SECT. IX. Let us *draw near to God* under its supporting influence, and be quickened thereby to *purify ourselves from all pollutions of the flesh and spirit, and to perfect holiness in the fear of God*; in firm dependence upon that great High Priest, whom he hath constituted with the solemnity of an oath, as the great Surety and Guarantee of the better covenant.

Verse 20, 21 God helps the frailty of our nature, by transmitting his promises to us through the hands of his Son, and by giving us such 22 a proof of his gracious regards, as his incarnation and sufferings afford: in which it is certain, that God hath already done what is far more astonishing than any thing which he hath promised farther to do. And Jesus takes his covenant-people under his care, and graciously engages to watch over them for their good, and to communicate to them all such assistances of his grace as may be sufficient to induce them to answer their part of the engagement.

24 He is possessed of an *unchangeable priesthood*: let us daily look to him, as knowing, that in consequence of the *intercession*, which *he ever lives to make, he is* ever *able completely to save* 25 *all that come unto God by him.* Let us every day, and every hour, have recourse to him as the Mediator of our approaches to God. And let us make the thoughts of him familiar to our minds, the thought of his sanctity, his dignity, and his love: confiding in that sacrifice he hath once for all offered for his 27 people, being above all need of sacrificing for himself. To conclude, while we cheer and strengthen our hearts with such contemplations as these, let us always consider the obligation which the character of our High Priest and our Saviour lays upon us, to be ourselves holy, harmless, and undefiled, and to maintain a separation from sinners, so far as the duties of life, in the present circumstances of the world, may admit.

SECT. X.

The apostle briefly recapitulates what he had before demonstrated of the superior dignity of Christ as the High Priest of Christians, and farther illustrates the distinguished excellence of that new covenant which was foretold by Jeremiah as established in him, and plainly enriched with much better promises than the old. Heb. VIII. 1, *to the end.*

HEBREWS VIII. 1.

NOW the chief article of the things which have been spoken, in the preceding parts of this discourse, [*is this*;] that *we have such a* great and illustrious *High Priest* as hath been describ-

HEBREWS VIII. 1.

NOW of the things which we have spoken, *this* is the sum: we have such an High Priest, who

SECT. X. Heb. VIII. 1.

ed, made after the order of Melchisedec, and by the oath of God himself invested with immortal honours: *who* having on earth performed all that was necessary, by way of preparation, *hath now sat down at the right hand of the majestic throne in the heavens*, (compare chap. i. 3, note [h],) exalted by the Divine authority to rule over all things, for the glory of God, and the good of his people. And we are ever to regard him under his priestly, as well as his royal character, as *a minister of holy things, and of the true tabernacle, which not man, but the Lord* himself, *hath pitched;* a sanctuary infinitely superior to any which human hands could be concerned in rearing, and proportionable to the boundless wisdom, power, and magnificence of God.

2

For every high priest, who ministers there, *is* 3 *constituted to offer gifts and sacrifices; therefore* [*it was*] *necessary that this man also*, even the glorious person of whom I speak, *should have something to present. But* we may observe by 4 the way, that *if he were* always to continue *on earth, he could not*, in any consistence with the Jewish institutions, *have been a priest*,[a] to officiate at the temple of God in Jerusalem; *as there are* already a certain order of *priests* there, *who offer* the *gifts* of the people, *according to the law*, and it is expressly settled, that none of any other family should have access to these services; nor would it have been agreeable to the Divine schemes, that Jesus should, by extraordinary dispensation, have interfered with their peculiar functions. These be left entirely to those 5 priests, *who perform divine service to* an œconomy, which contains only *the example and shadow of celestial things*:[b] *as Moses was charged by the*

[a] *He could not have been a priest.*] From hence hath the great argument been taken against Christ's performing any sacerdotal function upon earth; and consequently against the reasonableness of considering his *death* as a *sacrifice*, though the scripture expressly declares it was so. But it is evident the sense of the words given in the paraphrase, which undermines all such arguments, can alone be maintained as the true one, since it is plain, that under the Jewish economy, though none but a priest ever ministered as such in the tabernacle, yet sacrifices were offered by special Divine appointment by some, (as by prophets, &c.) who were not of that order; and being so offered, were accordingly accepted.

[b] *The example*, &c. ὑποδείγματι καὶ σκιᾷ ἐπουρανίων.] Dr. Sykes would explain it, the *copy* of what Moses saw in the mount: as if he had said, the former was but a *copy* of the latter, and no more to be compared with it than the *shadow* to the

SECT. X. Heb. VIII. 5.

oracle, when he was about to finish the tabernacle; for see, saith he, [that] thou make all things according to the model shewn thee upon the mountain; lest an error, which may seem to thee small, should be more material than thou art aware. (Exod. xxv. 40.) Now this exactness was required in special regard to the typical representations couched under these ordinances, the particulars of which Moses himself

6 did not perfectly understand. *But he,* that is, Christ, *hath now* much *nobler services allotted to him* in that heavenly sanctuary, *inasmuch as he is the Mediator even of a better covenant* than that in which the Jewish high priest mediated; *which was established upon better promises* than those of the Mosaic law; for they only referred to the blessings of a temporal Canaan, to be enjoyed by the people, while they continued obedient to its precepts, which placed them under such a special providence, as the nature of that dispensation absolutely required, and made them a spectacle to the whole world.

7 This superior excellence of that œconomy which our Lord introduces, might indeed have been concluded from its being exhibited after the Mosaic: *for,* as we know God never alters but for the better; *if that first [covenant] had been* esteemed so *faultless,* as to have no remaining deficiency, *there would have been no place sought for a second;* yet we in fact see this intimation of an exception taken to it: *For finding fault with them,*[c] that is, with the Jews, to

8 whom he was addressing, *he saith* by the prophet

God when he was about to make the tabernacle. For, See (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith,

substance. See Sykes on Christianity, p. 134. Pierce in loc. I rather take it in the sense generally given, for the *administration* or sketch of heavenly blessings. Dr. Barrow, (Vol. II. p. 205.) renders it by a very expressive word, the *subindication.*

[c] *Finding fault with them.*] This is translated by Grotius and others, *finding fault, he saith to them,* and understood of *finding fault with the former covenant.* But that covenant was certainly wise and good, and adapted to the purpose for which it was designed and appointed. It seems therefore much more proper to understand *finding fault with the Jews,* (as God evidently does in the words here preceding those quoted, Jer. xxxi. 29, 30,) for using the proverb against which he expresses so much displeasure in Ezek. xviii. 2. And in the *words* themselves he also finds fault with them for *breaking* this covenant, though he had with so much tender care brought them out of the land of Egypt. Raphelius in loc. translates the words under consideration, (μεμφομενος γαρ αυτοις λεγει,) *finding fault with them he saith;* agreeably to our common translation; and justifies this version by the authority of Chrysostom, a Greek father, and by two passages from Herodotus, where μεμφομαι is used with a dative case after it.

Behold the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, And I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying Know the Lord: for all shall know me from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their

phet Jeremiah, in that celebrated text which undoubtedly refers to the gospel-dispensation, (Jer. xxxi. 31.) *Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah.* And he expressly mentions the superior excel- 9 lence of the covenant there referred to, when compared with that which was transacted on mount Sinai. For he adds there, The transaction shall *not* be *according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt;* as you well know it was while the great work of conducting them to Canaan was yet imperfect, that the law of Moses was given;) *because they continued not in my covenant, and I disregarded them,*[d] *saith the Lord.* *For this* [*is*] 10 *the covenant that I will make with the house of Israel after those days;* that is, in the times of the Messiah, *saith the Lord; I will give my laws to their soul, and I will inscribe them upon their hearts,* in more lasting characters than those in which I wrote the commandments on the tables of stone; *and I will be unto them for a God, and they shall be to me for a people:* I will answer all the import of that high relation to them, and they shall persist in their obedience to me. *And they shall no more* have need to 11 *teach every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them even to the greatest of them.* They shall have a much more certain and effectual teaching than they can derive one from another. *For I will be mer-* 12 *ciful to their unrighteous deeds,*[e] various and aggravated as they are, *and their sins and their*

SECT. X. Heb. VIII. 8.

[d] *I disregarded them.*] The quotation *jour is* according to the Seventy, and by no means agreeable to the Hebrew, which reads it as we do, *though I was a husband to them, saith the Lord.* Mr. Pierce thinks the seventy interpreters, in their copy, either read נעלתי, or כחלתי, instead of כבלתי, in either of which there is only the variation of a single letter, and this will justify the translation here given. Dr. Pocock maintains that the word is capable of such a translation, as it now stands in the original. So that they seem to agree that our English version of the text in question should be altered.

[e] *For I will be merciful.*] Some would render ὅτι, *and thereupon*, that is, upon their being thus taught by me; or *so that*, which signification it is certain that ὅτι sometimes hath; but here it may signify, that because God had proposed to extend his pardoning mercy to them, he thus taught them by his Spirit; and therefore I have rendered it *for*.

SECT. X. Heb. VIII.

iniquities, of what kind soever, *I will remember no more*, so as to bring them into judgment; but will pardon the most heinous offences, which were incapable of expiation under the former covenant.

iniquities will I remember no more.

12

13 Now I would observe in the close of this argument, that *when he saith, A new [covenant]* shall be made, *he hath* in effect *made the first old*, he hath, as it were, spoken of it as antiquated: *now that which is antiquated and fallen into old age*, cannot be expected to live long. And so in like manner [*is*] that old covenant of Moses just *ready to disappear*. Divine Providence will put such a period to it ere long, as shall be remarkable in the eyes of the whole world; so that the grand apparatus which now preserves its visible form and lustre, shall be known no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away.

IMPROVEMENT.

Ver. 6. ADORED be that grace which hath constituted and revealed this *everlasting covenant, well ordered in all things, and sure: established on such promises*, as are, of all that can be conceived, most valuable to sinful creatures; and especially on that, without which no other declaration could impart any comfort to such, *I* 12 *will be merciful to their unrighteousnesses, and their sins and their iniquities I will remember no more.* With this is connected that other promise, so comprehensive of every thing that is truly va- 10 luable, *I will be a God unto them, and they shall be unto me a people.* Happy indeed *the people that are in such a case; yea, happy the people whose God is the Lord*, who are *taught by him to know him* under that character, taught by that energy of his Spirit, which gives his law to their mind, and inscribes it on their heart. There may we ever retain it engraven in living and durable characters, as a law of love, which may make obedience to every precept easy.

1 In this connection let us look with pleasure to that *High Priest who is set down on the throne of the Majesty in the heavens*, and presides over all for the good of his people, that *minister of the* 2 *true tabernacle, which the Lord, not man hath pitched!* ever maintaining an humble dependence on the sacrifice he hath offered: A sacrifice better than any of the Aaronical priests could 3 present, in proportion to the degree in which the covenant, of which He is the Mediator, is nobler than theirs. The first covenant, wisely allayed with such a mixture of imperfection as was 13 suitable to its being introductory to the second, is now va-

nished, to make way for this second and better dispensation: to this let us therefore adhere, and so doing, cheerfully expect all the invaluable blessings it imparts.

SECT. XI.

The apostle illustrates the doctrine of the priesthood and intercession of Christ, by comparing it to what the Jewish high priest did on the great day of atonement. Heb. IX. 1—14.

HEBREWS IX. 1.

HEBREWS IX 1. THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

HOW reasonable it is to expect, that the former covenant of which I have been speaking, should give way to another and a nobler, you may easily apprehend from surveying it, and considering in comparison with it, the great things which the gospel teaches us concerning Christ, and to which I would now call your contemplations. *The first tabernacle,*[a] you will *therefore* recollect, *had* certain ceremonial *ordinances of Divine service, and a worldly sanctuary:* a sanctuary made of such materials as this earth of ours could furnish out, and the centre of a ritual which contained many institutions comparatively low and carnal. *For the*[2] *first* part of the *tabernacle was prepared* of boards and curtains, pillars and coverings, which constituted a little apartment as a kind of antichamber to the oracle; *in which* there [*was*] *the candlestick* of pure gold with its seven lamps, *and the table* of shew-bread as it was called, *and the setting on the* twelve *loaves* upon it, *which* were always to stand before the Lord; and this apartment *is called the Holy place,* in which also the golden altar of incense stood. SECT. XI. Heb. IX. 1.

2 For there was a tabernacle made: the first wherein was the candlestick and the table, and the shew-bread; which is called the Sanctuary.

[a] *The first tabernacle.*] Mr. Pierce thinks this is to be considered as connected with chap. viii. 6. and that all which intervenes is a digression, though a very pertinent and useful one, relating to the inferiority of the covenant established under that better Priest. But I can see no necessity for this, since it may well be connected with the words immediately preceding: as if he had said, and because that covenant was intended but for a little while, therefore there was a great deal of external ceremony in it, fit for the puerile disposition of the persons to whom it was given. Our translators strangely supply the word *covenant* instead of *tabernacle*, whereas most copies read σκην, *tabernacle*, and that undoubtedly suits the connection best. The word we render *ordinances* is δικαιωματα, *justifications*, or ways of becoming righteous.

SECT. XI. Heb. IX. 3.

And beyond the second vail was that apartment of *the tabernacle which was called the Holy of Holies*, or the most holy of all, where God was pleased to keep his special residence, and which 4 was as his presence-chamber. *Having the golden censer*,[b] in which the high priest used to burn incense on the great day of atonement, *and the ark of the covenant* so *covered over on every side with gold*, that it appeared as if it had been one mass of that precious metal: *in which* apartment, in or very near the ark,[c] [*was*] *the golden pot, containing the manna* that remained incorruptible through so many ages, *and the rod of Aaron that blossomed, and the two tables of the covenant* on which the ten commandments were inscribed by the finger of 5 God, *And over it* were *the cherubs of glory*,[d] *shadowing* with their wings that golden cover of the ark which was called *the mercy-seat*, or propitiatory, as to it propitiations were referred, and where God was pleased to appear in a visible symbol of his propitious and gracious presence. These were all important things in the Mosaic tabernacle, *concerning which there* 6 *is not now* [*room*] *to speak particularly*. *And these things being thus* prepared and *adjusted*, both in the holy and most holy place, *the* ordinary *priests went continually into the first* apartment of the *tabernacle*, *performing* [*their*] daily *services*, by trimming the lamps, and burning incense upon the holy altar, changing the loaves on the sacred table every sabbath, and sprinkling the blood of the victims before the 7 vail. *But into the second* apartment *only the high priest* [*went*] *once a year*, and that *not without* the *blood* of the sin-offering, *which he offered* first *for himself, and* then [*for*] *the sins of ignorance committed by the people*, to

3 And after the second vail, the tabernacle, which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And and over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

[b] *The golden censer.*] It hath been queried, why the golden *altar* was not mentioned; and some are of opinion that it may be comprehended in the word θυμιατηριον, which we render *censer*.

[c] *In which*; ἐν ᾗ.] I say, *in* or *near which*, as many good commentators think the words ἐν ᾗ may be taken in that latitude, to reconcile it with 1 Kings viii. 9, where it is said, that *there was nothing in the ark save the two tables of stone*. Or perhaps ἐν ᾗ, *in which*, may refer to σκηνῇ, *the tabernacle*, rather than to κιβωτὸς *the ark*, as probably Aaron's rod, which is here said to be in the same place, could not lie in the *ark*.

[d] *Cherubs of glory.*] That is, the *cherubs* that waited upon the *Schechinah*, or sensible glory of the Deity.

which sort of offences alone, and not to those presumptuously committed, the efficacy of the atonement extended. SECT. X.

Such was the ritual of Moses, *the Holy Spirit* by whom it was prescribed, *signifying*, by *this* difficulty of entrance, and the necessity of the incense-cloud, and the atoning blood, *that the way into the holiest* place, that is, into God's immediate presence, *was not yet made manifest, while the first tabernacle had its continuance*, and retained its station and use, or in other words, while the Jewish œconomy lasted. *Which*, far from being the grand and ultimate scheme, [*is*] only *a* kind of allegorical *figure* and parable *referring to the* glorious displays of the *present time*;[e] *in which*, nevertheless, there is hitherto a continuance of the temple-service; so that *gifts and sacrifices are* still *offered*, *which* yet in the nature of things, *are not able to make the person who performs the service perfect with respect to the conscience*; as they refer not to the real expiation of guilt, but only to averting some temporal evils[f] which the law denounced on transgressors. For this the Mosaic dispensation was insufficient, which in the peculiarities of it related, not to the views of another life, nor the sublimest means of preparing the soul for it; [*but consisted*] *only*[g] *in* the distinction

Heb. IX. 8

14

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

10 Which stood only

9

10

[e] *Referring to the present time.*] We render it, *for the time then present.* But the words εἰς τὸν καιρὸν τὸν ἐνεστηκότα may certainly bear the rendering which I have given them; and I would understand it, not merely as if he had said that this multitude of comparison may be properly used in this present time, as to the temple at Jerusalem, which has its *holy of holies*, as the *Mosaic tabernacle* had; but that the constitution before described was a figurative representation of the Christian dispensation, which at the time when the apostle wrote, was displayed in all its glory.

[f] *Averting some temporal evils.*] This in a few words expresses what I take to be of the greatest importance for understanding the Mosaic sacrifices; which is, that they were never intended to *expiate* offences to such a degree, as to deliver the offender from the *final* judgment of God in another world, but merely to make his peace with the *government* under which he *then* was, and to furnish him with a pardon, pleadable against any prosecution which might be commenced against him in their courts of justice, or any exclusion from the privilege of drawing near to God, as one externally at peace with him, in the solemnities of his temple-worship. And I must desire the reader to examine, and digest this explication, that I may not be under the necessity of repeating it for the illustration of what is to follow.

[g] [*Consisted*] *only.*] The construction of the Greek is perplexed: I have given the version that seemed to me most natural; but Mr. Pierce would connect the two verses thus, *He who worshipped—— with meats and drinks*; and reads διαφόροις instead of διαφοραῖς, in conformity with the Alexandrian and other manuscripts; supplying ἅτινα ἦν, *which were corporeal ordinances, imposed till the time*

sect. xii. between different kinds of *meats*, clean or unclean; *and drinks*, some of which were allowed, and others denied to priests in some circumstances, and to Nazarites in others; *and in different* baptisms, or *washings* either of the whole body, or a part of it in water, as different occasions demanded; *and* in a variety of other *ordinances* relating to the purification *of the flesh*, which were *to continue* in force only *till the time of reformation*, when things should be put into a better situation by the appearance of the Mes-
11 siah himself in his church. But *Christ* having now appeared, and *being become an High Priest of* those *good things* which were then future, and which the church through preceding ages expected as *to come*, the obligation of these things would of course soon be superseded. Accordingly he performed his ministry *in a greater and more perfect tabernacle* above, *not made with* human *hands, that is, not* making any part
12 *of this* lower *creation*. *Neither* doth he expiate the guilt of his people *by* presenting before God *the blood of goats, and of calves*, and of young bullocks, which were the noblest sacrifices the high priest presented in the day of atonement; *but* it is *by* the efficacy of *his own blood*, which he continually pleads before the Father, that *he hath entered once for all into the holy place* above,[h] *having obtained* [*for us*] by his perfect sacrifice, that *eternal redemption* and salvation, of which all the remissions and all the benefits procured by the ministration of the Aaronical priesthood, were but very imperfect figures.

13 And certainly a little reflection may convince us of this; *for if the blood of bulls and of goats*, of which I have just been speaking, when presented to God with the appointed circumstances on the day of general expiation; *and* in cases of personal pollution, *the ashes of the* red *heifer*, burnt with hyssop, scarlet wool, and other ingredients, being mingled with water, and

in meats and drinks, and divers washings, and carnal ordinances, imposed on *them* until the time of reformation.

11 But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats, and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an

of reformation, that is, the appearance of the Messiah.

[h] *Entered once.*] Hence Bishop Pearson infers, that Christ ascended only *once* for all into heaven, and not again and again, as the Socinians pretended. Pearson on the Creed, p. 109.

heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

sprinkled on the persons who were ceremonially *unclean, sanctified to the cleansing of the flesh*, and hath so much efficacy in consequence of the Divine institution, as to reconcile God to the whole Jewish people in the former instance, and in the other, to introduce persons to the liberty of approaching him in his sanctuary, which would otherwise have been denied them: *How much more* efficacious *shall the blood of Christ*[i] be, even of that Divine Saviour, *who by the eternal Spirit*,[k] supporting the infirmities of his human nature, and animating him to the exercise of all those virtues and graces which shed such a lustre around all the infamy of his cross, *offered himself*, as a most *spotless* and acceptable sacrifice *to God*? How much more, I say, shall that blood of his avail to *cleanse your conscience from* the pollutions ye have contracted by your *dead*, unprofitable, and sinful *works, that ye may* freely approach, and *serve the living God* with acceptance? How surely shall it appease that consciousness of guilt, which might otherwise be so painful to us, and introduce us to present our homage in the Divine presence, with the hope of the most favourable regard.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

SECT. XI. Heb. IX. 14

IMPROVEMENT.

THE whole progress of the apostle's argument will lead us to reflect on the reason we have for thankfulness, whose eyes are

[i] *How much more shall the blood of Christ.*] The argument in these words seems to consist in this, it was merely by an *arbitrary appointment*, that *blood* and *ashes*, which in themselves are rather defiling, should be the methods of purification; but *blood* like that of our blessed Lord, *has in itself* a proper and mighty energy to promote the purification of the soul.

[k] *Eternal Spirit.*] Many have understood this of the *Deity* in general, or the *Divine nature of Christ*. But since the words may in a very good and consistent sense be referred to the *Spirit*, I could not acquiesce in any other interpretation. Bishop Pell considers them in the same light, and pertinently mentions Christ's being conceived, proclaimed, anointed for working miracles, and at last voluntarily laying down, and taking up, his life by *this Spirit*. And I have the pleasure to find Dr. Owen (on the Spirit, p. 143. see also his Exposition on the place,) expressing himself to the same purpose; mentioning also, agreeable to the paraphrase, that by this Spirit, Christ was strengthened in the exercise of that admirable faith, submission, charity and zeal, which he shewed in his dying moments.—But when this Spirit is called *eternal*, I can never think with Dr. Patrick, (on Numb. xix. 2.) that it refers to the *durable* nature of the ashes used for purification under the law, nor with Mr. Hallet, (Notes and Discourses, Vol. I. p. 36,) that it is opposed to the *spirit of brutes*, or relates to the *eternal* redemption purchased by Christ. It seems a plain testimony to the *eternity*, and consequently the *Deity* of the Holy Spirit.

directed, not to an earthly sanctuary and its furniture, splendid
indeed, yet comparatively dark, mutable, and perishing; but to
the holiest of all, the way to which is now clearly manifested.
What matter of solid and everlasting joy! that whereas those
2 gifts and sacrifices were incapable of making those perfect who
9 presented them, or attended upon them, and the ordinances of
10 that sanctuary consisted only in meats and drinks, and corporeal
11 purifications and ceremonies; we by faith behold an *High Priest*
of a better and more *perfect tabernacle*, an High Priest who hath
12 wrought out *eternal redemption!* and *entered once for all* into
heaven for us! *Eternal redemption!* who hath duly considered
its glorious import? To him, and only to him, who hath atten-
tively considered it is the name of the *Redeemer* sufficiently
dear. But O, what short of the possession of it, can teach us
the true value! What, but to view that temple of God above,
where through his intercession we hope to be made pillars, and
from thence, to look down upon that abyss of misery and des-
truction from which nothing but his blood was sufficient to ran-
som us!

13 Let that blood, which is our redemption, be our confidence. We
know there was no real efficacy in that of bulls or of goats, or in
the ashes of an heifer sprinkling the unclean. All that these
things could do was to purify the flesh, and to restore men
14 to an external communion with God in the Jewish sanctuary.
But the blood of Christ can purify the conscience, and restore
its peace when troubled, when tortured with a sense of guilt,
contracted by dead works, which render us unfit for, and inca-
pable of Divine converse. To that blood therefore let us look:
let the death of Christ be remembered, as the great spotless sa-
crifice by which we draw nigh unto God; and let those virtues
and graces which were displayed in it, under the influences of
that eternal Spirit, which was given unto him without measure,
concur with that benevolence which subjected him to it for our
sakes, to recommend him to our humblest veneration and our
warmest affections.

To conclude, since it is so expressly said, that the Holy Ghost signified in some degree the great and important doctrines of the gospel by the constitution of the Jewish ritual; let us think of that ritual, whatever obscurity may attend it in part, with a becoming esteem; and peruse it with a view to that great antetype who is in every sense the end of the law for righteousness to every one who believeth; to him, who by fulfilling it hath given it a glory, much brighter than that which was reflected upon it from the face of Moses, or the most splendid magnificence of Solomon's temple.

SECT. XII.

The apostle discourses by way of digression, on the necessity of shedding Christ's blood, and the sufficiency of the atonement made by it. Heb. IX. 15, *to the end.*

HEBREWS IX. 15.

SECT. XII. Heb IX. 15.

I HAVE just mentioned the offering which Christ made of himself to God by the eternal Spirit; *and* it is a subject so delightful and so important, that I must dilate upon it a little more largely. Attend to it therefore, that *he is in this respect*, and for this purpose, *the Mediator of a new*, and better *covenant*,[a] far preferable to that of Moses; *that death being undergone, for the redemption* and expiation *of transgressions against the former covenant*, and which could not be removed by it, *they who are called* to the engagements and benefits of this, *might receive the promise of an eternal inheritance*, to which that of Sinai had no immediate reference;[b] its promises only relating to an inheritance in Canaan, and to those temporal enjoyments which were there conferred upon those who were obedient to the Divine law: I say, 16
it is in consequence of his undergoing death, that he effectually secures these blessings to us by his covenant; *for where a covenant* [*is*] answerable to that which typified this of what I now speak, *it necessarily imports the death of* 17
that by which the covenant is confirmed:[c] *For* you know that sacrifical rites have ever attend-

HEBREWS IX. 15.
AND for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which have called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament

[a] *Mediator of a new covenant.*] This is the only place in the New Testament, where διαθηκη can be supposed to signify a *testament*, or will, rather than a *covenant*. Hence the *mediator of a testament* is a very improper expression; and one cannot suppose the apostle would play on the ambiguity of the word; I therefore think with Mr. Pierce, that it is better here to retain the usual translation of it. —*Redemption* in the next clause plainly signifies *purchasing* the pardon.

[b] [*Immediate reference.*] For the proof of this I must refer my readers to what my learned friend Dr. Warburton has written, I think, irrefragably on this subject, in his elaborate and ingenious volumes on the Divine Legation of Moses.

[c] *By which the covenant is confirmed.*] Mr. Pierce would render it, *of that sacrifice which is appointed by God to pacify*; and he brings a remarkable instance from Appian, where διαθεμενος signifies *pacifier*. He saith the scope of the writer requires that it should be so translated here, and accordingly in the next verse he renders it, *The pacifier can do nothing, as long as he liveth.* But I think if διαθεμενος be rendered, *he by whom it is confirmed*, the argument will be clearer. Yet I confess considerable difficulties attend both these interpretations; though the connection with what follows appears easier upon that which I have given. The

SECT. XII.

ed the most celebrated covenants which God hath made with men; so that I may say, *a covenant [is] confirmed over the dead, so that it*
Heb. IX. 17. *does not avail,* nor has any force at all, *while he*
18 *by whom it is confirmed liveth.* From *whence,* and on which principle we may observe, *neither was the first [covenant]* of which we have been speaking, I mean that of Moses, *originally transacted without* the *blood* of an appointed sa-
19 crifice. *For when every command was spoken* and delivered *according to the law by Moses to all the people,* it is expressly said, that *taking the blood of calves and goats* mingled *with water, and* dipping into it a piece of *scarlet wool, and* a bunch of *hyssop,*[a] *he sprinkled the book itself,* which contained the covenant, *and all the peo-*
20 *ple* who were to enter into it; *Saying* at the same time, *This is the blood of the covenant which God hath commanded with respect to you,* appointing you to declare your consent to the terms of it, as you desire Divine favour and ac-
21 ceptance. *And the tabernacle and all the vessels of* Divine *service* with which it was furnished, *he also sprinkled with* the same *blood* of
22 the sacrifices. *And* indeed *almost all things were under the law purified by blood* in their first consecration; and it was by blood that they were cleansed from pollution, whether general or special. *And* if any transgression had been committed through ignorance, or surprise, yet so solicitous was the blessed God to maintain the honour of his law, and the decorum of

is of force after men are dead: otherwise it is of no strength at all, whilst the testator liveth.

18 Whereupon neither *that first testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people.

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood:

reader will do well, if he consult Dr. Whitby upon this passage, who assigns and vindicates an interpretation much the same with that which is proposed in this version and paraphrase.—The phrase ἀπαν προσ-ρησιν, which I have rendered, *necessarily imports,* is very strong; the death must be *produced,* it must not only be *effected,* but also made *apparent.* Elsner hath shewn, (Observ. Vol. II. p. 361.) that the word προσ-ρησις is used in a *forensic* sense, for what is produced, and proved, or made apparent in a court of judicature.

[a] *Scarlet wool, and hyssop.*] It is certain that Moses, in his account of this transaction, (Lev. xvi.) does not mention all these circumstances. Probably St. Paul received them from tradition. Ceremonies of a similar kind are prescribed, Lev. xiv. 4—6; 49—52. as in *cleansing the leper.* And it is highly probable, that the sprinkling the *blood* of the *sin-offering* might be done in this method. The blood was mixed with water, to preserve it from coagulating; and perhaps to this the mixture of *sacramental* wine with water, which pretty soon prevailed in the *primitive church,* might have some intended reference. It is the opinion of Dr. Owen that the ceremony here referred to, was constantly performed on the *day of atonement.* But it is certain it is not expressly prescribed in the account given us of the *ritual* of that day.

and without shedding of blood is no remission.

his administration, that in case of such offences, *without shedding of blood*, where an animal sacrifice could be procured, *there was no forgiveness* of sin.[e] SECT. XII. Heb. IX. 22.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[*It was*] *therefore necessary*, according to the Divine appointment, *that* the tabernacle, and those instruments and utensils belonging to it, which were *the copies* or imitations *of things in the heavens, should be purified by* the blood of *these* animal victims; *but the celestial things themselves, with more excellent sacrifices than they*,[f] even with the sacred blood of Christ himself, which these offerings were designed to typify. 23

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

And the expedience of this appears from the method which God hath in fact taken; *for* it is plain, that *Christ is not entered into* an earthly tabernacle, or *holy places made with hands*, though adorned with ever so much art and expence; [*which*] at best [*were*] but *the figures*, or imperfect copies *of the true*: *but* he is entered *into heaven itself, now to appear in the presence of God for us*, as our great High Priest, and ever-glorious and powerful intercessor. 24

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others:

Not that it was necessary *he should offer himself frequently, as the High Priest entered into the most holy place yearly* on the day of atonement, *with the blood of others*, that is, of bullocks and goats: 25

26 (For then must he often have suffered since the foundation of the world:) but now once in the end of the world hath he

For then, as the Jewish sacrifice was often repeated, so *it would have been necessary for him often to have suffered* in many successive periods, *from the foundation of the world*, in order to the salvation of good men in their several ages and generations; which we know he did not. *But now once for all at the conclusion of the ages*,[g] *he hath been made manifest for* 26

[e] *No forgiveness.*] I look upon this as a certain proof, that the *sin-offerings* were not merely tokens of *friendship restored* between God and the offender; but that the blood was looked upon as the *consideration* on which the pardon was granted, being an acknowledgment on the part of the offerer that he had *deserved death* if God had been strict to mark offences.

[f] *The celestial things themselves with more excellent sacrifices.*] It may perhaps seem strange, that *celestial things* should be spoken of as needing to be *purified*, and *cleansed*. But it is to be considered, that as the sacred *dwelling* and the *vessels* were esteemed to be polluted by the Israelites, who in various degrees had access to them; so *heaven* would have been, as it were *polluted* by the entrance of such sinners as went into it, had not the blood of Christ intervened. This I think much more natural, than with Bishop Fell, to explain it of some pollutions contracted by the sin of the angels.

[g] *Conclusion of the ages.*] So συντελεια των αιωνων is most exactly rendered; meaning the *last of the dispensations* God

SECT. XII. Heb. IX. 26.

the abolishing of sin, and wiping out its dreadful score, *by the sacrifice of himself*, that he might purchase the pardon of it, and effectually teach men to subdue it,[h] when they see such a ransom paid for their forfeited lives. *And* just *as* with respect to the common lot of mankind, *it is appointed to* all *men once to die, and after that the judgment* is ordained, which fixes them in an unalterable state, without any farther revolution of life and death: *So Christ* passed through one death, no more to be subject to the possibility of it, and *having once been offered*, as the scape-goat on the great day of expiation, *to bear the* punishment due to the *sins of many*, even of all his believing people, and to carry away, as it were, the guilt of them into the land of oblivion, *he shall the second time appear* to preside in that judgment which men are to undergo. And then he shall come like the high-priest,[i] in his richest dress, when the grand act of expiation was over, *without* any thing that wears the marks of humiliation or abasement, or resembles the form in which he came to make an atonement for *sin*.[k] And while he brings with him everlasting terror to all that despise and reject him, he shall manifest himself *to those who have waited for him, to* complete their eternal *salvation*[l] and conduct them in their entire

appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

ever intended to give mankind. See Vol. II. sect. 160. note 4.

[h] Purchase the pardon of it, and teach men to subdue it.] Dr. Harris, (in his Discourse on the principal Representations of the Messiah, p. 259,) explains τῆς ἀθετησεως ἁμαρτιας, *for the abolishing of sin*, of *wiping out a score*, so that it should be no longer actionable. But I think it extends to every method of *abolishing* sin or putting it away, and may include, besides the *satisfaction* made to the Divine justice, the *subduing* it also in our own *hearts*.

[i] Like the High Priest.] I doubt not but there is indeed, as Limborch supposes, an allusion here to the *high priest* coming out to *bless the people* who were waiting for him in the *temple* when the great day of *atonement* was over. And as he then appeared in his *golden garments*, whereas before he had officiated in the plain dress of a common priest; and as the *trumpet* of the jubilee on that year sounded to proclaim the commencement of that happy period; there is not perhaps an image that can enter into the mind of man more suitable to convey the *grand* idea which the apostle intended to convey by it, than this would be to a Jew, who well knew the grand *solemnity* to which it referred.

[k] *Without sin.*] Mr. Fleming supposes this refers to Christ's having, in that great day, the glory of the *Schechinah* upon him, of which the splendour of the richest habits Aaron and his sons wore was but a faint shadow; and that it farther alludes to the stripping Adam of that glory which he contracted from his first interview with the *Shechinah*, as soon as he had sinned. In consequence of which, Christ appearing in the days of his flesh like one of us, without this glory, might be said to come *as with sin*, or, as it is expressed, Rom. viii. 3, *In the likeness of sinful flesh*, Flem. Christology, Vol. II. p. 301.

[l] *To salvation*: εἰς σωτηριαν.] Wolfius is of opinion, that these words should be

persons, to those regions of glory which he hath prepared for them. SECT. XII.

IMPROVEMENT.

WE are heirs of an eternal inheritance, and we owe all our expectations of it to the Mediator of that better covenant, who at the expence of his own blood procured redemption from the guilt and condemnation of those transgressions which have been committed under the first covenant: what praise do we owe to that voluntary victim who made his blood the seal of that better covenant? O, that as all the vessels of the sanctuary, and all the people were sprinkled with the blood of the sacrifices, on that day when Moses entered them into solemn covenant with God; so our souls and all our services might be under the sprinkling of the blood of Jesus! By the efficacy of that were the heavenly places sanctified and prepared for us; by that our way into them is opened: let us be daily looking up to the *Lord Jesus Christ*, as gone to *appear in the presence of God for us*, and *entered* into heaven *with his own blood*. May his death be as efficacious to subdue the power of sin in our hearts, as it is to expiate our guilt before God. Then may we look forward with pleasure to the great solemnities of death and judgment, and expect that faithful Redeemer, who though he is to come no more as a sacrifice for sin, will then appear for the complete salvation of all, who have obediently received him under that character, and waited for him according to his word. Verse 15 16 19 22 23 24 25 27 28

In the mean time, that we may be engaged thus to apply to him, and improve our knowledge of him to the great purposes intended; may we live in the continual views of death, as what is indispensably appointed to men; and remember that it is our certain inevitable doom. May we also consider it, as standing in a most certain connection with judgment; assuring ourselves, that whatever the period of time between the one and the other may be, there is no room for a change in our character or state. Let therefore the thoughts of judgment, and its awful eternal consequences, stir us up to a diligent preparation for death. Let it engage us to make an immediate application to Christ as the great Saviour, with entire submission to his princely authority; for if that be disregarded, how shall we meet him as our 27

connected with those immediately preceding, as expressing the view with which they waited for the returning Saviour, namely that they might obtain *complete salvation*. But, with Grotius, I think it preferable to connect them in this manner, οφθησεται—εις σωτηριαν, *he shall appear—to salvation*. And certainly this is much more natural, than with Beza and Erasmus Schmidius, to refer it to so remote a clause as εις το πολλων ανενεγκειν αμαρτιας, *to bear the sins of many*, in order to their salvation. See Wolfii Curæ Philologic. in loc.

SECT. XII. Judge! For when he *appears the second time for the salvation* of his people, he will execute righteous vengeance on his *enemies*; and that vengeance can never appear *so terrible*, as when considered as coming from the mouth of *him* who was once *manifested to take away sin by the sacrifice of himself.*

SECT. XIII.

The apostle returns from his digression to prove, that the legal ceremonies could not by any means purify the conscience; and from thence argues the insufficiency of the Mosaic law, and the necessity of looking beyond it. Heb. X. 1—15.

HEBREWS X. 1.

SECT. XIII. Heb. X. 1. YOU see that it is the design of all this discourse, to raise your minds from the Mosaic law to the gospel; and it is an important design, which the dearer you are to me, the more earnestly I must pursue. *For the law having*, as it were, only *a shadow*, or imperfect sketch, *of future good things*, and *not the* complete delineation, or the *very image of the things* [*themselves*[a],] *could by no means*, even *by those sacrifices* of atonement *which they always offer yearly*[b], and are the most solemn which belong to the whole Hebrew ritual, *perfect those who come unto* [*them*,] so as to remove the moral guilt of their offences, and bring them into a state of reconciliation with God, and to that settled peace of conscience, which results from a sense of his favour. And indeed the very circumstance of their yearly repetition is a proof of this; for *otherwise*, that is, could they have made such a complete reconciliation, *they would have ceased*

HEBREWS X. 1.

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased

[a] *Shadow and image*: σκιαν, εικονα.] Here is an allusion, I apprehend, to the different state of a painting, when the first sketch only is drawn, and when the proceeding is finished; or to the first sketch of a painting, when compared with what is yet more expressive than even the completest painting, an exact image. I cannot be of opinion with Mr. Pierce, that εικων, *image*, here signifies the original from whence the delineation or draught is made. It is a very unusual sense of the word; nor can I think, Rom. i. 23, sufficient to justify and support it. Besides, even under the gospel, we have not the heavenly blessings *themselves*, but only a clearer representation or revelation of them.

[b] *Sacrifices which they always offer yearly.*] The sacrifices offered on the day of *atonement*, being by far the most solemn of any of the expiatory kind among the Jews, are mentioned here with the utmost propriety. And this interpretation seems to supersede the necessity of following Mr. Pierce's translation, who would, by transposing the points, render it, *The law having only shadow of good things to come—yearly, can never with the same sacrifices, which they continually offer, make the comers thereunto perfect.*

SECT. XIII. Heb. X. 2.

to be offered; because that the worshippers once purged, should have had no more conscience of sins.

to be offered,[a] any more, at least by the same persons: *because they who had performed that service, being once purified* by it, *would have had no more consciousness of sins;* but have enjoyed the efficacy of that atonement to the last moment of their lives, on applying to it on any future occasion; as we Christians do, by renewed acts of faith on our great sacrifice, if through the frailty of human nature we are so unhappy as to fall into sin. *But in them* [*there is*] of course, as it were, *a yearly commemoration of sins,* by a yearly presentation of the atoning blood of new sacrifices in the most holy place; which shews that their efficacy is so far from extending, as that of the true expiation does, to all nations, times, and places, that it only looks back upon the year completed,[b] and hath no influence, even with regard to those persons who are actually present in the temple, or any thing future.

3 But in those sacrifices there is a remembrance again made of sins every year.

3

4 For it is not possible that the blood of bulls and of goats should take away sins.

An indeed the reason of this is plain; *for* [*it is*] in the nature of things *impossible that the blood of bulls and of goats should,* on the whole, *take away sins,* or make a real atonement to God as the great governor of the world, for the moral guilt of any transgression: though it may by Divine appointment put a stop to any further prosecution which might proceed in Jewish courts, or any such extraordinary judgment, as the peculiar state of things among that people might otherwise require. *Therefore when* the Messiah is described in David, as *making his entrance into the world, he saith,* in those well-known words, (Psal. xl. 7.) "*Sacrifice and offering thou wouldst not* [*accept,*] *but a body thou*

4

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not,

[a] *They would have ceased to be offered.*] This reading is more easy and natural than that which our translators have followed, while they have placed this in the margin. It is supported by many copies, and adopted by the Vulgate and Syriac version.

[b] *Looks back upon the year completed.*] I am surprised that Diodate should imagine this must have been expressly revealed to the apostle: I think it sufficiently appears from the tenor of the Mosaic law, for if the expiation was to be offered yearly for the whole people, it must include the expiation of sins remaining unatoned to the time of its offering; and if it were to be repeated the next year, it could reach no further.—But still it must be remembered, that this only referred to those temporal punishments which God, as the King of Israel, might have inflicted upon the whole people, if by a neglect of this annual atonement, they had in effect broke their covenant, and thrown a contempt upon his institution.

SECT. XIII. Heb. X. 6.

"*hast provided me*,[a] in which I may render "thee a more acceptable service: *In whole* "*burnt-offerings and sin-offerings thou hadst* "*no complacency*, when considered in this view, 7 "and in reference to this great event. *Then* "*I said* with the most cheerful consent, "*Be-* "*hold, I come; in the volume of the book*[b] which "contains the ancient prophecies, *it is written* "*of me*, that I should accomplish this service, "and I delight *to do thy will, O* my *God*; for "thy law in all its branches is within my heart."

but a body hast thou prepared me:

6 In burnt-offerings and sacrifices for sins thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 *Having* in effect *said above, As for sacrifices and offering*, whether they were *burnt-offerings, or sacrifices for sin, thou didst not desire* [*them*] *or take pleasure* [*in them*,] which comprehends the most material and considerable of those things 9 *which were offered* to God *under the law; Then he said, behold I come to do thy will, O God.* So that you see, *he taketh away the first*, that is, burnt-offerings and sacrifices, *that he may establish the second*, that is, doing God's will; pointing therein to that great act of obedience, by which the pardon of sin was to be secured, and the Divine honour most effectually promoted.

8 Above, when he said, Sacrifice and offering, and burnt-offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein*, (which are offered by the law)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 *In* the execution of *which will we are sanctified*, cleansed from our sins, and recommended to the Divine acceptance, even *by the offering up the body of* our Lord *Jesus Christ once for all*, as an atoning sacrifice.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

[a] *A body hast thou provided me.*] After having deliberately considered the various interpretations which have been given of this text, I find none so probable as that of Mr. Pierce, who supposes that the original reading of the Hebrew which the Seventy follow, instead of אזנים was נקב אזנים and that כרה sometimes signifies to *procure* as well as to *dig*; and then their version will be justified, and the apostle's following it easily accounted for. Next to this is the solution of the ingenious and learned Mr. Saurin, who supposes the Seventy chose to explain the phrase of *boring the ear*, by that of *preparing the body for service*, as better known to those for whom the version was intended; and therefore preferred also by the apostle, who though he directs this epistle to the Hebrews, to whom the other custom might be known, intended it for general use. Saurin's Serm. Vol. XI. p. 17—23. The interpretation given by Elsner, (Observ. Vol. II. p. 362.) is much to the same purpose with this of Mr. Saurin.

[b] *Volume of the book.*] This is, in the Pentateuch, the only book containing prophecies of Christ written before David's time. As if he had said, I rejoice, that I am registered in thy book as thy servant. This is the sense of Bishop Fell. On the whole, I think the apostle so plainly argues from this text, that it proves the psalm to which he refers to be a literal prophecy of the Messiah; and consequently the twelfth verse of it, which affords the only material argument against this interpretation, must either be explained of those iniquities, which, though not properly Christ's own, were laid upon him; or rather those calamities which he bore for the expiation of sin.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this Man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

SECT. XIII.

Heb. X. 11.

And this agrees with what I observed above, to be the property of a true and effectual atonement. For *indeed every priest* of the Mosaic law *standeth daily ministering, and offering the same sacrifices often, which*, as appears from that very circumstance of the repetition of them, *can never* avail to *take away* the guilt of *sins*; *But* 12 *he*, that is, our Lord Jesus Christ, *having offered one* ever-efficacious *sacrifice for the sins* of all who shall believe in him, and obey him, *hath for ever sat down at the right-hand of God*; never more to stand and minister in such a manner as he has done, but answering the great character drawn in the prophet, (Zech. vi. 13,) of a priest on a throne, where royal dignity, and certain conquest, are added to his other glories; *For therest, waiting* only *till* the appointed time 13 come, in which according to the promise we have been contemplating, all *his enemies shall be made the footstool of his feet*. *For by* that *one* 14 *offering* up of himself, concerning which we have been speaking, *he hath for ever perfected them that are sanctified* by it, and on whom its blood is, as it were, sprinkled, and hath rendered all believers perfectly acceptable to God, and made effectual provision for raising them to a state of complete holiness, felicity, and glory.

IMPROVEMENT.

SINCE the shadows are now fled away, and the substance is Verse 1
come; since the most substantial blessings are bestowed by the gospel; let us celebrate the praises of him by whom we have received them; of him, who so cheerfully presented himself a spotless sacrifice to God for us. In the body which God hath prepared for him, he fulfilled all righteousness, and made a most 5
perfect atonement: in that he, once for all, made full expiation for the sins of his people, having no sin of his own to expiate: and O, with what grateful emotions of heart should we commemorate his love; reflecting that when all other sacrifices would have been vain, he should so readily cry out, *Lo, I come, I delight to do thy will, O God*; when that will of his heavenly Father was, that his body should be offered in so painful and so tragical a manner! With such readiness let us too concur in every intimation of the Divine good pleasure; let us, like the blessed man whom David described, not only *fear the Lord*, *but deligh greatly in his commandments*, (Psal. cxii. 1,) and la-

SECT. XIII. Verse 5

bour that the law of God may be inscribed on our hearts, and the characters grow larger and deeper there. This shall *please God* better than the most costly *sacrifices*, even of his own ritual; better than any whole *burnt-offering*, and *sin-offering*, though it were *an ox or a bullock, which hath horns and hoofs*, Psalm lxix. 31.

10 May we be so sanctified through the sacrifice of Christ, according to the will of God, that we may approach the Divine Being with acceptance. And may we daily be *looking to Jesus* as sat
12, 13 down *at his Father's right-hand*, where he waits *till his enemies are made his footstool*. Let us likewise expect that great event in full assurance of faith. Let our affections be there where Jesus sits; and let us live in cheerful confidence, that the Saviour, in whose cause we are engaged, will finally appear triumphant over all his enemies and ours. Amen.

SECT. XIV.

The apostle urges Christians to improve the privileges which such an High Priest and covenant gave them, to the purposes of a fiducial approach to God, a constant attendance on his worship, and a benevolent love to each other. Heb. X. 15—25.

HEBREWS X. 15.

SECT. XIV. Heb. X. 15.

I HAVE spoken of Christ, as having by one offering of himself for ever perfected those that are sanctified; and this is a representation very agreeable to the word of God: for *even the Holy Ghost testifieth to us*[a] in that passage (Jerem. xxxi. 33, &c.) which I have quoted above, *after*
16 *having before said, This [is] the covenant which I will make with them after those days, saith the Lord; I will give my laws* to be written *on their hearts; I will also inscribe them upon their minds*: my Holy Spirit shall work in them cordial dispositions humbly to practise and
17 obey them; He adds in consequence of this, *their sins and their transgressions*, how many and aggravated soever they may have been, *I*
18 *will never remember any more. But where [there is]* such an entire *remission of these*, as this great amnesty, this universal pardon implies, which wipes out the very remembrance

HEBREWS X. 15.

WHEREOF the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is,

[a] *Testifieth to us.*] Or, as it might be rendered, *bears witness with us*, that is, *with us*, and confirms by his testimony what I have said; in which sense the original word is used, as Raphelius hath shown by several Greek Classics.

there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way which he hath consecrated for us through the vail, that is to say, his flesh;

21 And having an High Priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our

of all offences, [*there is*] *no more* room for any *sacrifice for sin*, which implies that they are remembered, and remain to be expiated. SECT. XIV.

This *therefore*, my dear *brethren*, is now our happy case; and let us endeavour to enjoy and improve it aright. *Having* such *liberty to enter into the holy places by the* efficacy of this atoning *blood of Jesus:* [*Having that*] *new*-discovered *and ever-living way*,[b] *which he hath consecrated for us through the vail*,[c] *that is*, by means of *his flesh*, or of that human nature in which he hath vailed his Divine glories, and to which it ever becomes us to pay a regard in our access to God. *And* [*having*] also such *a great* and glorious *Priest over the house of God*, who most faithfully manages his Father's concerns, and bears a most tender regard to ours; Let us not stand at a distance as if God were inaccessible; but, on the contrary, *let us draw near with a sincere* and affectionate *heart, in the full assurance of faith*, supported by such considerations as these, which may well embolden us, (conscious as we are of our own unworthiness,) to make our approach unto him in the most cheerful expectation of his blessing. Only let us take care that this approach be made in a regular and proper manner, as ever we desire to meet with Divine favour and acceptance; particularly, as the water of purification was to be sprinkled on the Israelites, to cleanse them from any pollutions they might have contracted, so let us see to it that we come, *having our hearts sprinkled from an evil conscience*, free from all allowed guilt and indulged sin. *And* this is indeed our case, if we are true Christians: our Heb. X. 19. 20 21 22

[b] *New and living way.*] Dr. Owen illustrates this, by observing that the blood of other sacrifices was to be used immediately upon its effusion; for if it were cold and congealed, it was of no use to be offered or sprinkled: but the blood of Christ is, as it were, always warm, having the same spirit of life and sanctification moving in it. So that the way of approach by it is said to be ζωσα και προσφατος, *living, new*, yet, (putting it for Christ who is the *Way*,) always, as it were, *newly slain*. See Owen on the Spirit, p. 386.

[c] *The vail.*] It is well known, that the *vail* was a curtain separating the *holy* from the *most holy* place. The priest could not pass to the sanctuary, unless he passed through it; so Christ could not pass into heaven as our *High Priest*, till he had taken human flesh in his way, and till it had been, as it were, put aside by death. And I cannot forbear thinking, that it may farther refer to the Shechinah being vailed by this curtain, which bore so remarkable an analogy to the Divine glory of Christ, as vailed by assuming human nature.

VOL. VI.

SECT. XIV.

Heb. X. 23.

hearts are thus sprinkled by the purifying and cleansing blood of Jesus, as well as *our bodies in* baptism *washed with pure water*,[d] intended to represent our being cleansed from sin. And since we have received such benefits by the gospel which we have embraced, *let us hold fast the profession of* [*our*] *hope*,[e] *without* ever giving way to the pressure and agitation of any temptation, or *wavering* in a case where we have such certain and indubitable evidence; *for* we know that whatever storms and tempests may arise, *he* [*is*] assuredly *faithful who hath promised*; he will stand by to defend us, and to make
24 us more than conquerors over all. *And let us consider each other*, and reflect seriously on the circumstances in which we and our brethren are situated, that we may judge what influence we can have over them for their advantage, and may endeavour accordingly *to provoke*, and stimulate them on *to* the exercise of sincere *love*, *and* to a readiness *to* all *good works*, by our exhortations, and especially by our example and by such a conduct towards them as may engage the return of their affection, and the exertion
25 of their zeal for the general good: *Not deserting the assembling ourselves together*,[f] for the solemn purposes of public worship, *as the manner of some* now [*is*] in order to decline that reproach and persecution which the attendance on such assemblies may draw after it; *but exhorting* and comforting [*one another*] as much

bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering: (for he *is* faithful that promised)

24 And let us consider one another to provoke unto love, and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and

[d] *Bodies washed with pure water.*] Mr. Pierce would make this the beginning of another sentence; *and having washed our bodies with pure water*; that is, "having been solemnly devoted to God in *baptism*, let us answer the engagements of that holy ordinance by *holding fast the profession of our faith*, &c. considering that he is *faithful* to the engagements he was pleased to seal unto us by it." But I think the sense will be very easy and intelligible, if it be connected with the preceding words, as referring to the custom of *washing* their bodies in clean water, before they went to worship at the *temple*, especially upon their solemn days.

[e] *Profession of* [*our*] *hope.*] Instead of τῆς ἐλπίδος, *hope*, our translators read τῆς πίστεως, *faith*, upon the authority only of a single manuscript. See Dr. Mills in loc.

[f] *Assembling ourselves together.*] Mr. Pierce is of opinion, that when the apostle adds, *as the manner of some is*, he intends to blame the conduct of the Jews, who on account of their old prejudices against the Gentile converts, absented themselves from the assemblies into which they were admitted; and perhaps also to censure a similar behaviour in the Gentile converts arising from prejudices they had newly contracted against the Jews. And he imagines this, in some measure, is intimated by the use of the word ἐπισυναγωγὴν. (Compare 2 Thess. ii. 1.) But I think the account given of the ground of this caution in the paraphrase, is on the whole much more certain.

so much the more as ye see the day approaching.

as we can; *and* this *so much the rather, as ye see the day approaching*;[s] that awful day, in which we must appear before the tribunal of God, and that day of vengeance upon the Jewish nation, which Christ hath described as so terrible an emblem of it. And let none, who would not share with the enemies of Christ in the destruction which shall be poured out upon them, abandon his people now, and basely betray that cause and interest, by which none shall on the whole be losers, whatever they may for the present suffer on its account.

SECT. XIV. Heb. X. 25.

IMPROVEMENT.

WHAT can be more desirable than to *approach to God!* what more effectually encourage that approach, than the consideration which the apostle here urges: *the new and living way* which this great *High-Priest hath consecrated!* Let us then see to it that we thus approach in the way of his own appointment. But if we desire acceptance, let us attend to the strength of our faith, and the purity of our consciences; that inward purity, without which our baptismal washing will stand us in little stead. To establish us in a resolution of retaining the profession of our faith and hope, amidst all the attempts that may be made to wrest it out of our hands, let us often reflect on the importance of those promises we have received, and the infallible fidelity of that God, who hath condescended to enter himself into such engagements. Let the community of that blessed hope which these sacred engagements afford, unite us in the bonds of the most affectionate love. Instead of watching over each other for evil, let us consider one another's circumstances with the most friendly and compassionate eye. And whatever we behold of necessity or distress, let us immediately be instigated and quickened kindly to attempt relief and assistance; that every one may be, as it were, in a confederacy against the evil by which any one may be attacked.

Verse 22 19, 20 22 23

Much will this benevolent disposition be promoted, by a diligent attendance on the ordinances of religious worship; and much is it to be lamented, that it is the manner of so many to forsake them, even the assemblies which are honoured with the promise of the Divine presence; a promise, to the accomplish- 25

[s] *They approaching.*] They knew that the day of Christ's final judgment, being certainly future, came nearer and nearer. And from what Christ had said concerning the destruction of Jerusalem, as to happen in the lives of some who had been present with him about thirty years before the date of this epistle, (compare Mat. xvi. 28.) they might infer that *that* was now near, though they should not have been able to trace it up into its causes, or to calculate the exact time.

SECT. XIV. ment of which thousands can bear testimony. Let us guard against so ungrateful and pernicious a neglect; and set ourselves to promote as far as possible, *mutual edification; and so much the rather, as we see the day approaching*, that solemn day, when all our opportunities in this world being come to a period, we must render up an account of all. It is a day, in which God will bring every work into judgment, and every secret thing, whether it be good or evil; let us therefore give all diligence to prepare ourselves for it; and remember how happily the ordinances of public worship are calculated to promote that preparation.

SECT. XV.

The apostle enforces his exhortation steadily to adhere to their Christian faith, by reminding them of the extremities they had endured in its defence, and of the fatal consequences of apostasy. Heb. X. 26, *to the end.*

HEBREWS X. 26.

SECT. XV. Heb. X. 26.

I HAVE urged you to a steadiness and courage in the profession of the Christian faith, and have cautioned you against neglecting those acts of public worship by which it is professed, on any consideration whatsoever. And I must continue to inculcate the caution with the greatest seriousness: *for if we sin wilfully*[a] and presumptuously by apostatising, *after having received the knowledge of the truth* with such incontestable evidence and power, *there remaineth yet no more sacrifice for sin*;[b] nor is it possible to find any atonement that shall be efficacious, after having thus ungratefully and wickedly disowned
27 that which God had appointed. *But* on the contrary, all that remaineth is *a certain fearful expectation of the judgment* of God, *and* of his *fiery indignation, which is* just *ready to devour the adversaries* of his gospel, and shall, in a very little time, be poured out upon them in all its terrors.

HEBREWS X. 26.

FOR if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

[a] *If we sin wilfully.*] The emphasis of the apostle's argument must lead us to interpret this of *apostacy from Christianity*. But as Diodate well observes, it might perhaps be expressed in this more general manner, to intimate how carefully we ought to guard against *every degree of wilful sin*, lest it should lead to that dreadful conclusion.

[b] *No more sacrifice for sin.*] This plainly intimates, as Dr. Bates (Harm. p. 295.) well observes, that God will not pardon sin without *some sacrifice* or satisfaction; else the argument would be inconclusive.

28 He that despised Moses' law, died without mercy, under two or three witnesses:

This we might easily infer from the nature of things, even though we had not been so expressly warned of it in the word of God. For if *any one*, of whatever order and dignity, *who set at nought the law of Moses*,[c] by any presumptuous transgression of it, though that transgression might in itself seem ever so small, *died without mercy* [*on the evidence of*] *two or three witnesses*, and was excluded any benefit from those sin-offerings which were appointed for offences of ignorance and inconsideration: *Of* 29 *how much severer punishment do ye suppose he shall be counted worthy, who hath* not merely insulted a faithful servant, but even *trampled upon*[d] *the Son of God*, and who hath not only slighted the method of reconciliation *and* purification which God hath appointed for lower purposes, but *hath accounted the* sacred *blood of the covenant by which he was sanctified*,[e] and solemnly set apart to the service of God, *a common* or an unclean *thing*, like the blood of a malefactor justly executed for his crimes? Now this he certainly doth who rejects the gospel; which cannot possibly be done without the greatest imaginable outrage to the memory of its Divine Author, who, had he not indeed been the extraordinary Person he professed himself to be, would deservedly have been reckoned among the most detestable of impostors. *And* such an offence is in present circum-

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, a unholy thing,

SECT. XV.

Heb. X. 29

[c] *Set at nought the law of Moses.*] This evidently alludes to that very important precept, Numb. xv. 30, 31. which doomed to *utter death* every one who offended *with an high hand*; that is, who was guilty of any wilful, deliberate, and presumptuous sin, whether in matters great or small; though a plea of ignorance or inconsideration was allowed where no rebellion and presumption was to be apparent by any *overt act*. And this was the foundation of the *sin-offering*, which was in some degree analogous to the smaller punishment inflicted among us, for a crime, in other circumstances, *capital*, where *benefit of clergy* is now hit and admitted.

[d] *Trampled upon.*] As it appears to me that this is a description of a case that could only occur where what was properly *the sin against the Holy Ghost* was committed, that is, ascribing the miracles wrought by his power to magic, and the operation of demons, I have paraphrased these words agreeable to that principle.

[e] *By which he was sanctified.*] As it could not on any principles be certainly inferred, that every one who thus apostatized from Christianity had been truly *renewed*, I think it very apparent, that this *sanctification* must only refer to his being *externally set apart*, or consecrated to God; though I will not certainly say, how far it may, as Bishop Hoadly has thought, refer to the *sacramental wine* representing *the blood of the covenant*. Hoadly on Episc. p. 455. Some have interpreted it, of the *blood* whereby *Christ was sanctified*, or dedicated by God as a *High Priest*. Compare John x. 36; xvii. 19. But the former sense seems to me more natural.

SECT. XV.

stances the more aggravated, as it is plain, that he who commits it, has *offered* the most *contemptuous injury to the Spirit of grace*, by whose miraculous and saving operations the truth of the gospel is demonstrated, to such a degree, that the highest blasphemy against him must virtually be expressed by such a conduct as we here suppose.

Heb. X. 29.

and hath done despite unto the Spirit of grace?

30 Avoid therefore all approaches to this with the most solicitous care, *for* the Divine justice is not to be trifled with; as *we know him that hath said*, (Deut. xxxii. 35, 36.) *Vengeance [belongeth] to me: I will render recompense, saith the Lord; and again, The Lord will judge his people*;[t] and if he vindicate and avenge the injury done to them, he will much more severely animadvert upon those which are offered to his Spirit and his Son. Now surely you must immediately be sensible that [*it is*] *dreadful* indeed *to fall into the hands of the living God*; who living for ever, can for ever punish, in what degree he pleases, the wretched creatures, who have made themselves the objects of his final displeasure.

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 *But* I humbly hope, you will be delivered from so terrible a ruin; and that you may, I will lead back your thoughts to former events, which, if duly considered, may be very instructive, and may prove the means of establishing you in your resolution of adhering to the gospel. And I must particularly urge you to *call to remembrance the former days, in which having been enlightened*,[s] with the knowledge of Christianity, and solemnly engaged in the pro-

32 But call to remembrance the former days, in which, after ye were illumi-

[t] *The Lord will judge his people*, &c.] The connection seems plainly to require this interpretation; and it agrees very well with the purpose for which it is here introduced. Very few commentators have considered it in this view; yet since I wrote this, I find Mr. Cradock, (Apost. Hist. p. 387.) gives it the same sense. And Raphelius, (Annot. in loc.) hath produced a passage from Xenophon, in which the original word κρινω will *judge*, is used to signify *vindicating*, or pronouncing sentence in favour of.

[s] *Having been enlightened.*] By some this is understood of *baptism*; and it is certain the fathers use the phrase in that sense. But I see no reason from scripture, for limiting it to that interpretation; or supposing, as Diodate himself does, there was any efficacy in *baptism to enlighten*, any more than to *regenerate*. Though as it was indeed the ordinance by which persons were solemnly entered into the list of those, who were in the main, and in the judgment of charity *enlightened* and *regenerated*, my respect for the opinion of so many eminent persons, ancient and modern, has determined me to hint at the sense they have generally given to it in the paraphrase.

nated, ye endured a great fight of afflictions:

33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that

fession of it by baptism, *you endured a great contest of sufferings*[h], struggling and contending as for your lives, or what indeed was much more valuable: *Partly as ye were made a public spectacle both by reproaches and afflictions*, like men exposed on a theatre as infamous; *and partly as ye were made partakers with those who were so treated*, and most affectionately appeared in the defence of the Divine cause, at the greatest hazard as well as expence. SECT. XV. Heb. X. 33.

And indeed I have reason to speak this upon my own knowledge *for ye sympathized with me in my bonds; and ye took the plunder of your goods*, not only with patience, but *with joy, knowing in yourselves that you have*, upon the security of the gospel-promises, *a far better, and an enduring substance in the heavens*, where eternal riches and felicity await you, when all the possessions of earth are lost, and all its sorrows come to a perpetual period. 34

Let the remembrance of these things *therefore* animate you to persist in such heroic resolutions; and *cast not away that confidence of yours*, and that free and courageous profession of it, *which hath* so *great* and glorious a *recompense* entailed upon it; even that *of* eternal life and happiness, which the Divine goodness will bestow as a gracious *reward* on all who thus maintain it. It will indeed be necessary, that in order to secure it, you should take up a firm and vigorous resolution: *for ye have* still *need of* continued *patience, that having done the will of God*, during this short state of probation here, *ye may receive* and inherit *the promise* of life and salvation, to which ye have already expressed such a firm regard. And I hope you will still go on to maintain the glorious cause; for it is but *yet a very little time*[i], *and* as God declared by the prophet Habakkuk, though he supposes he might for a while tarry, (Hab. ii. 3.) *he that cometh*, he that is known by that illustrious title 35 36 37

[h] *A great contest.*] This is the emphatical signification of the word ἀθλησις, which gives a view of their *courage* and *fortitude* very proper for his purpose, while he was thus commending and animating them.

[i] *Yet a little time.*] Some would render it, *a little, a very little time.*—It has been observed, that ὁ ἐρχόμενος, *the Comer*, is a title given to the Messiah, Mat. xi. 3.

SECT. XV.

of the Comer, even the Lord Jesus Christ himself, on whom our eyes and our hopes are fixed, *will come* to the rescue of his people, *and he will not delay* beyond the period which his wisdom and faithfulness have marked out. He will come and open those important scenes, which shall not only conclude our labours and sufferings,

Heb. X. 37.

shall come will come, and will not tarry.

38 but abundantly repay them all. *But* in the mean time, as it is there added, *the just shall live by* his *faith*, so we are assured by the repeated testimony of the word of God, that the truly good man shall by firm faith in the Divine perfections, promises, and grace, obtain justification, and comfort, life and happiness. *Yet if ye draw back*[k], *my soul*, saith the same Divine oracle, *shall have no complacency in him*: a total apostasy would expose even the best of men to the Divine displeasure and abhorrence; as former experiences of religion would render the guilt

38 Now the just shall live by faith: but *if any man* draw back, my soul shall have no pleasure in him.

39 of such apostasy more aggravated. *But* blessed be God, we have a cheerful hope of being preserved from so terrible a state; for *we are not of them that draw back to* such dreadful *destruction, but of them that* go on amidst all opposition still to *believe*; and sustained by Divine grace, will persevere in that happy way, *to the* preservation and complete *salvation of the soul.*

39 But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

IMPROVEMENT.

Verse 26 WE see the dreadful consequences of *sinning wilfully after we have received the knowledge of the truth*; how diligently should we guard against every, even the least appearance of it! Should we fall into so great an evil, there would *remain no more sacrifice for sin*; and O how dreadful, to lose our part in that

27 great sacrifice, and be consigned over to *a certain fearful expectation of wrath and fiery indignation!* but blessed be God, it is not yet our case. It is not every wilful sin which thus seals up the wretched soul to condemnation; for who then could hope for heaven? or who in the utter despair of heaven, could enjoy this world? may we not say, who could endure it?

If we would avoid this dreadful doom, let us guard against

[k] *Yet if ye draw back.*] We render the phrase in Habakkuk, *lifted up*. And it is observable, that the alteration of a single letter changes the reading into this sense in which the Seventy have taken it.—The original word ὑποστείλῃται properly signifies *to sneak* or *to slink away*. Acts xx. 20; Gal. ii. 12.

every approach toward any thing which might be interpreted *treading under foot the Son of God, or doing despight unto the Spirit of grace.* On the contrary, let us ever retain the most reverend affection for the Son of God, and ever cherish the influences of the Spirit. So shall we avoid the threatened vengeance, and escape that infinitely dreadful thing, the falling into the hands of the living God. SECT. XV. Verse 29 31

To have experienced in any degree the power and efficacy of religion, is the great preservative against apostasy. They who have already, like those believing Hebrews, made great sacrifices to their conscience, ought to feel the force of the obligation. The struggles through which they have already passed, the combats they have already maintained, should have a powerful influence on their future resolution, that they may not stain the lustre of their former victories. 32

If such trials be appointed for us, may our faith be proportionably strengthened; that we may take joyfully, not only the spoiling of our goods, but the torture of our bodies; *knowing that we have in heaven a better and more enduring substance* than worldly wealth, and a far more glorious abode than these tabernacles of clay. Let the recompence of reward be kept continually in our view; that thereby that patience may be supported, of which we ever stand in such evident need, that *after we have done the will of God, we may* go to *inherit the promises.* 34 35

Let the certain and speedy approach of him that is to come, daily comfort us, and confirm the faith by which we live; and let us still pour out our fervent supplications before God, that we may not draw back, which if we do, it will be infinitely fatal. Then instead of beholding us with complacency, God's soul will abhor us; and that abhorrence will be proportionable to our violated engagements, and dishonoured profession. Perdition pursues our retreat. Let every consideration therefore, of honour, of gratitude, of interest, and of safety, concur to urge us on, and to support the steadiness of our faith, till we receive the glorious crown of it, in the complete salvation of our souls. 37 38 39

SECT. XVI.

The apostle enters on a discourse, in which he proposes to the Hebrews illustrious examples of faith, which had appeared in holy men mentioned in their scriptures, and particularly in Abel, Enoch, Noah; and Abraham and Sarah. Heb. XI. 1—16.

HEBREWS XI 1.

NOW faith is the HEBREWS XI. 1. I HAVE spoken of the faith by which the just shall live; and that I may excite you to cultivate that blessed principle more and more, let

CHAP. XVI. Heb. XI. 1.

me *now* enter into a more distinct consideration of it, and set before your eyes, O ye believing Hebrews, some glorious examples of it, with which your sacred history abounds. To consider it then in its nature; *faith is the confident expectation*[a] *of things hoped for*, upon the security of the Divine promise, and *the* powerful *conviction*[b] *of things* which are *not seen*; but of whose certainty and importance there is such a full persuasion, that they act upon the mind, in a great measure, as if they were present.

substance of things hoped for, the evidence of things not seen.

2 To this I would excite you, by considerations peculiarly suited to your own case, as the children of the patriarchs; *for by it the* illustrious *elders obtained an* [*honourable*] *testimony* to their character, and it lay at the root of many of the most glorious things they have ever done.

2 For by it the elders obtained a good report.

3 *By faith we understand that the worlds were adjusted by the word of God*,[c] and the several revolutions of them directed by the operations of his secret providence, *as* the whole universe was at first created by his power, wisdom, and goodness, and *the things which are seen, were not made of things which do appear*:[d] it is certain

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

[a] *Confident expectation.*] Compare 2 Cor. ix. 4, Heb. iii. 14; where the word ὑπόστασις is used in this sense; and Raphelius has confirmed it by some pertinent quotations from Polybius.

[b] *The* powerful *conviction of things not seen*: πραγμάτων ἔλεγχος] Ἔλεγχος it hath been observed by many learned men, and particularly by Raphelius in loc. is a strict *proof* or *demonstration*, that is, saith Mr. Hallet, such a kind of reason and argument, as both *convinces* the understanding, and *engages* a man to *act* according to that conviction. Accordingly I have rendered it by the word *conviction*, which I think properly expresses the apostle's meaning.

[c] *That the worlds were adjusted by the word of God.*] As the original word is αἰῶνες, I was once inclined to have rendered it, *the* various *ages of the world were adjusted*; and I have included this sense in the paraphrase. But it does not so evidently appear, that the consequence, relating to *things not being made by those that appear*, could be deduced from that principle. I therefore conclude upon the whole, that this is a [illegible] signifies *world*; as is often translated in the New Testament. Bishop Pearson would translate it, *were made of things which do not appear*, that is, made out of *nothing*, without any pre-existent matter, before God created the worlds. Pearson on the Creed, P. 58.

[d] *As—the things which are seen, were not made of things which do appear*; ὡς τὰ φαινόμενα, &c.] Our translators have rendered this clause, *So that the things which are seen*, &c. But this does not seem to be sufficiently agreeable either to the original, or to the design of the apostle; which was not to deduce the sentiment contained in the latter clause as an inference from the former; but rather to establish the position in the first part of the verse, by the principle laid down in the latter. Accordingly I have given it this turn in the paraphrase, and have taken the liberty to translate ὡς, τὰ, &c. as, from iv. 16, is somewhat similar to this; *Therefore it is of faith, that it might be of grace*, διὸ ἐκ πίστεως ἵνα κατὰ χάριν, that is, *so that it might appear to be of*

SECT. XVI.

Heb. XI. 3.

no visible cause could produce these things, which would be in effect to suppose them to have produced themselves; we therefore by faith refer them to a Divine invisible original.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

And this happy and sublime principle hath 4 wrought even from the beginning of the world, and animated good men to actions most pleasing to God, and honourable to themselves. It was, for instance, *by faith* that *Abel offered to God a greater* and more acceptable *sacrifice than Cain*;[e] *by means of which he obtained a testimony that he was righteous; God*, by the visible tokens of his favour, *bearing witness to his gifts*, which he presented on the altar; *and by it, he being dead, yet speaketh*;[f] and recommends to us in all ages that regard to the great atonement, which he expressed by bringing an animal sacrifice, while Cain contented himself with the vegetable products of the ground. And though Abel became the early victim of Cain's rage, yet that circumstance, in conjunction with the declaration he received of the Divine acceptance and favour, is very instructive, in that it affords so powerful an evidence of a future state.

5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

By faith the celebrated patriarch *Enoch was* 5 in a miraculous manner, *translated* from among men; so *that he should not see death*; *and he was not found*[g] any longer among the inhabitants of

grace, as we have already proved it is." The apostle's intention was, by the latter clause as an incontested principle to establish what he had now wanted to prove, namely, that *justification* was by *faith*; and this he does from the consideration of its being by *grace*. It may be proper to consult Mr. Hallet on Heb. xi. 5, note 4, who refers to Eph. i. 12; and 1 Cor. x. 6. where the apostle's words ἡμῶν, &c. cannot signify any thing but *to the intent that*.

[e] *A greater and more excellent sacrifice.*] A late ingenious writer, Mr. Kennicott, (in his Two Dissertations on the Tree of Life and the Oblations of Cain and Abel, p. 197.) has inferred from the word πλείονα θυσίαν, which may be rendered a *greater* or *fuller sacrifice*, that Cain contented himself with presenting only the *minchah*, or bread-offering, without a victim; whereas Abel sacrificed both, and by presenting a *lamb*, shewed his faith in the great sacrifice of the *lamb of God*.—After all that has been offered to the contrary, I must think that the *Divine original of sacrifices* is strongly insinuated in this place.

[f] *Dead, yet speaketh.*] Some would render it, *And for this they say he died*, that is, there is a tradition that he was massacred by Cain, in a dispute about the recompense of a future life, which faith proposes. Saurin's Sermons, Vol. IX. page 54. I rather think it refers to the *testimony* borne, as it were, to a *future state*, by his story, as he was so excellent a person, and visibly approved by God, yet left to suffer by the cruelty of his wicked brother. Some would render λαλεῖται, *he is spoken of* to this day, as a person of most eminent piety and goodness.

[g] *Was not found.*] The circumstances of his translation are not mentioned; but some have thought this intimates he was privately translated, and sought for, as Elijah afterwards was, 2 Kings ii. 17.

SECT. XVI.

this lower world, *because God hath translated him* to the celestial regions, in a manner before altogether unexampled, nor ever since equalled among mortals, but in the single instance of Elijah. And God thus translated him, not only because he had a regard for his character, but because he would by such an interposition, give a visible and very important lesson to others, to seek and secure his favour by the exercise of such a disposition. *For before his translation, he obtained witness that he pleased God*; preceding tokens were given of God's favourable regards to him; and that character is expressed by the sacred historian when it is said, (Gen. v. 24.) that Enoch walked with God; that is, he maintained a constant regard to him, and received the indication of his favour; so that there subsisted a holy intercourse and friendship between

Heb. xi. 5.

found, because God had translated him; for before his translation he had this testimony, that he pleased God.

6 God and Enoch. *But without* a sincere *faith*, as the great principle of action, [*it is*] absolutely *impossible to please [him;] for he who approacheth to God*, and pretends to walk with him,[a] *must*, as the foundation of that intercourse firmly *believe that he exists, and [that] he is the rewarder of them that diligently seek him*, and will bestow some peculiar and important blessings upon them. For where there are no such expectations as these, the soul cannot be animated to the labours and struggles of a truly religious life.

6 But without faith *it is* impossible to please him: for he that cometh to God, must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 *By faith* the patriarch *Noah*, the second common ancestor of mankind, *being admonished by a Divine oracle, concerning things which were not yet seen*, and things of such a nature, that no one had ever seen or heard of any thing parallel to them, the dissolution of the world by a flood, and the destruction of all its inhabitants, believed and revered the awful threatening. And *being impressed with* a pious, and, in that connection, most rational *fear* of the Divine judgments,

7 By faith Noah being warned of God of things not seen as yet, moved with

[a] *Approacheth to God, and pretends to walk with him.*] Raphelius hath shewn, that the original word προσερχόμενον is applied in the Greek classics, to *coming to God by prayer*; and it is used in chap. x. 1. 22; and xii. 22, 23; for *approaching* to God in any act of *Divine worship*. He therefore justly observes, that it may here be taken in a larger sense, and refer to that steady course of piety and virtue, which is implied in *pleasing God*, or walking with him, as in the former verse Enoch is said to have done; and which in the preceding clause, it is declared to be impossible for any one to do without faith.

fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

with immense labour and cost, amidst all the insults of profane and wicked men, *prepared an ark*, which God taught him to build, *for the salvation of his house* and family; *by* means of *which he condemned the* unbelieving *world*,[1] by bearing a public and convincing testimony against them. *And* thus he *became heir of the righteousness which is* obtained *by faith*:[k] he was pronounced by God a righteous person, though his character was not absolutely free from imperfections, and became by divine grace entitled to the promise of eternal life, of which his temporal deliverance, though so amazing, was only an emblem. SECT. XVI. Heb. XI. 7.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith, that illustrious patriarch *Abraham*, 8
from whom you justly esteem it a peculiar honour and happiness to be descended, *being called* by the God of glory, who appeared to him, *to go out* from his father's house and native land, *to a* distant *place*, *which* God promised that *he should afterwards receive for an inheritance*, *obeyed* without disputing or murmuring, *and went out*, *though he knew not* at all *whither he was going*, or to which part of the world he was to steer his course, humbly resigning himself to Divine Providence to mark out his journey and his abode.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

By faith, he sojourned all 9
the remainder of his days *in the land of promise*, when he knew it to be so, *as* [*in*] *a strange country* without having any property there, unless it was that of a sepulchre towards the close of his life; *dwelling in tents*, easily moved from one place to another, some part of the time *with Isaac and Jacob*;[l] who, in their succession, were *heirs with him of the same promise*, and depositories of it, yet led the same kind of wandering life.

10 For he looked

But he passed from place to place 10
with cheerfulness; *for he expected* at length to be led on to *a city*, and that not such a one as

[1] *Condemned the world.*] It is plain that here, as in many other places, a person is said to *condemn* those against whom he furnishes out matter of accusation, in which view Titus iii. 11, may be understood. See the note there.

[k] *Heir of the righteousness.*] Bishop Cumberland observes, that Noah is the first to whom the name of *righteous man* is applied in scripture. Cumb. Orig. Gent. p. 418.

[l] *With Isaac and Jacob.*] It is plain, from the account of the lives of the patriarchs, that Jacob was born fifteen years before Abraham died: and the covenant given to Isaac before the birth of his children, would sufficiently intimate to Abraham that he was the *heir* of the promise.

SECT. XVI.

he had left in his native land, or such as he saw in Canaan, or even in Egypt, grand and populous as some of their buildings were; the object of his joyful and confident expectation, was that city, *which* alone *hath* firm and immoveable *foundations*, in comparison with which they were but like a frail tabernacle; a city, *of which God [is] the builder and former*, who drew and executed the grand plan, and laid out upon it all the richest ornaments, which might raise it to a magnificence, worthy of his own abode, and the inheritance of his beloved children.

Heb. XI. 10. for a city which hath foundations, whose builder and maker is God.

11 *By faith, Sarai herself*, notwithstanding some mixture of suspicion, at length, as the worthy consort of such an husband, and worthy mother of such an offspring, *received strength for the conception of seed, and brought forth a child beyond the* due *time of age* for such a purpose, when she was ninety years old, and in the course of nature absolutely incapable of being a mother; *because she accounted him who had promised, to be* the *faithful* and Almighty God, who could with infinite ease accomplish an event, which then seemed to be, and indeed was unparal-

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 leled. *Therefore* by this mighty principle of faith in her, and in Abraham, *there sprang even from one* father, *and he in this respect*, as it were, *dead*, [*a posterity*] *in multitude as the stars of the heaven, and as the sand upon the sea-shore immeasurable*,[m] according to that Divine promise, which carried its efficacy into so many remoter ages, and retains it even to this day.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 Now *all these* worthy and excellent persons, of whom I have here been speaking *died in faith, not having received the* blessings exhibited in the *promises; but having seen them afar off, and having been* fully *persuaded* [*of them,*] *and embraced* [*them*] with the most cordial affection, and greatest ardour of mind, *and having*, through the

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*,

[m] *In multitude as the stars of heaven, &c.*] Mr. Hallet observes here a great propriety in the apostle's saying, that they beheld *in a multitude as the stars of heaven, and as the sand on the sea-shore innumerable*; there being an impossibility of numbering the latter, whereas the former, since they have been reduced into constellations, have been numbered with a considerable degree of exactness. See Hallet in loc. where he endeavours to account, consistently with this observation, for Psal. cxlvii. 4. *He telleth the number of the stars, and calleth them all by their names*, as if this were the peculiar prerogative of God.

and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

whole course of their lives, *confessed that they were strangers and sojourners on earth;* as we know that these holy patriarchs, and some of their most eminent descendants did, (Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix. 15; Psal. xxxix. 12; cxix. 19, 54.) *For they who say such things* 14 as these, and speak of themselves as strangers and pilgrims, *plainly express that they seek a country,*[n] different from that in which they dwell, when they use such language. *And* as 15 for these excellent men, *if indeed they had been mindful of that* country *from which they came out, they might* sure *have had an opportunity of returning* to it, for they were a considerable body, and they might have marched back without the probability of meeting with any resistance, and might have expected a subsistence among the relations of their family, who were themselves in a prosperous state, and often expressed on proper occasions, their regard to these their illustrious kinsmen. *Now therefore* it ap- 16 pears, that *they were desirous of a better, that is, an heavenly* [*country;*[o]] for there was no earthly country, which they seem to have been pursuing. And indeed this is the great excellence of their character, to be governed by such views; *therefore God*, determined to bestow this happy land upon them, and he *is not ashamed to be called their God*, in such a peculiar manner, as he has assumed the title, *because he hath prepared them* such *a city* as they sought; whereas if he had done nothing more for them than he did here upon earth, it would have been beneath his dignity to have professed that relation; as the title naturally imports something great and excellent, far beyond what these patriarchs received, and indeed what any can possibly receive in this mortal and transitory life.

SECT. XVI.

Heb. XI. 13.

[n] *Seek a country:* πατρίδα.] The original word is very emphatical; it signifies, as it were, a *native* country, or a country in which their *father* dwelt, and is opposed to that in which they were *strangers* and *pilgrims*.

[o] *Better country, that is, an heavenly.*] The argument, according to the turn I have given it, is much the same with that which our Lord urges, Mat. xxii. 32.

IMPROVEMENT.

SECT. XVI. LET the many glorious examples of faith, which are here set before us, animate our souls to imitation, and excite in us a generous desire of acting upon that noble and sublime principle, Verse 6 without which it is impossible to please God. And O, may what 1 we call our faith be not merely a speculative and ineffectual as- 2 sent to the truth, even of the most weighty propositions; but a firm persuasion of their certainty, and a deep conviction of their importance, that we also may obtain a good report.

3 May we believe in God, as the former and support of universal 6 nature, as most assuredly existing, and as most bountifully re- 4 warding all that seek him with sincerity and diligence. So shall our sacrifices be acceptable to him, as those of Abel were, while 5 with him we look to that great sacrifice and atonement, of which his victim was the appointed representation. Like Enoch we shall then be animated to walk with God, and favoured with divine intercourse and communications. And though we cannot expect a translation like his, which should exempt us from the common lot of mortality, we shall be secure of admission in- 7 to the paradise of God above, and in due time shall ascend to it in our complete persons. We shall then, like Noah, find our safety in the midst of a dissolving world, and while sinners are condemned, be found the heirs of righteousness.

8 While we wait for this happiness, let us endeavour to approve ourselves the genuine *children of Abraham, the father of the faithful.* Ever attentive to the Divine call, may we in obedience to it, be willing *to go forth, though we do not* particularly know whither; and with an intrepidity like his, may we even be ready to exchange worlds, at the command of God, ignorant as we are of what lies beyond the grave; thinking it enough, that we know 10 it is a land which God hath promised as the inheritance of his children. It is indeed a city that hath foundations, in comparison of which all the most magnificent and established buildings of the children of men are but mean and moveable tents.

God boasts in the title of its builder and maker, having formed and fashioned it for the highest displays of his glory and his love; and in reference to it *he is not ashamed to be called our God*; for by bestowing it upon us, he answers all which that high and 16 glorious title might import. May we ever desire this as our better country, and live as its citizens ought; *confessing ourselves*, in reference to it, to be *pilgrims and strangers upon the earth.* And though we here receive not the accomplishment of the promises, may we keep our eyes on the objects they exhibit, how distant soever they may seem; and being persuaded of them, may we embrace them: embrace them even with our dy-

ing arms, and breathe out our prepared and willing spirits, in full assurance that we are going to receive and possess them. SECT. XVI.

SECT. XVII.

The apostle farther dilates upon examples and instances of faith in Abraham, Isaac, Jacob, Joseph, and Moses. Heb. XI. 17—23.

HEBREWS XI. 17.

BY faith Abraham when he was tried offered up Isaac: and he that had received the promises, offered up his only-begotten son:

HEBREWS XI. 17.

I HAVE already mentioned some glorious instances of the faith of Abraham, our illustrious progenitor; but I should be far from doing justice to my subject, if I were not to add another, *the most celebrated of all. You will remember therefore, that it was *by faith* that *Abraham* was supported, *when he was tried*, in that most severe instance, and at the Divine command *offered* his son, his only son *Isaac*, whom he loved; *yea, he who had received the promises*, which terminated not only in his seed, but in Isaac by name, *offered his only-begotten* [*son*] in whom they so centred, that they must necessarily have failed, if he had perished without any offspring. So that nothing seemed more difficult, on principles of common reason, than the reconciliation of the promise with the command. Even when he was destined to the altar, *concerning whom it was said, In Isaac shall thy seed be called*, (Gen. xxi. 12.) yet his triumphant faith surmounted even such an obstacle, and it was as wise and rational as it was pious and heroic: *Reasoning* within himself as he did, *that God was able even to raise* [*him*] *from the dead*[a]; and consequently that he could have brought Isaac to life again, if he had really expired under the sacrifical knife, and been reduced to ashes: *from whence he received him even in a figure*[b]. For as his production was a

SECT. XVII. Heb. XI. 17.

18 Of whom it was said, That in Isaac shall thy seed be called:

18 19

19 Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.

[a] *Reasoning that God was able even to raise him.*] Archbishop Tillotson justly observes, that his *faith* was in this respect the more *admirable*, as, so far as we can learn, there never had been *one single* instance of a resurrection from the dead, *in or before*, the days of Abraham.

[b] *In a figure: ἐν παραβολῇ.*] Some think this implies, that his birth was a kind of resurrection from the dead. But the learned Dr. Warburton contends earnestly for it, that ἐν παραβολῇ intimates, that the whole transaction was *parabolical* or *typical* of the method God would take for the salvation of men. The learned Wolfius is of the same opinion, (Curæ

SECT. XVII. Heb. XI. 19.

miracle, raising him, as it were, from the dead bodies of those who in a course of nature had no hope of children; so he was in another sense raised from the dead, when God gave him back to Abraham in the mount, in that awful transaction, in which was so significant a representation of Christ's day, (John viii. 56,) and of the method which God took for our redemption, in the sacrifice of his only-begotten Son.

20 *By faith*, in a revelation which he then received from God, under that superior direction, *Isaac* when advanced in age *blessed* his two children, *Jacob and Esau*[c], and uttered some remarkable oracles *concerning things* long *to come*, and of such a nature, that no human foresight could possibly reach them.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 *By faith, Jacob, when dying, blessed each of the sons of Joseph*, in full dependence on the Divine promise of an inheritance in Canaan; appointing these his grand-children, tribes in Israel: foretelling the superiority of Ephraim the younger, to Manasseh the elder; *and* in thankful acknowledgment of that Divine goodness, which he had so long experienced, at the same time *worshipped*[d], bowing down *upon the top of his staff*, with which he supported himself as he sat on the side of his bed[e].

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped *leaning* upon the top of his staff

Philolog. Vol IV. p. 762.) and observes, in support of it, that the Greek word παραβολη answers to the Hebrew משל and is so used by the Seventy; and that the Hebrews are wont to say במשל, *in or by a parable* or *figure* when they would express a *typical representation*. He imagines this interpretation to be the more probable, because the Apostle hath put a mark of emphasis upon *εν παραβολῃ*, by prefixing *και* to it, *even in a figure*.

[c] *Blessed Jacob.*] He was persuaded that God would one way or another make good his promises to them, though he could not certainly tell *how*, and was mistaken in the person.

[d] *Worshipped.*] He thought it so great a privilege to be buried in the land of Canaan, that he *bowed his head*, in token of thankfulness for it; which was another demonstration of faith in God's promise. Gen. xlvii. 30, 31.

[e] *On the top of his staff*, as he sat on the side of his bed.] In the passage referred to Gen. xlvii. 31. it is said according to our English version, Israel *bowed himself upon his bed's head*. The Apostle says, he *worshipped upon the top of his staff*: and this agrees with the Greek and Syriac translation; and Wolfius adds, that the Seventy always render the Hebrew word מטה, *a staff*. Mr. Hallet, therefore, in a learned note upon this place, is of opinion that the Hebrew word signifies either a *bed* or a *staff*, and that our English translators too implicitly followed the modern Jews, and supposed it here to signify a *bed*, in opposition to the authority of the Seventy and of the apostle. The passages may possibly be reconciled, if there be any occasion for it, by the circumstance mentioned in the paraphrase, as it is not likely that Jacob was now *in bed*, (see Gen. xlvii. 29.) but he might very probably be sitting on the side of it. His leaning on the *top of his staff* shows that he was very *old* and *feeble*; and this circumstance, saith Mr. Hallet, is very per-

22 By faith Joseph when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Again, it was *by faith* that *Joseph*, when *dying*, *mentioned the departure of the children of Israel* out of Egypt as a fact which should certainly come to pass, though at a long distance of time; *and* then in token of his entire dependence upon it, and expectation of the inheritance they would then possess, he *gave a charge concerning* the carrying *his bones* with them, to be interred in the sepulchre of his fathers in Canaan. SECT. XVII. Heb. XI. 22.

23 By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

The case of our illustrious law-giver will also furnish us with farther glorious examples of that, which was in him a kind of hereditary virtue; for it was *by faith* that *Moses, when* he was just *born, was hidden three months by his* pious *parents* in their own house; *because they saw* [*he was*] *a graceful child*, who seemed by his aspect to promise something uncommon. *And they* therefore determined, if possible, to preserve his life, and *feared not the commandment of the king*, requiring all Israelitish parents, on pain of death, to give up their male children, that they might be thrown into the river. 23

24 By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter;

By faith this *Moses, when he was grown up* to maturity of age, and become great in the dignities and preferments of the Egyptian court, on full consideration of all that could be pleaded in favour of secular views, deliberately *refused to be* any longer *called* as he had before been, *the son of Pharaoh's daughter*, but boldly professed himself an Israelite, and interposed to vindicate his brethren from their oppression: 24

25 Chusing rather to suffer affliction with the people of God, than to enjoy

Chusing much *rather to partake with the people of God in their affliction, than to enjoy the tem-* 25

tinently mentioned by the apostle, to intimate that feeble as he was, he would worship God in the best manner he was able.

[f] *Grown up.*] Some would more literally render it, *grown great*; that is, a great man in power and dignity. But the version I have preferred is justified by Erasmus Schmidius, and by the learned Leigh, who, in support of it, cites a remarkable passage from Homer, (Exercit. Philolog. p. 252.) and it appears by the account of Stephen, Acts xii. 23. that Moses was now forty years old. I have given a hint of both interpretations in the paraphrase. Some are of opinion that this passage refers to the story which Josephus tells us, of his trampling on the crown when a boy; and that it is as if the apostle had said, "He did not do it "as a puerile action, and when he understood not the value of things; but "when he knew all the worth it could "be supposed to have." See Tillotson's works, Vol. II. p. 20.—If Josephus's account be right, Pharaoh's daughter had no son of her own, and adopted him, with some view to make him successor to the crown; but I do not apprehend the laws of Egypt would have permitted that, as he was of foreign birth.

SECT. XVII. Heb. XI. 26.

porary and transient *pleasures of sin*, which he might have expected had he continued in that magnificent, but corrupt court: *Esteeming the reproach of Christ*,[g] the infamy that he might meet with in acknowledging himself one of the Israelites whom Christ had been pleased to take under his special protection, and whom God had acknowledged for his anointed people, *greater riches than* all *the treasures in Egypt*, though so opulent a kingdom: *for he directed his regards to the recompense of reward*,[h] which he expected to receive in the invisible and eternal world, and to possess, when princes shall have quitted their thrones, and all the pride of monarchs be laid low. It was also *by faith*, that *he left Egypt* in that resolute and heroic manner; *not fearing the wrath of the king*,[i] when he charged him on pain of death to see his face no more; but before he went, boldly predicted the destruction of the first-born, which was to follow all the dreadful judgments already executed; *for he was* inwardly *strengthened* to this dignity and steadiness of conduct, *as seeing him who is* the great *invisible* Being, ever present to the eye of the believing mind, and whose presence and friendship is of such infinite importance, that he who fixes his regards on him, will never by any consideration be influenced to offend him, nor much impressed with the fear of any thing that would tempt him to do this.

the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

[g] *Reproach of Christ.*] There are some who understand this of the reproach of Israel, God's *anointed* people, and so would render it, *the reproach of the anointed*; but I rather apprehend, considering the sense in which this name is everywhere else used by the apostle, that it refers to the relation in which Christ stood to Israel, as his peculiar people; so that reproach borne on *their account* was borne *for him*. (Compare 1 Cor. x. 9;) and Mr. Fleming, (Christology, Vol. i. p. 169,) urges this as an argument for Christ's existence before the time of Moses. Du Mont supposes that the Israelites expected deliverance by the Messiah, and that the Egyptians insulted them on that account: and it is certain, reproach borne *on the account of Christ*, may be, and is called *the reproach of Christ*. Compare Heb. xiii. 13; Du Mont's Serm. p. 151—155. And for the illustration of this he quotes, and by this key explains, Psal. lxxxix. 50—52.

[h] *Recompense of reward.*] That *reward* could not be *temporal grandeur*, which he might have had with much greater security and advantage in Egypt; nor the possession of Canaan; which he never saw. It must therefore be the *eternal inheritance*, which was discovered to him by the principle here so largely described and recommended.

[i] *Fearing the wrath of the king.*] As it is so expressly said, (Exod. ii. 14, 15,) that when he first quitted Egypt, and went to sojourn in Midian, *he was afraid*; I apprehend the assertion of the apostle, that *he did not fear the wrath of the king*, refers to the instance mentioned in the paraphrase.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

By faith that God would assuredly send his angel on the vindictive design foretold, and spare the houses properly distinguished, *he celebrated the passover, and the pouring forth the blood* of the lamb, which he sprinkled on the lintels, and the posts of the doors, as the mark of committing those who dwelt under such roofs to the Divine protection; *that he who destroyed the first-born, might not touch them*, under the security of that peaceful sign: an emblem of the safety we expect by means of the blood of Jesus, the true and great passover, who is sacrificed for us. SECT. XVII. Heb. XI. 28.

29 By faith they passed through the Red sea, as by dry land; which the Egyptians assaying to do, were drowned.

Again, *by faith* operating in Moses, and in its degree in them likewise, *they passed over the Red sea*[k], sedately, *as* if they had marched *on dry land*, while its waters by the Divine command divided, and left the channel bare to them, so that they completed their march through it, and arrived safely on the opposite shore; *which the Egyptians making an* insolent and rash *attempt to do, were* all *drowned*, and sunk like lead in the mighty waters, which returned upon them with irresistible violence. 29

IMPROVEMENT.

LET these glorious instances of *faith* be preserved in our memory, and have their due influence upon our hearts. When God calls us to resign our dearest comforts, let us think of that *heroic* act of *faith* by which *Abraham offered up Isaac*, and seemed in him to sacrifice *all the promises*, as well as his son. Yet he therein acted a part the most strictly rational; as rightly concluding, that God could with infinite ease call him back to life again, and make a person, who had poured forth all his blood on the altar, and been reduced to ashes there, the father of many nations. Let dying parents commit their children to the care of the ever-living God, like *Jacob*; and *worship him who hath fed them all their lives long*, and who will never forsake those that put their trust in him. Let those who are called to glorify God, by opposing the unjust commands of great and powerful men, remember the parents of Moses, and remember their illustrious child. Does he now repent that wonderful choice that Verse 17. 19 20 21

[k] *By faith they passed.*] Mr. Saurin observes, with his usual delicacy, that since it very evidently appears, that of those who passed through the sea, there were some with whom *God was not well pleased*, 1 Cor. x. 5. we cannot infer, that *all* the persons afterwards mentioned by name, as instances of *faith*, were, on the whole, in such a state of acceptance with him as to be entitled to his *everlasting favour*. Saurin's Serm. Vol. IX. P. 47.

SECT. XVII. Ver. 24. he made at an adult age? does he now wish that he had been called the Son of Pharoah's daughter, rather than the servant of God, faithful in all his house? does he wish that he had secured the treasures of Egypt, and the temporary pleasures of sin, and declined that reproach of Christ, which has ended in eternal glory? Our hearts, our consciences will soon answer; let us then, like him, have respect unto the recompense of reward. Let us endeavour more frequently to direct our regards to God, and live as seeing him who is invisible.

And while our faith is thus viewing him, let us look with pleasure to *the blood of sprinkling*, which places us under his protection; which introduces us to his favour; which secures us from the *destroying angel*. He will lead us on safely to his heavenly Canaan, if we fall not by unbelief. He will open our passage through seas of difficulty; he will send down upon us every suitable supply, and would much sooner command the skies to rain down bread, or the flinty rock to melt into streams of water, than desert his people in the wilderness. Let all his wonders of power, and of love, to Israel of old, animate our faith: and let them all quicken our obedience; and under a sense of our own weakness, and the importance of this leading, this princely grace, let us daily pray, Lord, increase our faith!

SECT. XVIII.

The apostle concludes his discourse on faith, by hinting at many other glorious instances of it, and besides several recorded in scripture, refers also to the case of those who suffered under the persecution of Antiochus Epiphanes. Heb. XI. 30—XII. 2.

HEBREWS XI. 30.

SECT. XVIII. Heb. XI. 30. I HAVE mentioned the faith which our forefathers exercised on the miraculous power of God to lead them out of Egypt, and through the Red sea; and I must farther observe, that they continued under the influence of the same principle when they came into the promised land: for it was *by faith* in those who marched round *the* strongly fortified *walls of Jericho*, following the ark, and who at the appointed signal blew the trumpet of rams-horns and shouted, that, contrary to all sensible appearances of possibility, they *fell down*, smitten by the hand of God, without any human force, *having been* only *surrounded seven days* in solemn silence, according

HEBREWS XI. 30. BY faith the walls of Jericho fell down, after they were compassed about seven days.

to the Divine command; how absurd a spectacle soever their procession might appear to the besieged. It was *by faith*, and in consequence of it, that *Rahab the harlot did not perish with the infidels* of that city among whom she dwelt; *having received the spies* hospitably and dismissed them *in peace*, when an alarm was taken by her fellow citizens, and they searched for them to destroy them. She therefore hazarded her own life to preserve theirs, believing them to be the servants of the Almighty Jehovah, and assuring herself that he could protect her in her efforts for their security, and could make them the means of delivering her and her family; which was accordingly the case.

SECT. XVIII. Heb. XI. 31

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I say farther upon this copious, this inexhaustible subject? *for the time would fail me* if I should attempt *to discourse* at large *concerning Gideon*, who with so small a band of men cut off so many thousands of the Midianites; *and Barak*, who freed Israel from the oppression of Jabin, and routed Siserah his general; *and Samson*, who slew so many thousands of the Philistines with the jaw-bone of an ass; *and* performed so many other astonishing atchievements: I might also speak of the victory of *Jephtha* over the Ammonites, *and* the heroic acts of *David*, in his combat with Goliah, and his other frequent encounters with the enemies of God, and his Israel; *and* even *Samuel*, who though his character seemed more pacific, as a prophet and a judge, yet led on the armies of the Lord, on a remarkable occasion, to an illustrious victory. I might also enlarge on the celebrated histories of Elijah, Elisha, *and* others of *the prophets*, particularly Daniel, and the three young worthies, whose magnanimous history he hath particularly recorded. I will not dwell on the history of those heroes *who* have transmitted their names to our age, and shall transmit them to all who are to come, with such distinguished honour; but shall content myself with observing, that it was by the exercise of this great principle, that they were raised to those sublime degrees of reputation and glory. It was *by faith* that some of them, after many a painful struggle, *subdued* the *kingdoms*

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also and Samuel, and of the prophets:

33 Who through faith subdued king-

SECT. XVIII.

of those princes which had oppressed God's Israel; others of them *wrought righteousness*,[a] and carried their obedience to God, and their zeal for his law to the most extraordinary degrees; others of them *obtained promises* of the most unexpected events in their favour, which were exactly and circumstantially performed; others *stopped the mouths of lions*, which came roaring against them, as if they would have devoured them in a moment, or into whose dens they were thrown.

Heb. XI. 33

doms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Nay as to some of them we are expressly told, that they *quenched the violence of* the *fire*, when they were actually thrown into the furnace; others of them *escaped the edge of the sword*,[b] when it was just lifted up to destroy them; *they were strengthened in* the midst of *weakness*,[c] and many of them *became* so *valiant in battle*, that they *repulsed the armies of the aliens*, or foreign enemies when they encamped against them.

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 There are also recorded in the prophetic writings other instances, in which *women received their dead* [children] *by a resurrection* from the dead; which till these examples, had never been known or heard of. (Compare 1 Kings xvii. 22, 23; 2 Kings iv. 36, 37.) *And* the credible records of succeeding ages inform us of the triumphs of faith in a still more glorious degree: in which several *others*, and particularly seven children, and one pious and holy mother, *were tortured*[d] in the most inhuman manner, to compel them to renounce their religion, and commit idolatry; but endured all with invincible fortitude, *not accepting deliverance*[e] when it was offered

35 Women received their dead raised to life again: and others were tortured not accepting deliverance,

[a] *Wrought righteousness.*] Some have interpreted this, not only of their leading lives exemplary for holiness, but *administering justice* to others. But I do not know that the phrase has ever that signification.

[b] *Edge of the sword.*] Probably this may refer to the deliverance of David from the sword of Saul, and of Elijah, and Micaiah, from that of Ahab.

[c] *Strengthened in weakness.*] Some refer this to their being recovered from sickness, by faith and prayer, as Hezekiah, Job, and David were.

[d] *Were tortured.*] The original word signifies a peculiar sort of torture, which was called that of the tympanum, or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain, when all the parts were on such a stretch. See Wolfius. Curæ Philolog. in loc.

[e] *Not accepting deliverance.*] Probably the apostle here refers to 2 Mac. viii. 11, 14, 23, 29, where there is an evident reference to a *resurrection*, which plainly shews it then to have been assuredly believed among the Jews. Dr. Scott thinks it was revealed to them by Daniel and Ezekiel, in order to prepare them for

SECT. XVIII. Heb. XI. 35.

ferance; that they might obtain a better resurrection.

them, nor even riches and preferments added to the proposal, *that they might obtain a better resurrection*[f] than their persecutors could offer them, when they seemed more than half-dead; even a resurrection to the enjoyment of an everlasting kingdom in the heavens. *And others*, 36 in the same glorious cause, *received the trial of* cruel *mockings and scourgings*;[g] but neither the derision, nor the pain could prevail upon them to desert their profession. *Yea*, they proved *also* the utmost force *of bonds and imprisonment*, in which many of them languished for tedious months and years, under all the ill-usage which commonly attends such confinements. And others were brought out from their bonds 37 to the most infamous and painful executions; and *they were* some of them *stoned*, and others *sawn asunder*,[h] they were *tempted*[i] by unheard-of cruelties on the one hand, as well as the offers of immediate deliverance on the other, and

36 And others had trial of *cruel* mockings, and scourgings; yea, moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempt-

these severe trials which they were afterwards to undergo for the sake of their religion. Scott's Christian Life, Vol. V. p. 208. But it may be justly debated, how far the passages referred to could afford certain proof of a resurrection. It is observable, that Josephus, being probably ashamed to avow a hope which the heathens had so much derided, suppressed this circumstance, and only hints at some expectation of a *future state*.

[f] *Better resurrection.*] Dr. Owen understands this, as if the apostle had meant, *The better resurrection*, that is, the resurrection which is better than the *resurrection of the wicked*. But it is observed by Jacobus Capellus, that most probably, in that case, the article would have been prefixed, *τας κρεισσονος αναστασεως*. The opinion of Crellius and Dr. Hammond, is, that the word *better*, is to be understood as opposed to a *present remission of their torments*; and this sense I have adopted in the paraphrase; supposing it bears a respect to the deliverance which they would not accept, mentioned in the words immediately preceding. Mr. Hallet is exceeding clear, that the opposition lies between the resurrection to *eternal life*, which these martyrs expected, and the resurrection of the dead children to *life in this world*, mentioned in the first clause of the verse.

[g] *Scourgings.*] Jeremiah was buffeted, Jer. xx. 2; and some think, scourged too, chap. xxxvii. 15. But *scourging* was so frequent a punishment, both alone, and before a capital execution, (compare Dr. Lardner's Credibility of the Gospel History, Vol. I. Book I. chap. viii. sect. 13. and Dr. Scott on Matthew xxvii. 26.) that it is probable it was inflicted on many other pious persons on account of their religion.

[h] *Sawn asunder.*] Dr. Prideaux, (Connect. Vol. I. p. 29.) and many others, suppose the apostle might here refer to the tradition among the Jews, that the prophet Isaiah was *sawn asunder* at the command of Manasseh. Calmet understands by this expression, *being torn in pieces*, as it were under a *threshing instrument*, consisting of wooden rollers, full of sharp iron teeth like a *harrow*. Compare Isa. xli. 15; xxviii. 27; 2 Sam. xii. 31. Calmet's Diss. Vol. II. No. 5. p. 134, 135.

[i] *Tempted.*] Some suppose a mistake in the reading, and that it should be *επυρωθησαν*, they were *seared* with a red hot iron, or *burnt* alive, which undoubtedly would give a still stronger sense. The learned Albert (Observ. Philolog. p. 436,) supposes, that instead of *επειρασθησαν*, the apostle wrote *εσπειρασθησαν*, which expressed their being *squeezed* to death by *ropes* or *cords* twisted, and drawn tight about the body; or at least *their being strangled*.

SECT. XVIII. ~~~ Heb. XI. 37.

at length *slain with the sword*; *they wandered about* clothed in the meanest manner, and sometimes, when their former habits were worn out, only *in sheep-skins*[k] *and in goat-skins being destitute* of the common accommodations of life, *afflicted* and even *tormented*, sometimes by the fury of their enemies, and at other times by the
38 rigour of the seasons. And though these were persons of the most amiable and venerable characters, *of whom the world was not worthy* that they should inhabit it; *they wandered in deserts, and in mountains, and in dens, and holes of the earth*, that they might hide themselves, if possible, from the rage of their persecutors, who often, like dogs hunting for their prey, followed them even into these last retreats, solitary and inhospitable as they were.

39 *And all these* heroes in different ages, were supported under their respective trials, severe and extreme as they were, *by* the exercise of a firm and lively *faith*, in the fidelity of God, and the invisible rewards and glories of a future state; and it was by this, that *having obtained a good report*, they persevered to the end. But they *did not receive the* full accomplishment of the *promise* made to their fathers, nor have they yet arrived to the full and complete enjoyment of that
40 glory which faith taught them to expect: *God having* according to the counsels of his infinite wisdom, *provided something* still *better for us*, in the gospel-revelation; that so the beauty of his conduct and administration might be so much the more apparent; and *that they without us, might not be made perfect*;[l] but all might end with the greatest dignity and propriety, in bring-

37 were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise:

40 God having provided some better things for us, that they without us should not be made perfect.

[k] *Sheep-skins: μηλωταις.*] The Seventy, in the case of Elijah, translate the word which we render *mantle*, by μηλωτη, a *sheep-skin*. That *sheep-skins* and *goat-skins*, or at least the skins of some animals, were frequently worn by the ancient prophets, seems to be intimated, Zech. xiii. 4.

[l] *That they without us, might not be made perfect.*] It is debated, whether this refers to the most perfect state of the church *on earth*, and so expresses a *decorum* in the conduct of Providence, in gradually improving the church of God; or to the glory of the future state. I have given in the paraphrase what seemed to me the most noble and important sense.——The learned Wolfius, (Curæ Philolog. Vol. IV. p. 774.) mentions with approbation the expositions of Alexander More, to this effect, that the promise which these worthies did not receive, related to the first personal appearance of the Messiah: that the better thing which God hath provided for us, is the promise of Christ's second appearance, that they might *then* be made perfect, but not without *us*, though *we* have received the accomplishment of the first promises without *them*.

ing all his children together, to the full consummation of their hopes in Christ Jesus his Son, at the time of his final and triumphant appearance.

SECT. XVIII.

Heb. XI. 40. Chap. XII. 1.

XII. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

In the mean time, we may consider this glorious and triumphant assembly, as looking down from the peaceful and blessed state at which many of them are already arrived, and observing the manner in which we endeavour to follow them. And let the thought animate us in a becoming manner. *Being therefore*, as we are, *encompassed*[m] *with so great a cloud of witnesses*,[n] who surrounds us on every side in a vast innumerable assembly, the spectators of our trial, *let us lay aside every* incumbering *weight, and* especially *the sin which in present circumstances has the greatest advantage* [*against us*,[o]] I mean, a disposition to relinquish, or dissemble the gospel, for fear of sufferings; [*and*] let us *run with patience* and perseverance, *the race which is set before us*, resolutely persisting in it, how long and painful soever it may be. Looking off 2 from every object which would interrupt us in our career, and *fixing our eyes upon Jesus, the leader and finisher of our faith*,[p] who called us

2 Looking unto Jesus, the author and finisher of our faith;

[m] *Being therefore encompassed, &c. let us.*] Our translators have rendered this, *Wherefore seeing we also*; connecting καὶ with ἔχοντες, whereas it should be joined with τοιγαροῦν, and considered as a kind of expletive.

[n] *Cloud of witnesses.*] Capellus thinks this expression is an allusion to vast numbers of birds flying together like a *cloud*, Isa. lx. 8. The word *witnesses* certainly alludes to the Olympic race, where persons were appointed to stand at the *mark*, to observe who first came thither, and give evidence in favour of the *conqueror*; upon whom therefore a *crown* was bestowed according to their testimony. The allusion in *laying aside every incumbrance*, is too evident to need farther illustration. See the next note.

[o] *In present circumstances has the greatest advantage*, ἀμαρτίαν εὐπερίστατον.] This (as some imagine) may signify *a sin which sits easily about us*; which is explained of *the vanity of the world*, that seems to be matter of comparatively little danger, yet may be a fatal entanglement to us; as light garments may to those who run a race, when they are blown about by the wind. Others would render it, *The well-circumstanced sin*, in opposition to what is ἀπερίστατος, without any recommending circumstance, or *bare of ornament*. Thus it is illustrated by Dunlop, Vol. I. Serm. xiii. p. 309—316.

[p] *The Author and Finisher of our Faith.* It must be considered the word [*our*] is not in the original; but the *faith* of which *Christ* is the *Author* and *Finisher* must be the faith of Christians; and when he is said to be the *Author and Finisher of our faith*, it must signify not only that he was an illustrious *example* of it, but that, as our *Leader*, he brings us to it, and carries us on in the exercise of it, till we attain the complete felicity to which it was intended to introduce us. The word *looking*, ἀφορώντες, properly signifies our *taking off* our regard from other things, that we may fix them upon Christ.—Mr. Dunlop thinks Christ is called the *Author and Finisher of faith*, in allusion to the judges of the games, who set laws before the contenders, whereby they were to govern themselves, and then adjudged the crowns

66833

SECT. XVIII. Heb. XII. 2

out to this strenuous, yet glorious, enterprise; who animates us by his example, and supports us by his grace, till the season comes, in which he shall bestow upon us the promised crown. He indeed is the most illustrious example of all, *who for the joy* and glory *that was set before him*,[a] in the view of honouring his heavenly Father, and procuring the salvation of men, and so passing to such exalted honour and felicity, *endured* all the agonies of *the cross*, *despising the shame* of so ignominious an execution. *And* accordingly, now the infamy, the pain, and the humiliation are ceased for ever, he is ascended to that world, where alone such consummate goodness could receive its proper reward. And there he *is set down* in conspicuous and peerless majesty, *at the right-hand of the* glorious and exalted *throne of God*, there to live and reign in immortal felicity and dignity. Among whom all the illustrious examples of faith, by whom you may be animated and edified, there is none comparable to him.

who *for* the joy that was set before him, endured the cross, despising the shame, and is set down at the right-hand of the throne of God.

IMPROVEMENT.

Is it possible we should read these animated periods without feeling our hearts glow with a sacred ambition of acting as becomes those who have heard such tidings and beheld such examples? If the triumphs of faith in Rahab, and Gideon, and Barak, and Sampson, and Jephtha, cannot move us, nor even those of David, and of Samuel; if we are insensible of the martial prowess which they exerted in firm dependence on the Lord God of hosts; let us behold other combats, in which they who seemed weaker, became yet more gloriously victorious. Let us remember, not only the mouths of lions stopped, but the violence of fire quenched, when the faithful servants of God were thrown

Verse 31, 32

33

to the conquerors. Thus, says that excellent writer, he eases us of our burdens, animates our faintness, retards the progress of our enemies, and at length will with his own hands set upon our heads that beautiful diadem which he hath purchased with his own blood.

[a] *for the joy that was set before him.*] Some would render it, *Instead of the joy that lay before him*, meaning the honour and happiness he might have enjoyed in the present world. But ἀντὶ τῆς has so evident a reference to verse 1. that I cannot by any means acquiesce in that interpretation. Besides, the word ἀντὶ may well signify, *set against that joy*, and then the meaning will be that he despised the shame of the cross in comparison of the joy set before him. Nor can we imagine any love more disinterested than that, which should make his recovering sinners to God and happiness, the great joy of his heart, and, in subserviency to the Divine glory, the grand motive of his actions and sufferings.

hide it. Yea, let us behold those who endured its unquenched violence, and turned all those painful and terrible sensations, into an heroic occasion of expressing the superior ardour of their love to God, and the stedfastness of their faith in him. Let us remember those youths, and children, and women, among the rest of these worthies, indeed among the worthiest of them, who *were tortured, not accepting deliverance, that they might obtain a better resurrection.* SECT. XVIII. Ver. 34, 35

In vain were all the terrors of persecuting rage and cruelty opposed to these triumphs. They submitted to imprisonment, 36
and banishment, how dear soever their liberty and their native 37
country might be; they quitted their commodious habitations for rocks, and caves, and their comfortable apparel for sheep- 38
skins and goat-skins. And when deserts and dens could no longer shelter their wretchedness, but they were seized by their blood-thirsty enemies, they beheld, and endured, undismayed, the most horrid instruments of death. When the piercing sword entered their vitals, when overwhelming stones dashed them in 37
pieces, when the torturing saw was tearing out their very entrails, there was a principle within superior to all these, which nothing could pierce, which nothing could rend away, which nothing could overwhelm. God hath done an honour to our nature in raising up such illustrious persons, of whom the world was not worthy, and whose distinguished worth could never have been 38
manifested in the eyes of their fellow-creatures, had it not been called out to such rigorous trials. Well might they rejoice on any terms in their dismission from a state of existence, so far beneath the elevation of their views. And though their names may be perished from among men, and the distinct history of each lost in the crowds of countless multitudes, yet are they all *in remembrance before God*; and the *death of* each of *his saints*, in such circumstances, peculiarly *precious in his sight*. They are now bathing in those rivers of delight, which flow through the celestial paradise, and waiting the full consummation of their hope in that better resurrection, in the views of which they suf- 40
fered so bravely. In the mean time, they look down as it were from the battlements of heaven, upon our combats, upon our race. O, let them not see us basely shrinking back, or loitering! Let us *lay aside every weight*; let us, especially, guard Chap. XII. 1.
against *the sin which most easily besets us*. And to establish all our fortitude, and to awaken all our ardour, let us look to an object brighter and nobler than all these, even to the Son of God, the Sun of righteousness, shining in high pre-eminence above all 2
this cloud, and as it were gilding it by the reflection of his effulgent rays. Let us look to Jesus, who leads us on; to Jesus, who will complete the triumph of our faith, and set the crown on the head of every one who overcometh! Let us daily think,

SECT. XVIII. what agony, what ignominy, he endured for us; and let every consideration of noble ambition, of duty, and of gratitude, fire our souls, and add wings to our zeal: so shall we at length share *in his joy*, and *sit down* victorious *with him on his throne, as he hath also overcome, and is set down with the Father on his throne.*

SECT. XIX.

The apostle animates the believing Hebrews to bear and improve the afflictions to which they were exposed, and to exert themselves vigorously to promote the united interests of peace and holiness. Heb. XII. 3—14.

HEBREWS XII. 3.

SECT. XIX. Heb. XII. 3.

IN order to encourage you, my dear brethren, in your Christian course, I have directed you, and I must again direct you, to the Lord Jesus Christ; *for* what can be more important than to *consider him*[a], *who* with patient fortitude, *endured such* obstinate and perverse *contradiction of* ungrateful *sinners against himself.* Think how great and illustrious a person he was, and what severe things he suffered, *that you may not grow weary* in your Christian course, *nor faint in your minds,* when called to share in some degree of 4 his trials. And indeed you will be inexcusable if you should desert his cause, on account of any such trials as you have yet endured; for *you have not yet* undergone the severest proofs of your integrity, nor *resisted unto blood, striving against sin*[b], as he did, who made his life a 5 sacrifice to duty. *And ye* seem to *have forgotten the exhortation*[c], of the word of God, *which speaketh to you, as to* his *sons,* (Prov. iii. 11, 12,) saying, *My son, despise not the chastening of the Lord,* as if it were a small matter; *nor faint* and

HEBREWS XII. 3.

3 FOR consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the

[a] *Consider him;* ἀναλογίσασθε.] The original word is very emphatical; and as Erasmus Schmidius observes, is a metaphor taken from *arithmetical* and *geometrical proportions.* So that it signifies the *great accuracy* and *exactness* with which they should consider the Author and Finisher of their faith, and especially the analogy between his case and their own.

[b] *Resisted unto blood.*] It has been justly observed by several commentators, that in this and many agonistical terms in this context. In the phrase before us there seems to be an allusion to the *pugiles,* or boxers, who fought erect, with their hands stretched out, and were often besmeared with blood. Mr. Saurin justly observes, in his beautiful illustration of this text, (Serm. ix. p. 90,) that sometimes men were killed by the blows of the *cestus.* See also Dr. Whithy in loc.

[c] *Ye have forgotten the exhortation.*] Beza, and some others, choose to read this clause with an interrogation, *Have ye forgotten the exhortation?*

Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence:

sink, *when thou art rebuked by him*; but avoid the extremes of proud insensibility, and entire dejection. *For whom the Lord loveth, he correcteth, and scourgeth*, with seeming severity, *every son whom he receiveth*[4] to peculiar favour. It is evident therefore, that *if ye endure chastening, God dealeth with you as* wise and affectionate parents deal *with* their beloved *sons; for what son is there whom the father chasteneth not* more or less? There are scarce any children, who do not sometimes need correction, and no wise and good parent, who will always forbear it. *But if ye are without chastisement, of which all* the genuine children *are partakers, then are ye* treated as men often treat *bastards*,[e] about whose education they are often careless as being ashamed of them, and looking upon them as a scandal to their families; *and not* as they treat their legitimate *sons*, whom they intend to make their heirs, and concerning whom they are solicitous that they may be happy themselves, and a credit and comfort to the family they stand related to; which a child left to himself, without correction, is by no means like to prove.

Now if[f] *when we had fathers of our flesh, who corrected us, we gave* [*them*] *reverence*,[g]

SECT. XIX.

Heb. XII. 6

7

8

9

[4] *Whom the Lord loveth, he correcteth, and scourgeth every son whom he receiveth.*] There seems to be a beautiful gradation in these words. To *receive*, signifies here to *have a particular regard for*. Compare Isa. xlii. 1. in the Seventy. The passage is quoted from Prov. iii. 11, 12; and the last clause of the apostle's citation, which is, *and scourgeth every son whom he receiveth*, is by our English version, and the old Latin, thus rendered, *Even as a father the son in whom he delighteth*. And this is agreeable to the modern pointing. But without any change in the Hebrew letters, the clause may be translated as it is by the apostle, agreeably to the rendering of the Seventy, and some other ancient versions. See Mr. Hallet in loc.

[e] *Bastards.*] In those dissolute ages there were among the heathen many base-born children. And it is highly probable, that as for such, their education, like that of Iephtha, whose fatal error might perhaps be owing to it,) was much neglected, so as to come almost into a proverb.

[f] *Now if.*] Instead of εἰ δὲ, the Syriac version seems to have read it εἰ δὲ, *but if*. This reading is followed by Curcellæus; Beza expresses some approbation of it.—The learned Albert, and Raphelius, consider the clause as a smart and animated interrogation, and produce various passages to shew that this is the force of the Greek particle εἰ δὲ.

[g] *When we had fathers of our flesh—we gave them reverence.*] It had indeed been more literally rendered, *We had fathers of our flesh who corrected us, and we gave them reverence*: which some consider as a Hebraism, as if he had said, *Who corrected us that we might give them reverence.* But it seems more natural to understand the particle καὶ, as connecting the two clauses. *We had fathers of our flesh, and we gave them reverence.* In which view the version I have given fully expresses the apostle's design.

SECT. XIX.

and submitted patiently and quietly to their discipline, *shall we not much rather*, on the justest principles of filial duty, *be in subjection to the* great *Father of* our *spirits*, by whom that noble part of our nature was produced, in the production of which our earthly parents had no share? *And* indeed we know this to be necessary, if we desire to *live*[h] since rebellion against him will be infinitely fatal, and expose us to a dreadful and capital punishment.

Heb. xii. 9. shall we not much rather be in subjection unto the Father of spirits, and live?

10 But not to insist on considerations of terror; let us attend to those of a more ingenuous nature, and particularly those which arise from the reason of things, and a view of what will on the whole be most conducive to our own truest advantage. As *for* our earthly parents, *they indeed, for a few days*,[i] while we were in a state of infancy and childhood, *corrected [us] as they thought good*, and there might sometimes be a mixture of weakness and arbitrary passion in their chastisements; *but* we are sure this can never be the case with respect to our heavenly Father. O, far from that: if *he* take the rod into his hand, it is *for our advantage*, and *that we may be partakers of his holiness*: which is indeed the greatest dignity, beauty, and glory of the rational nature, and what most immediately tends to the happiness of time and eternity. *Now* it is true, that *all chastening for the present seemeth not to be [matter] of joy, but of grief*: it is painful to the flesh, and human nature would rather desire to be excused from it: *but afterwards it yieldeth the peaceful fruit of righteousness*,[k] *to those that are* in a suitable man-

10 For they verily for a few days chastened us, after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which are

[h] *And live.*] This awful, yet tender imagination of the terrible consequences of rebellion against the Father of spirits, (in which there is an allusion to the capital punishment to be inflicted on a disobedient child, Deut. xxi. 18. &c.) is very remarkable; and an instance of the apostle's forcible manner of suggesting the most weighty thought, sometimes in an oblique manner, and in very few words. Compare Rom. xii. ult. 1 Tim. iv. 16. Tit. ii. 15. Phil. i. 29. Heb. xii. 28. And many passages to be found in all his writings.

[i] *For a few days.*] This is to be applied both to our earthly parents, and our heavenly Father, and it contains a beautiful and comfortable intimation, that this *whole* life, when compared with our *future* being, is but as a *few days*, indeed infinitely less than the days of childhood to those of the longest life of man upon earth.

[k] *Peaceful fruit of righteousness.*] Possibly alluding to the crowns of olive given to the victor in the Olympic games, which was also an emblem of peace. The learned Jos would translate the word, *joyous, pleasant, joyful*, it being usual to express *pleasure* and *happiness* by *peace*: Wolfius is opinion, that the expression refers to that *peace with God* which we

exercised thereby.

ner *exercised therewith.*[l] It produces and improves those virtues which afford peace and joy to the mind, and like a nobler crown than that which many endure so much to obtain, richly rewards the most strenuous labour, and most afflictive struggle.

SECT. XIX. Heb XII. 11.

12 Wherefore lift up the hands which hang down, and the feeble knees;

Therefore rally your languid spirits, *lift up the* 12
hands that hang down,[m] that they may exert themselves in this glorious combat, *and* strengthen *the feeble* tottering *knees*, that they may hold out to the end of this important race. *And* by 13
the proper exercise of discipline in your Christian societies, and by all the other offices of true and faithful friendship, *make straight paths for your feet.* Regulate matters so, that the way of duty may be as obvious and easy as possible, *that the infirm*, the lame, and the decrepit, *may not*, by discouragements and temptations, *be turned out of the way*, or thrown down, *but* that every such feeble traveller in the way to Sion, *may rather be healed;* recovered from falls or weakness, and strengthened to a course of more strenuous and persevering piety.

13 And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord.

And while the jarring interests of this world 14
so often occasion scandalous contentions between men, and even between Christians, let it be your faithful and zealous care to *pursue peace with all men*, even when it may seem to flee from you. *And* at the same time remember, whatever the consequence may be, to cultivate universal *holiness*, in all its branches; *without which*, how ready soever men may be to flatter themselves with vain expectations, *no man shall see the Lord.* For it is his unalterable decree, for ever to exclude those souls in which sin

lam by faith. See Curm. Philolog. Vol. IV. p. 783.

[l] *Exercised thereby.*] Not only corrected, but *instructed* and *edified;* setting themselves to search out the proper lessons which afflictive dispensations are intended to teach.

[m] *Lift up the hands that hang down.*] The connection of these words in Isaiah xxxv. 3, from whence they are borrowed, leads us to understand them of assistance given to others. But this must by necessary consequence suppose a care to *exert ourselves* with vigour and resolution. It is certain that these are likewise agonistic phrases, by the following expression, *make straight paths for your feet*, which some understand, ordering their lives so that others might be directed and encouraged by their example. Diodate gives it a singular sense, as if it had been said, By your voluntary and cheerful obedience, make the rules of the gospel seem easy. I have in the paraphrase endeavoured to unite both the views to ourselves and others, as it is certain one could not be intended as exclusive of the other.

SECT. XIX. reigns, from that sight of him in the celestial world, for which their tempers and dispositions render them altogether unfit, even to a degree of utter incapacity.

Heb. XII. 14.

IMPROVEMENT.

In what clearer words can those exhortations of the apostle be expressed! by what more powerful motives can they be enforced!

Verse 14 Behold, the whole of our duty comprehended in one word: to *follow after peace and holiness!* Behold the most awful engagements suggested, that *no man*, whatever his profession, or hope, or confidence may be, can *possibly see the Lord without it!* What a solicitude should it awaken to cultivate holiness in ourselves, to promote it in others, and to remove every obstruction as much as possible. "Awaken our spirits, O Lord, by thy good Spirit, that
3 "the most languid hands, and feeble knees, may be strengthened "and confirmed." And that they may be strengthened, let us
4 look to our great Leader, to him who passed through so many years, in the midst of the most violent opposition, the most perverse contradiction. Surely we might see enough to animate us to maintain the combat, even till we left the last drop of our blood in the place, when we strive against sin, against his enemies and ours, to deliver us from the power of which, he assumed flesh and blood, and died.

He, the best beloved Son, was distinguished by his Father's chastisement, though there was not the least degree of failing in him to deserve it. But *the chastisement of our peace was upon him.* And shall we who have merited to be chastised with scorpions, mourn at the rod? Let this scripture be attentively reviewed, and laid up in our mind, to dispose us to the most exemplary patience under affliction; and to guard against the opposite and
5 dangerous extremes, of despising Divine corrections, or fainting
8 under them. Would we wish to be excused from the tokens of God's paternal love? Would we wish to be neglected, as if we were bastards, rather than cultivated with the discipline of beloved children? Were we submissive to our earthly parents, and shall we rebel against our Father in heaven? Shall *we not*
9 *be in subjection to the Father of our spirits, and live?* May our souls remember the unanswerable argument and the awful motive to this subjection. In what would opposition end, but in death? and how unreasonable would that opposition be? Is God in these later ages of the world become an arbitrary and tyrannical being, that his proceedings should now be suspected and censured? Is he no longer concerned for the profit and advantage of his children? or is it no longer desirable to be partakers of his holiness? of that holiness, which is to fit us to see and enjoy him for ever?

Lord, should each of us say, I bless thee, that thou hast made me partaker of thy providential bounties, of thy gospel, of thy grace, in any degree: but Oh, my soul longs to be partaker of thine holiness, to bear thine image more completely, as the great glory and blessedness of my nature. For this therefore would I submit to thy corrections, though for the present ever so grievous, and wait those peaceful fruits of righteousness, which will be so rich an equivalent for all. SECT. XIX. Verse 1

SECT. XX.

The apostle solemnly cautions them against despising the blessings of the gospel, and sacrificing them to any secular views, or animal gratifications; and enforces the caution by representing the incomparable excellence of those blessings, and the wonderful manner in which they were introduced, which even the introduction of the Jewish economy, glorious as that was, did by no means equal. Heb. XII. 15—29.

HEBREWS XII. 15.

Heb. XII. 15. LOOKING diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled;

I HAVE been earnestly exhorting you to cultivate holiness in your own hearts and lives; and I must farther press it upon you, that you endeavour to maintain a friendly and brotherly inspection over each other. *Look to it*, therefore, with the greatest attention and care, for yourselves and one another, *lest any one*, by apostasy from the Christian religion, *fall short of the grace of God*, under the day of grace and dispensation of the gospel; *lest any root of bitterness*[a] and poison, *springing up* unheeded, *occasion trouble* to the society in general, *and by it*, before you are aware, *many be* disturbed and *defiled*, through the contagion of so bad an example: *Lest there* [*be*] for instance, *any fornicator*, who should abuse the liberty of the gospel into an occasion of gratifying his fleshly lusts; *or* any other voluptuous and *profane person*,[b] SECT. XX. Heb. XII. 1 16

16 Lest there be any fornicator, or profane person, as

[a] *Root of bitterness* and poison.] The word Rosh, which is used, Deut. xxix. 18, properly signifies an *infectious kind of plant*, which by its influence taints other vegetables which grow near it.

[b] *Profane person.*] Esau is called a *profane person*, because as a *prophetic blessing* went along with the *birth-right*, there was a *profane* contempt of it in the infamous bargain here referred to. And as an immoderate eagerness in the gratification of appetite, would naturally imply a contempt of spiritual and Divine blessings, to be sacrificed to such gratifications, it was properly expressed by *profaneness*.

CENT. XX. who should put an open contempt upon spiritual blessings, sacrificing them to the hope of some present indulgence; *as Esau, who for* so mean a thing as *one meal, gave away his birth-right,*[c] even all the peculiar and religious honours, as well as revenues of his primogeniture.

Heb. II. 16.

Esau, who for one morsel of meat sold his birth-right.

17 *For ye know, that when afterwards he would gladly have inherited the blessing*, which was its most valuable attendant, *he was rejected*;[d] *for* when he would have persuaded Isaac his father to have revoked and transferred that which he had just before pronounced upon his brother Jacob, *he found no room for repentance*,[e] no possibility of changing his father's mind, by all his submissions and intreaties; *though he sought it earnestly*, and even *with tears*, yet still Isaac persisted in what he had done, and said, "I have "blessed him, yea, and he shall be blessed." Gen. xxvii. 33.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 The inestimable privileges and prerogatives, which the gospel brings along with it, so superior to the Mosaic law, add great weight to these exhortations and cautions; *for ye*, who are proselyted to Christianity, *are not come to* Sinai again, to *the* awful *mountain which was the object of touch*,[f] though the touch of it were prohibited on so high a penalty; *and to the burning fire* that surrounded it, *and the thick cloud and darkness, and* dreadful *tempest*, which were the tre-

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

[c] *For one meal gave away his birth-right.*] That seems the just rendering of *ενὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὑτοῦ.* Dr. Barrow, I think would render it, *for one little eating bout*: but that seemed not sufficiently grave.

[d] *He was rejected.*] From comparing the blessing of Jacob and Esau, Gen. xxvii. 28, 29, 39, 40, it will appear that there must be something *spiritual* in the blessing of Jacob; else Esau would not have been said to be *rejected*, considering what he obtained. See Dr. Goodwin's Works, Vol. I. p. 43.

[e] *No room for repentance.*] We render it *no place for repentance*. The meaning of this undoubtedly is not, that he would have *repented*, and *could not*; but that there was no room for his repentance, it would not be regarded, or, in other words, that his father's mind could not be changed.

[f] *Mountain, which was the object of touch*: ὄρει ψηλαφωμένῳ.] Dr. Wall, in his note upon this place, declares himself inclined, if he had the authority of any manuscript or version to support him, to read ὄ ψηλαφώμενον, *which might not be touched*, referring to the prohibition in Exod. xix. 13. and which the apostle mentions in the very next verse. But there is no necessity at all for this alteration. For it is not intimated by the expression, that the mountain might *lawfully* be touched, but that, as I have translated it, it was *the object of touch*, which indeed is implied in the very prohibition itself. And in thus characterising mount Sinai, it was his intention to intimate that it was an earthly mountain, not like mount Sion, *the city of the living God, the heavenly Jerusalem.*

19 And the sound of a trumpet, and the voice of words; which voice they that heard, intreated that the word should not be spoken to them any more;

mendous signals of God's descent upon it; *And to the sound of the trumpet*, which at length waxed exceeding loud, (Exod. xix. 18, 19;) *and the voice of* distinct *words*, spoken with a sound which reached all the thousands of Israel, and with *which they who heard*, were so powerfully affected, that they *intreated the word might not be continued*, or carried on any farther *to them*, but that the remainder of what the Lord had to say to them, might be delivered by the mediation of Moses: *For they were not able to endure that* charge *which was pronounced*; so that there seemed little room for the caution given, *and* that with so much severity, that it was added, *If so much as a beast touch the mountain, it shall be stoned, or struck through with a dart*, if it escape immediate death from the tempest and the lightning. (Exod. xix. 12, 13.) *And the appearance was so dreadful* [*that*] *Moses* himself, who was happy in such unparalleled degrees of the Divine favour, and accustomed to converse with God in so intimate a manner, when urged by the people to act as their mediator in this awful transaction, *said*, Though I consent to undertake the charge, *I do* nevertheless *exceedingly fear and tremble*.[g] *But ye*, my dear brethren, *are* so happy as to be *come* in a dispensation, the reverse of all these terrors, even to the mild and gentle discoveries which God makes of his presence on *Mount Sion*,[h] *and to* the holy and joyous solemnities which grace *the city of the living God* situated there, even *the heavenly Jerusalem*, his sacred and everlasting

20 (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, *that* Moses said, I exceedingly fear, and quake.)

22 But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem,

[g] *Moses said*, &c.] This circumstance is not recorded in the Mosaic history. Some imagine, that the apostle received it by Divine *revelation*; and others resolve it into a *tradition*, the truth of which his *inspiration* enabled him to distinguish. Mr. Calvin supposes Moses spoke these words in the name of the people.

[h] *Mount Sion.*] There seems to be throughout this whole period a reference to the manifestation God made of himself upon Mount Sion, as being milder than that upon mount Sinai. And the heavenly society with which Christians are incorporated, is considered as resembling the *former* (that is, Mount Sion,) in those circumstances in which it was more amiable than the *latter*. Mount Sion was the city *of God*. In the temple, which stood there, cherubim were the ornaments of the walls, both in the holy and most holy place, to signify the presence of angels. There was a general assembly and congregation of the priests, which were called instead of the *first born*, of whose names catalogues were kept. There was God, as the supreme Judge of all, exercising, and setting forth his authority. There was Jesus the mediator between God and men, (compare Luke i. 68—79.) and the place of sprinkling was the [illegible]

ECT. abode; *and to myriads of* surrounding *angels*, whom it is impossible to number. Ye are come *to the* great *general assembly*,[i] *and church of the first-born*,[k] the priests of God, *who are written in heaven*, whose names are registered among the inhabitants of the place, the denizens of that city, *and* ministers of God's temple there. Above all, it is to be remembered, that ye are come *to God, the* supreme *Judge of all*, from whose sentence there can be no appeal; *and to the spirits of the righteous*, whose guilt being entirely expiated, they are *made perfect*[l] and complete both in holiness and happiness, so sar as may consist with the separate state, in which they are joyfully waiting the appearance of their

24 Lord. To this society you are related, *and* ye shall shortly arrive at that world where it holds its supreme residence; since you have happily drawn near *to Jesus, the Mediator of the new* and better *covenant*, far exceeding that established with Israel of old by the mediation of Moses: *and to the blood of sprinkling, which speaketh better things than* [*the blood of*] *Abel*;[m] crying for pardon, whereas his cried aloud for vengeance.

25 And since this is the nature of the dispensation under which ye are now brought, let me solemnly charge it upon you, to *see to it, that*

and to an innumerable company of angels.

23 To the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye re-

[i] *The general assembly*; πανηγυρει.] The learned Albert shows, (Observ. Philolog. p. 441,) that this word properly signifies a stated convention upon some joyful and festival occasion; particularly that it is applied to the concourse at the Olympic games. In which view it expresses a very lively and elegant opposition to the case of the Israelites, who were struck with a general *terror*, when they were conveyed before Mount Sinai.

[k] *First-born.*] Saints are called the first-born, because, under the law, the first-born were peculiarly appropriated to God, and [illegible] of a double honour, and inheritance.

[l] *Just men made perfect.*] *Justified* be[illegible] *sanctified* in their natures, and [illegible] Dr. Watts thinks the [illegible] the expression *just*, or [illegible] that he included the [illegible] saints; and that there was a peculiar propriety in doing it as he is writing to the Hebrews. Watts's Death and Heaven, p. 72.—Mr. Baxter urges this as a proof of the distinct existence of the soul in a separate state.

[m] [*Blood of*] *Abel.*] By this some understand the *blood of sacrifices* in general, called the *blood of Abel*, because he is the first of whose animal sacrifices we read: But there is a harshness in that expression not easily paralleled; I should therefore rather understand it of the blood of *Abel himself*, as referring to the gentle and gracious character of Christ, and the blessings, instead of vengeance, drawn down by his blood. There is certainly some transposition of what one would have thought the most natural order here; but it must be ascribed to the rapturous manner in which St. Paul conceived of these things, and his fulness of matter when he touched upon them.

SECT. XX. Heb. XII. 25

ye reject not him that speaketh to you, with these circumstances of endearment as well as solemnity: *for if they escaped not* capital punishment, *who rejected him that*, by Divine inspiration, *gave forth oracles on earth*[n], *how much more [shall] we [not be able to escape] if we turn away from him [that speaketh to us] from* his throne *in the heavens?* If all indignities done to Moses, a mortal man, when speaking by Divine authority, were so severely avenged; how much more those offered to the Lord Jesus, who condescended to come down from heaven, and lay aside the glories in which he there dwelt, to undertake the office of our Law-giver, and our Mediator.

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And indeed the Lord Jesus Christ, by whom 26
God has now spoken to us, is the Person that presided in that great solemnity of giving the law, to which we have been referring. It was he, *whose voice then shook the earth*, and whose spirit inspired the prophets; *but now he hath promised, saying* by one of them, (Hag. ii. 6.) Behold, *yet once more I* make so thorough a reformation, that I may be said to *shake not the earth only, but also the heaven*[o]. For it is in such language that he hath chosen to represent the change of the Mosaic economy for that of the gospel. *And* it is evident, that *this* [ex- 27
pression] *yet once more*, or for the last time, not

27 And this word, Yet once more, signi-

[n] *Him that gave forth oracles on earth.*] This is generally expounded of Moses. But Dr. Pierce refers it to God; since it is said, *Whose voice then shook the earth*, which he saith, p. 31. must be the voice of God. And the reason, as I take it, of the apostle's thus speaking, is taken from the different manner of speaking—his speaking *on earth* being ever accompanied with *earthly* signs, &c. whereas his speaking *from heaven* means speaking *by Christ*, coming down from heaven, and declaring *heavenly things*, (John iii. 12, 31, 32; 1 Pet. i. 12,) more glorious than the law. (2 Cor. iii. 6—11.) But it may be objected, that God spoke to them *from heaven*, when he gave the law at mount Sinai, and that the words, *whose voice*, may refer to the latter clause, *Him that speaketh from heaven*. Yet even on this supposition, he that *speaketh from heaven*, must, I think, be *God*, since it is said, that his voice *shook the earth*, verse 26.

[o] *Shake not the earth only, but also the heaven.*] This *shaking* must refer to the *alterations* made in the *constitution* of religion, and be considered not as introductory to, but consequent upon, the coming of the Messiah. Many think this refers to the *new heavens and earth*, or the state of glory to be at length introduced. Grotius explains it of the extraordinary phenomena in the heavens, and on the earth, at the birth, death, and resurrection of Christ, and mission of the Spirit, as in part an accomplishment of this prophesy. But there would be great room to debate, how far these were more extraordinary, than the commotions on giving the Mosaic law. I therefore chose to adhere to the other, as the most probable interpretation.

SECT. XX. only *signifies the removal* and change *of the things* there said to be *shaken*[p], that is, of the ordinances of Moses, *as of things which were* made and *constituted* only for a time[q]: but also strongly intimates, that he would introduce thereby a dispensation to be changed no more, *that the things, not to be shaken* any more, *might* be set up, and *remain* fixed on a perpetual basis; even that eternal kingdom of righteousness and peace, which God hath established by Christ Jesus his Son. *As therefore we have received* such *an unshaken kingdom*, which shall never be removed to make way for any different establishment, and which gives us the assurance of a reign in eternal glory, *let us* see to it, that we *have grace whereby we may serve God*, from whom we receive it, *in an acceptable manner*. As that grace is so freely offered to us[r], let us not be so wanting to ourselves as to fall short of it. And while we feel our hearts inspired with all that gratitude and confidence, which suits the genius of so merciful a dispensation, let them be attempered *with* a becoming mixture of *reverence and pious fear*; that we may not, by an unworthy abuse of the gospel, deprive ourselves of its invaluable blessings, and sin beyond all possibility of farther remedy. *For* though *our God* manifests himself in the beams of such mild majesty, he [*is*] still possessed of that tremen-

Heb. XII. 27.

28 Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear:

29 For our God is

fieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

[p] *Of the things shaken:* σαλευομενων.] The original word is very elegant and expressive: it being, as the learned Bos observes, Exercitat. Philolog. p. 259, a metaphor taken from ships at anchor, which though they are secured from being driven away, yet are in a fluctuating condition, and tossed up and down, within a certain compass, by the force of the wind and waves.

[q] *As of things* made and *constituted* only *for a time.*] Bos imagines there is in the original a mistake of the transcribers, and for ὡς πεποιημενων, *as of things which were made*, he would read πεπονημενων, *as of things shattered and worn out*, namely, by being *tossed* and *shaken*, and therefore wanting to be changed and repaired. And thus he supposes there is a continuation of the metaphor, which is mentioned in the note above. But conjectural emendations, supported by the authority of not a single manuscript, are not to be admitted without evident necessity. Mr. Pierce justly remarks, that ποιεω is frequently used for appointing or constituting, as in chap. ii. 2; Mark iii. 14, and many other places; and that πεποιημενων being a *participle of the preterperfect tense*, ought not to have been translated, *Things which are made*, as in our English version, but *Things which were*, or *had been made*, or *constituted* and appointed for a time; and I have rendered and explained it accordingly.

[r] *As grace is so freely offered.*] This is strongly intimated in the words of the exhortation; else there could be no room for it. And this oblique intimation, in which it is, as it were, taken for *granted*, that we may certainly *have grace*, if we take proper methods for obtaining it, appears to me peculiarly affecting.

a consuming fire. dous power, which was so awfully displayed at mount Sinai, and will break forth as *a consuming fire* against all those that presumptuously violate his laws, and despise his gospel, (Deut. iv. 23, 24.) SECT. XX. Heb. XII. 29.

IMPROVEMENT.

THE glories of the eternal Jehovah are indeed inconceivable, and immutable. Still he is possessed of all that awful majesty which he displayed on mount Sinai, and able in a moment, as a devouring fire, to consume the transgressors of his law. But though he kindly reminds us of this dreadful scene, he does not limit and confine our views to it; he appears to us, not on that mountain, which was involved in blackness, and darkness, in tempest, and fire: but calls us to the milder glories of mount Sion. Yet even there might our consciousness of guilt cause us to fear. How should we appear in *the city of the living God*, or presume to mingle ourselves with *the general assembly and church of the first-born?* How should we hope for a place among *myriads of angels*, and the *perfected spirits of the just*, in the presence of *God, the Judge of all*, if it were not for the refuge and support which we find in *Jesus, the Mediator of the new covenant*, and in *the blood of sprinkling which speaketh better things than* the blood of *Abel?* But being thus encouraged, let us draw near with humble *boldness*, though with *reverence and godly fear*; while we hear the *voice that once shook the earth*, speaking to us in accents of love, and promising a kingdom that cannot be moved. That kingdom do we in some degree receive now, and we hope for the full possession hereafter. It shall indeed be obtained, if we learn so to value it, as in the expectation of it, to serve God acceptably, in the improvement of that grace, which awaits us, to make us equal to his service: only let us see to it, that we do not by our own criminal negligence, fail of that grace: that we do not profanely and foolishly follow the example of those who stands recorded with so much infamy, as having for one sorry meal sold his birth-right, with all his sacred privileges. How many sons of Abraham, having followed him, have found, as he did, the impossibility of retrieving so vital a bargain; found, as he did, that there was no place for repentance, though they may have sought it carefully with tears; with an anguish of heart, which none can conceive, but they who know what final and everlasting despair means! may God preserve all his churches from such roots of bitterness, as, alas! have too often sprung up among them! And since there is so much danger, that many may be defiled by them, let those that have a real concern for their honour and safety, be looking round, with a proper solicitude, to guard against the first ap-

Verse 29 18 22 23 24 26 28 15 16 17 18

pearance of what may be so fatal to their honour, their purity, and their peace.

SECT. XXI.

The apostle exhorts Christians to brotherly love, purity, compassion, dependence on the Divine care, stedfastness in the profession, and defence of the truth, and to a life of thankfulness to God, and benevolence to man; from a consideration of the inestimable privileges derived to us from Christ, which ought always to encourage us boldly to endure any infamy and suffering which we may meet in his cause. Heb. XIII. 1—16.

HEBREWS XIII. 1.

SECT. XXI. Heb. XIII. 1.

I SHALL conclude my present address to you, with some practical exhortations. And one of the most comprehensive and important I can give you, is this: *Let brotherly love* always *continue*,[a] among you. And remember not only the common obligations of benevolence, by which all human creatures are connected with each other, but those peculiar engagements which the Christian profession lays you under to study the good of those, who by faith in the gospel are all the children of one Father, and heirs of one glorious inheritance. This should certainly engage you to relieve and accommodate such as are in necessity, and especially your Christian brethren, in their travels from place to place, often undertaken for the service of their great Master. *Be not*, therefore, *forgetful of hospitality; for some have*, by the practice of it, *entertained angels*, as common strangers, *without knowing it*,[b] and have found the hospitalities o

HEBREWS XIII. 1.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

[a] *Let brotherly love continue.*] Diodate thinks this exhortation was peculiarly suitable to *converted Jews*, as the prejudices against their Gentile brethren were in many of them so strong, that they were ready to disown them with abhorrence.

[b] *Entertained angels unawares.*] It is possible that from the story of Abraham and Lot, who had the honour of entertaining angels, under the form of ordinary travellers, some tradition might reach the Indian Brahmins, who tell their people, that the gods sometimes descend in the form of poor indigent persons, and that when any of the children of men relieve them, they repay the charity with vast advantage. See Millar's Propagation of Christianity, Vol. II. p. 217. I can lay no stress upon Mr. Pierce's reasoning against our supposing that Christ was one of those angels, that then the apostle would have urged the argument in a stronger view, by observing that they had *entertained Christ himself.* (See his notes on chap. i. ver. 2 and Mr. Hallet on this verse.) For the apostles were under no obligation, on all occasions, to use the strongest argument that could possibly be thought of; and as

SECT. XXI.

many former years abundantly rewarded by one such favourable visit. And thus you know not but they who come to you under a very mean appearance, may be as messengers from God to you, and the instruments of bestowing some extraordinary favours from him. Heb. XIII. 2.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

3 You see many of your brethren suffering for conscience sake, and some thrown into prison; *remember them* therefore especially, *who are in* such *bonds, as* if you were yourselves *bound with them*, [*and*] *them that suffer* any kind of *ill-treatment* in such a case, *as being yourselves also in the* same *body* with them, and so obliged to a tender sympathy; not now to insist on your sharing the same common infirmities of human nature with them all, which should engage you to carry your compassion to strangers, and even to enemies.

4 Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

4 I know that some, who pretend to more than ordinary chastity, say many reproachful things of a conjugal life; but I assure you they are much to blame; *for marriage* [*is*] to be held *honourable in all*,[c] *and the* proper use of the *marriage-bed* is to be esteemed as *undefiled*; since none can imagine, that God would make an action in itself morally evil, absolutely necessary for the support of the human race in future generations. *But* as for *whoremongers and adulterers*, who either despise or pollute it, *God will* undoubtedly *judge* them, however they may escape human punishment.

5 Let your conversation be without covetousness; and be content with such things as ye have;

5 [*Let your*] *conversation* [*be*] *free from* every degree of *covetousness*, and [*be*] *contented with such things as ye have*,[d] without eagerly or impatiently desiring what Divine Providence may

there might perhaps be some room to debate this matter, it was great prudence to build an argument upon a principle, in which all that believe the authority of Scripture must agree.

[c] *Marriage is honourable.*] Some critics, and especially the popish writers, to avoid the argument which naturally arises from hence against *forbidding marriage* to the clergy, would render it, *Let marriage be honourable in all, and let the bed be undefiled.* But the connection of the latter clause, introduced by the particle *but*, is sufficient to vindicate our version, unless we should be disposed, with the Vulgate, to prefer the authority of the Alexandrian and Clermont copies, which instead of δε, read γαρ. *For whoremongers and adulterers God will judge.*

[d] *Content with such things as ye have.*] Phocylides makes use of the very words of the apostle in a precept of this kind, Αρκεισθαι παρεουσιν. But what the age of that writer was, I fear it is impossible to ascertain. There are other passages however in his excellent moral poems, which makes it probable he was acquainted with the New Testament as well as the Old, from whence he has taken so many pious and humane precepts.

SECT. XXI.

Heb. XIII. 5.

see fit to withhold. And though being so slenderly provided for, as most of you are, it may seem very probable you should soon come to want, even the necessaries of life, especially after the late ravages you have suffered from your enemies, who have plundered your goods (chap. x. 34); be not anxiously solicitous about that; *for he* who hath all the stores of nature at his command, and who owns the relation of a Father to us, *hath* graciously *said*, (Josh. i. 5,) *I will not, I will not leave thee, I will never, never, never forsake thee.* And though these emphatical words were at first spoken to Joshua, yet it was not under a personal character only, but considering him in his relation to the Israel of God, and as acting for its support; *so that* all God's people, as his love to them is in all ages the same, may take a just encouragement from it, and *we* in particular *may take courage to say,*[e] *The Lord* [*is*] *my helper, and I will not fear what man shall do unto me*: thus comforting ourselves, not only in the seeming uncertainty of future supplies, but in the midst of the greatest dangers, and when threatened by our enemies with the severest sufferings.

for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 And let me now urge you to *remember those* dear and venerable persons *who having* formerly *presided over you,*[f] in holy things, *have spoken to you the word of God, whose* course is now finished. Though all your intercourse with them is for the present cut off, do not however forget their instructions and their examples; but be mindful of that *faith* which they taught, and which they exercised. And let it be your great care to *imitate* them, *considering the end of*

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, consi-

[e] *We may take courage to say,* &c.] This application of a particular promise to such general purposes, opens a noble hint for the improvement of the Old Testament, upon this great and solid principle, that *God*, who is *no respecter of persons*, intends, that expressions of his favour to *this* or *that* eminently good man, should be used for the encouragement of *all others* of the *like* character. The emphasis of the original is so well known, that I shall not insist upon it.

[f] *Presided over you.*] Bishop Lloyd, (Funeral Sermon for Bishop Wilkins, p. 7, 8,) thinks this may refer to *James the Apostle*, and to *James*, commonly called the *first Bishop of Jerusalem*; both of which had been put to death there before this epistle was written.—Our English version here is very far from being justifiable, *Remember them which have the rule over you*; whereas they were now *dead*. It should have been, *Who have presided, or had the rule over you*; or as I have rendered the two clauses in connection, *Who having presided over you, have spoken to you the word of God.*

their conversation. Reflect on the happy manner in which they quitted life, on that support which they found, in their latest moments, from the truths they had taught you, and on that heroic resolution with which some of them were animated to meet even martyrdom itself in that sacred cause: and let the remembrance of these things engage you stedfastly to retain their faith, and courageously to follow their steps. And remember for your farther encouragement, that though the most faithful ministers of the gospel die, yet as that sacred dispensation still continues immutable, so *Jesus Christ*, the great Guardian of those who faithfully adhere to it, in the tenor of his declarations, as well as in the glories of his Divine nature, [*is*] *the same yesterday, to-day, and for ever*; and therefore can well support you, by whomsoever you may be forsaken. And let this be a powerful engagement to adhere to his gospel, and to preserve it uncorrupted. In this view, see to it, that ye *be not carried about by various and foreign doctrines*, disagreeing with each other, and with the great standard of truth in the Divine revelation. Many are zealous *for* such, and particularly Judaizing teachers; but remember, [*it is*] *a good thing that the heart be established in* an adherence to the *grace* of the gospel, and *not* zealous *in* those distinctions between various kinds of *meats*, and reposing its confidence in those ritual observances which some are ready to lay so much stress upon; but *by which they who have been* most *conversant* [*in them*] and regarded them with the greatest exactness, *have not profited*, so as to make any real attainment in religion, by all that scrupulosity and mortification. They boast indeed of many of their privileges, in which they think themselves superior to us; but it is infinitely more than a balance to all, that *we have an altar* of a spiritual nature, even that dignified by the sacrifice of

SECT. XXI. Heb. XIII. 7.

8 Jesus Christ the same, &c.

9 Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar.

* *Christ the same.*] I think this makes a much nobler sense, if explained of the immutability of *Christ's power and grace*, than if merely understood of his doctrine; though I have given a hint of the latter sense, out of regard to some great expositors, who have urged Acts v. 42, 2 Cor. iv. 5; 1 Cor. i. 24; as instances in which Christ signifies not his *person*, but his *word*.

SECT. XXI. Heb. XIII. 10

the Son of God, *of which they have no authority to eat, who attend* divine *service in the tabernacle. For* it is well known, that *the bodies of those animals, whose blood [being offered] for* 11 *sin, is carried*[a] *by the high priest into the holy place, are* according to the appointment of the law, as instituted in the wilderness, to be *burnt without the camp*, and afterwards without the city of Jerusalem: no part of them being eaten 12 by the priests. Now methinks there is something in this circumstance which may suggest to us matter of pious and comfortable meditation, when we compare it with what we know of the great High Priest of our profession. We may, *therefore*, methinks say, that *Jesus also, that* under his grand sacerdotal character *he might sanctify the people*, not by animal victims, but *by his own blood*, which he offered up as a sin-offering for us, to atone our guilt, and consecrate us to God, *suffered* not within the walls of the temple, or the city, but upon mount Calvary, which you well know lies *without the gate* 13 of Jerusalem. And this consideration, as it suggests our leaving the Jewish sacrifices, so it should undoubtedly engage us willingly to suffer all extremities in his cause. *Let us therefore* break through every attachment, and *go out*, as it were, *unto him without the camp, bearing* our part in *his reproach*. If our fidelity to him require, as it very possibly may, that we should submit to excommunication, infamy, and persecution, let us acquiesce, and find an equivalent in this thought, that we are hereby rendered 14 more conformable to Christ. And let us submit to this so much the more cheerfully, considering how trivial the interests of this mortal life are, when compared with those which relate to eternity; *for* it is most certain, that *we have here no abiding city*; in which view, I spoke of our sojourning here, as an encampment in moveable tabernacles or tents. *But*, blessed be God, *we* are animated with the cheerful hope and expectation of better blessings, and *seek one*

tar whereof they have no right to eat, which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here we have no continuing city, but we seek one to come.

[a] *Whose blood—is carried, &c.*] An argument has been drawn from these words, as from some other passages that occur, to prove that the temple was standing when this epistle was written.

to come; a splendid and secure abode where it will be our everlasting business to admire and adore its great Founder and Sovereign, and to worship in his celestial temple. In the mean time, Jesus is there under the character of our great High Priest, who ever lives to perform that important office for us to which he is every way equal; *by him therefore let us always offer the sacrifice of praise*[1] *to God, that is, the fruit of* [our] *lips, giving thanks to his* glorious *name. But* while we present this verbal tribute, let us remember that another yet more substantial is required. *Be not* therefore *forgetful of doing* all the *good* you possibly can, in your respective stations, *and of communicating* liberally and cheerfully of your substance, to those that are in necessity; *for God is well pleased with such sacrifices*; which were always more pleasing to him than any victim, which, in the neglect of these, could be brought to his altar.

SECT. XXI.

Heb. XIII. 15

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

16

IMPROVEMENT.

THOSE other expensive sacrifices which the Mosaic law required, are now entirely abrogated. Let us consider this as an additional engagement upon us, to abound more and more in those of unfeigned benevolence and real charity; rejoicing, that the God of our lives, who gives us all, will condescend to have any regard to them. And let our brethren in Christ be remembered with that distinguishing affection which suits the relation in which we stand to them; and in whatever bonds or affliction they may be bound, let us endeavour to make their fetters sit lighter upon them, by every thing which our compassionate assistance can do for that purpose; considering ourselves as in the body.

Verse 16

1, 2

3

That we may be ready to all such kind offices, let us endeavour to overcome *the love of money, which is the root of all evil.* Let us learn, (and O! that Divine grace may effectually teach us!) to moderate our desires, to be contented with what Providence allots us, whether more or less, and to trust in God, as to the supply of our future wants. Well may we not only trust, but even boast in him, when we consider in how endearing a manner he hath declared, with such reiterated assurances, that *he will*

5

[1] *Sacrifice of praise.*] To suppose that this refers to the eucharist, and the following verse to charitable collections made at the celebration of that ordinance, seems very fanciful.

SECT. XXI. *never, never, never leave us;* that *he will not, yea, he will not forsake us.* Surely, the language of the most cheerful and courageous faith well corresponds to that of so gracious and soul-reviving a promise. Let faith then put a reality into it, or rather glory in that certain reality which there cannot but be in every promise; especially as *Jesus Christ*, in whom this, and *all the promises* are confirmed to us, is *the same yesterday, to-day, and for ever.*

Verse 5 6 8

7 And let this thought support us under those breaches which may be made on the church by death. Christ ever lives to guard and protect it, and to maintain those great truths which in every 8 age have been the joy and confidence of his people. Let our attachment to him, therefore, be preserved inviolable, and the purity of our souls unspotted. And let us never fear to share in his reproach, in whose glory we have such a security of sharing; 12 but cheerfully go, as it were, out of the camp to him, who suffered crucifixion for us without the gates of the city. Were we called to endure martyrdom for his sake, he would only lead us 14 out of a mean and precarious tabernacle: for *we have here no continuing city;* but then he will conduct us, if we are faithful to him, to a *city* so durable, that its *foundations* are represented by rocks of solid *gems*, so glorious, that its *pavements* are described as *gold*, and its *gates* as *pearl*. May our faith be daily beholding it as near; and may we feel every day more of its attractive influence, to render us superior to all that earth can promise, and to all it can threaten, while we are passing thither. Under his guardianship, let us daily be *offering the sacrifice of* 15 *praise, the fruit of our lips, giving thanks to his name*, as well knowing, that while we are on our journey to the New Jerusalem, no mountain can be so steep and rugged, no valley so deep and gloomy, as not to admit of the songs of Sion.

SECT. XXII.

The apostle concludes with recommending to them some particular regards to their pious ministers, and intreats their prayers; adding some salutations, and a solemn benediction. Heb. XIII. 17, *to the end.*

HEBREWS XIII. 17.

I HAVE been urging you to an affectionate remembrance of those who were once your teachers, but are now dismissed from their labours, and received to their reward. And I must on the same principles, press upon you a due regard to those faithful ministers who still survive. *Obey them*, therefore, *who preside over*

HEBREWS XIII. 17. OBEY them that

SECT. XXII. Heb. XIII. 17

you,[a] in those rules and directions which they are authorised by Christ to give you, *and submit yourselves* [*to them*] with a becoming respect; even though their office should sometimes oblige them to make such addresses to you as may for the present be disagreeable. *For they* are solemnly appointed to *watch for your souls*,[b] for their everlasting safety and happiness. And well knowing that the trust is of infinite importance, they would execute it *as those that must render an* awful and strict *account* of their office, and of the fidelity with which they have discharged it. Behave towards them, therefore, while they are pursuing the several duties of it, in such a manner, *that they may do it with joy, and not with* inward *groaning*,[c] under discouragements arising from your unkind treatment, or from such other irregularities of your conduct as may require them to interpose by any methods of severity; *for that* [*is*] most *unprofitable* and dangerous *for you*, and will on the whole be much more for your own detriment than it can possibly be for theirs.

18 Among the rest of your Christian ministers, we persuade ourselves that you will not forget us. And we intreat, that while absence may render many other instances of affection impracticable, you would not fail however to *pray for us*. And indeed we may very cheerfully ask, and very reasonably expect this; *for* though our enemies may meanly insinuate the contrary, *we are confident, that we have a good conscience*, and

[a] *Obey them that have the rule over you, &c.*] Lord Barrington thinks, that he refers to the *apostles of the circumcision*, to shew that he would not in any respect derogate from their authority; (Serm. p. 87,); but I cannot think the word ἡγουμένοις should be thus limited. I rather apprehend, with Mr. Peirce, (Serm. Vol. I. p. 410,) that it refers to those who *immediately presided* over them in their religious affairs, that is, the *pastors* of the several particular churches. The application of it to diocesan bishops is merely arbitrary.

[b] *Watch for your souls.*] Chrysostom says, he never read these words without trembling, though he often preached several times in a day.

[c] *That they may do it with joy, and not with groaning.*] This must necessarily refer to the present discharge of their office; for it is not possible for any perverseness of the people to prevent a faithful minister's *giving up his account with joy*. Nor can any *groans* be mingled with those *triumphant songs* which God will put into the mouths of all his people. But their Master will remember what they suffered by their people's means; and the account may sit heavy on them, when the sorrows of their faithful pastors are all over. Not to say, that great present damage to the people would proceed from those things which are grievous to their faithful and affectionate spiritual guides. See Dr. Owen in loc.

SECT. XXII.

have conducted ourselves, so as to have a testimony to our integrity in yours, that we are *determined*, whatever it may cost us, *in all things to behave honourably*, to converse in the most fair and reputable manner, according to the obligations of our sacred profession and office, though we should sacrifice every thing to that resolution. *And I especially beseech you to do this*, that is, to pray earnestly and affectionately for me, both in your private retirements, and in your public assemblies, *that I may quickly be restored to you* from this confinement, and may have an opportunity of rendering you those services which were prevented by this unjust imprisonment, occasioned by the fury of the populace when I was last at Jerusalem.

Heb. xiii. 18.

19

all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 And *now*, to draw towards a close, *may* that great and blessed Being, who condescends in his gospel to reveal himself to us under the endearing character of *the God of peace*, *who*, reconciling us unto himself by his Son, becomes the author of eternal blessings, cause his choicest favours to descend upon you. May he, who to confirm these gracious purposes, *hath brought again from the dead our Lord Jesus* Christ, who is constituted *that great Shepherd of the sheep, by the blood of the everlasting covenant*,[q] and by his blood sealed the everlasting and unchangeable covenant, which appoints him to stand in

20

20 Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 that amiable relation to his people; May he, I say, *make you perfect in every good work, that you may*, cheerfully and constantly *do his will*, exerting an holy readiness and alacrity in the discharge of every duty; himself *producing in you that* temper and disposition of soul *which is* most pleasing and *acceptable in his sight*, through the powerful influences of his Spirit, given you *by Jesus Christ*, who hath procured this invaluable favour for his people; *to whom [be] glory* in all the churches, *for ever and ever: Amen.*

21

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

[q] *By the blood of the everlasting covenant.*] There is an ambiguity in the connection of these words. Some think they refer to God's bringing again *from the dead our Lord Jesus Christ*, according to that covenant or covenant which was sealed by his blood. Piscator and others connect the clause with the words immediately preceding, namely, *that great Shepherd of the sheep*, which our Lord was constituted by *the blood of the everlasting covenant*. And this sense seems to be far preferable. Compare Acts xx. 28; and John x. 11.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in a few words.

I have discovered my mind to you in the course of this epistle with great freedom; *but* as it all proceeds from the most sincere affection, *I beseech you, brethren, suffer the word of exhortation; for I have written to you* above *in a few words*; but if I were to open all that is in my heart, the letter would swell far beyond the bounds I have here assigned it. In concluding it, I give you the pleasure to *know that* [*our*] *dear brother Timothy*, whose zeal for me had for a while made him a partner in my confinement, *is* now *set at liberty, with whom, if he come soon*, I hope by the Divine permission, *I shall* be able to *see you*, which I cannot but greatly desire.

SECT. XXII. Heb. XIII. 22

23 Know ye, that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

23

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

In the mean time, *salute* in the most respectful and affectionate manner, in my name, *all that preside over you*, as the officers of your respective churches, *and all the* other *saints*, who are private members of them. *They* who are natives *of Italy*, joined in the bonds of the same Christian profession, and now with me at Rome, most cordially *salute you*. May the blessing of God, and the *grace* of our Lord Jesus Christ, to whom I am so often commending you and all my Christian brethren, [*be*] *with you all*. I put my hearty *amen* to it; and you assuredly know, that I can wish you nothing better, I hope, therefore, that you will with all your hearts put your own amen to it.

24

25 Grace be with you all. Amen.

25

IMPROVEMENT.

LET those, whom God, in the course of his providence, hath called to preside over the souls of others, remember to watch over them with a becoming diligence, considering that an impartial account will shortly be required; considering, that if they do not properly conduct themselves in this important office, their blood, who perish by their neglect, must be required at their hands. And let the people committed to their care be concerned, that the faithful servants of Christ may discharge their office with joy, and not with grief; that they may not from time to time be sent with groanings, and with tears, to the presence of their great Master, to lament the obstinacy, perverseness, and rebellion of those over whom God hath made them watchmen and shepherds. The grief would now sensibly affect the minister; yet, on the whole, as he would be to God *a sweet*

Verse 17

ECT. EXP. *savour in Christ, in them that perish, as well as in them that believe,* the greatest detriment would fall on those who have made such ungrateful returns to the Divine goodness, and to their fidelity.

That all other duties may be more regularly and properly discharged, let private Christians be engaged to pray earnestly for their ministers; for those especially, who make it apparent, that
Verse 18 they desire to maintain always a good conscience; and that whatever sacrifices they may be called to make to it, they are determined in all things to live reputably and honourably, so that the ministry may not be blamed, but the Christian profession in general adorned. And God grant, that none but persons of such a character may be introduced into the ministry, or supported and countenanced in it!

Let pastors and people, be often looking to him, who is *the*
20 *great Shepherd of the sheep,* and whose relation to the flock is established on *the blood of the everlasting covenant.* Ever may the thoughts of that blood engage us to regard him with all due veneration and love; ever may we be looking to him, who through this blessed Saviour, appears as the God of peace, for every blessing we respectively need.

We all need his gracious influence, to implant the first principles of the Divine life; and we need them, to make us perfect to do his will, and to work in us those things which may render
21 us more completely pleasing in his sight. And therefore let an humble dependence on his grace be daily maintained and expressed; considering of how great importance it is to be acceptable in the sight of God, and to approve ourselves at all times to him.

22 That it may be so, may *grace be with us all,* and continue with us, from the first entrance on the Christian life, through the whole course of it, till *it present us blameless in the presence of his glory, with exceeding joy. Amen.*

THE END OF THE FAMILY EXPOSITOR ON THE EPISTLE TO THE HEBREWS.

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON

THE CATHOLIC EPISTLE

OF THE

APOSTLE JAMES.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE

CATHOLIC EPISTLE

OF

ST. JAMES.

THE epistle of St. James, and the six following epistles, have been commonly distinguished by the appellation of *catholic* or *general*, because most of them are inscribed not to particular churches, or persons, but to the body, either of Jewish or Gentile converts over the whole world, or at least dispersed in several countries.

The first of these, I mean that of St. James, was from the earliest times received by the Christian church, though not so universally as most of the epistles of St. Paul. But a precise detail and examination of the several arguments relating to this question, would bear too large a proportion in the space allotted to these Introductions. It may however be right to observe, in support of the authenticity and authority of this epistle, that considerable stress hath deservedly been laid upon its antiquity, which appears both from internal and external evidence; and also, upon the correspondence of the sentiments it contains, with the tenor of the Christian doctrine; and though this hath been called in question

by some, through an attachment to particular hypotheses* yet it is evident, I apprehend beyond all controversy, to those who read the epistle with suitable candour and attention. And it appears to me, that the authority of this, and some other parts of the New Testament, having been early questioned by some primitive churches, afford an argument of their particular caution, that no other writings should be admitted into the sacred canon, however excellent, besides those which had an undoubted claim to that distinction; and justly challenges our deference to their judgment, who doubtless were most capable of deciding, and gave sufficient evidence of their care as well as their capacity. The epistle before us having passed through a severe and accurate scrutiny, appears to have been at length universally received, and accordingly hath been transmitted down to the present age, as an authentic part of those *oracles of God, which are able to make us wise to salvation.*

If any particular argument were to be suggested to second the force of these observations it might be this, that this epistle is found in the Syriac version, and was received by the churches in Syria. This version is undoubtedly ancient, and is apprehended by most learned men to have been made as early as the beginning of the second century. And besides the authority conciliated to the epistle of St. James by the antiquity of the version, it should be observed, that the version was made for the particular service of the converted Jews, to whom the epistle itself was originally written; and it should therefore seem, that its authenticity and authority were from the beginning acknowledged by those for whom it was intended: and I think it can hardly be doubted, that they were better judges of the question than the Gentiles, to whom it was not written,

* It is well known, that at the beginning of the Reformation, Luther apprehending the doctrine delivered by St. James concerning *justification*, to be inconsistent with that of St. Paul, opposed the authority of this epistle, in the preface to his German translation of the New Testament, published in the year 1522; though he is not followed in this point by those who at this day are distinguished by his name; and indeed he himself, as we are informed by Wolfius, (Curæ Philolog. Vol. V. p. 6,) and by Fabricius, (Biblioth. Græc. Lib. iv. cap. v. § ix.) afterwards changed his opinion.

among whom therefore it was not likely to be propagated so early, and who at first might be prejudiced against it, because it was inscribed to the Jews.

If any are disposed to examine the several testimonies of the ancient Christian Fathers, as to the authority of this epistle, they will find them collected with great fidelity and accuracy by the learned Dr. Lardner, in the second part of his valuable work, The Credibility of the Gospel History.

As to the author of this epistle, some have imagined it to be James the elder, the son of Zebedee, and brother of John. But in this they are evidently mistaken. James the elder was beheaded by Herod, in the year of our Lord 44; whereas this epistle was not written till a very considerable time afterwards. So early as the year 44, the gospel does not seem to be propagated far beyond the bounds of Palestine; and it cannot be supposed there was any very large number of the Jews of the dispersion, who were then converted to the Christian faith: and though the epistle seems to have been intended in some measure for the general benefit of the twelve tribes, yet more especially for those among them who were converts to the Christian religion. Besides, it is intimated in the epistle itself, that the Jewish Christians were at this time sunk into very remarkable degeneracy, both in doctrine and practice, which is not likely to have been the case while they were under the first impressions of their conversion. And indeed in this epistle there are some plain intimations that the destruction of Jerusalem was near at hand, chap. v. 1—8, which event was accomplished about the year 70; and from this circumstance we may reasonably conclude the date of this epistle to be about the year 60 or 61.

It therefore appears that this epistle was not written by James the elder, but must have been the composition of another James, called James the less, who was the son of Alpheus, or Cleophas, and is said to be the brother, that is, according to the latitude in which the Jews were accustomed to understand this expression, the kinsman of our Lord. See Mat. xiii. 55; Mark vi.

3. And who is expressly numbered among the twelve apostles. See Mat. x. 2, 3; Mark iii. 17, 18; Luke iv. 14, 15; Acts i. 13. And though the time of this James being put to death is not absolutely certain, it is supposed by many learned men to have happened in the year 62, before St. Paul wrote his epistle to the Hebrews, which was in the year 63. And if this account be right, the date of his epistle cannot be later than I have already assigned it.

James the less statedly resided at Jerusalem; whence he hath been styled by some ancient fathers, bishop of that city, though without sufficient foundation, as we observed (Vol. III. sect. 154, note[b].) Now James being one of the apostles of the circumcision, while he confined his personal labours to the inhabitants of Judea, it was very natural for him to endeavour by his writings to extend his services to the Jewish Christians who were dispersed abroad in more distant regions. For this purpose there are two points which the apostle seems to have principally aimed at, though he hath not pursued them in an orderly and logical method, but in the free epistolary manner, handling them jointly or distinctly, as occasions naturally offered. And these were—"To correct those errors both in doctrine and "practice, into which the Jewish Christians had fallen, "which might otherwise have produced fatal conse-"quences; and then to establish the faith, and ani-"mate the hope of sincere believers, both under their "present and their approaching sufferings."

And in prosecution of this double view, after inscribing the epistle to the twelve tribes in their dispersion, the apostle enters on his subject, by endeavouring to fortify their minds under those trials wherewith they would be exercised, by suitable representations of the benefit of those trials, of the readiness of God to communicate all necessary supplies of wisdom and grace in answer to the fervent prayer of faith, and exposing the vanity of all worldly enjoyments, which often prove the means of ensnaring and ruining the possessors; chap. i. 1—16. And then as a means of their stedfastness, notwithstanding the most powerful temptations to apos-

tasy, he exhorts them to remember and acknowledge the manifold goodness of God in the various blessings bestowed upon them; more especially in that of his regenerating grace, which should constrain them to the exercise of every virtue, especially to an ingenuous and candid reception of his word, and a concern resolutely and constantly to adhere to its directions; particularly by bridling their tongues, and succouring such as were afflicted, ver. 17, to the end. And then the apostle, by an easy transition having glanced at some of their particular failings, takes the occasion of introducing cautions on sundry other articles in which they needed reprehension; particularly against showing an undue respect to men's external circumstances, and resting satisfied in a partial observation of the Divine precepts, especially where the royal law of charity, or universal benevolence, was in question; chap. ii. 1—13. After this, as several of the Jewish Christians discovered a disposition to rest in an external and empty profession of religion, probably from an abuse of the doctrine of justification by faith, he largely descants on the inefficacy of a mere historical faith, and evinces, by most striking instances and illustrations, the utter insufficiency of it for our justification and eternal salvation, ver. 14, to the end. And as such a barren profession is apt to inspire men with conceited and vain-glorious sentiments of themselves, while they are destitute of every Divine habit and attainment, he deems it expedient to subjoin a caution to the Jewish Christians, against their being too forward in assuming the office and character of teachers; and as spiritual pride tends to inflame men's unbridled passions, and to set on fire their licentious tongues, he resumes and expatiates on a subject which he had before only slightly touched upon, recommending a strict government of the tongue as a matter, though of great difficulty, yet of the highest importance; chap. iii. 1—12. And in close connection with such a topic, it was very natural to inculcate, as the apostle does, a candid benevolent disposition, guarding them against censoriousness and animosities, and that love of the world which tends to excite them;

to restrain which, he recommends a humble application to God for divine influences, ver. 14—chap. iv. 10. Suggesting particular cautions against evil-speaking, and vain confidence in the events of futurity, or in any worldly possessions, which often prove a temptation to luxury, and an occasion of ruin. And then as to afflicted and oppressed Christians, he encourages and exhorts them to wait patiently for the coming of the Lord, ver. 11.—chap. v. 8. And concludes the epistle, with condemning profane and vain swearing, with recommending moderation, fortitude, and prayer, a ready acknowledgment of our faults, and a solicitous concern for the common salvation, ver. 9, to the end.

A

PARAPHRASE AND NOTES

ON THE

CATHOLIC EPISTLE OF St. JAMES.

SECT. I.

The apostle James endeavours to fortify the Christians to whom he writes, under those trials wherewith they would be exercised, by suitable representations of the benefit of those trials, and of the readiness of God to communicate all necessary supplies of wisdom and grace, in answer to the fervent prayer of faith: and by exposing the vanity of all worldly enjoyments, which often prove the means of ensnaring and ruining their possessors.—James I. 1—16.

JAMES I. 1.

JAMES, a servant of God, and of the Lord Jesus

JAMES I. 1.

THIS epistle is written by *James*,[a] who esteems it his honour to be *a* faithful *servant* and constant worshipper *of* the true and living *God, and of* his Son *the Lord Jesus Christ*; and is addressed with the sincerest affection *to the*

SECT. I.

James I. 1.

[a] *James.*] That is, as we have already observed, *the apostle James the less*; whom antiquity, (I know not on what pretence,) calls *bishop of Jerusalem*; perhaps because he resided there more than most of the apostles. He was the *brother* of Christ: and it is said he was exalted to this office, on the death of *James the great*, beheaded by Herod. Acts xii. 2, 17.

SECT. 1. James i. 1.

twelve tribes[b] of Israel *in* this their state of *dis-* Christ, to the twelve tribes which are scattered abroad, greet-
persion;[c] so that he would have every son of ing.
Abraham according to the flesh consider it as addressed to him, and would himself be considered as *greeting* them all with the most cordial wishes of grace and peace; though especially as addressing himself to those whom the bond of the same Christian profession unites yet more strictly to the Author.

2 *My* dear *brethren, count it* matter of *all joy,* 2 My brethren, count it all joy, when
when you fall into a variety of trials, for the you fall into divers temptations;
sake of the true religion, which so many, instead of embracing with a becoming thankfulness and zeal, are by all possible methods en-
3 deavouring to extirpate. Far from being discouraged by such trials, in such a cause, rejoice in them, as *knowing that the* little and short *proof of your faith* to which it is now brought, in its natural consequences, under the influences of Divine grace, *worketh patience,* which
4 will grow up by such exercise. *And let patience have* [*its*] *perfect work,* that it may rise to its highest improvements, during this little space of time, in which alone you will have an opportunity of glorifying God, and adorning Christianity, *that* so *ye may be perfect and complete, deficient in nothing;* but the other graces of Christianity will generally shine brightest where patience is most conspicuous.

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 *But if any one of you be deficient in wisdom,*[d] and incapable of certainly discerning his duty in such critical conjunctures as these in which you are called out to act; *let him ask* further supplies

5 If any of you lack wisdom, let

[b] *Twelve tribes.*] Dr. Lardner, (Credibility, Vol. I. p. 223, &c.) very justly observes, that Josephus concludes the *twelve tribes* to be still in being, when he says, that six persons were sent out of every tribe, to assist in translating the scriptures into Greek. It is very evident, that at the restoration in Zorobabel's time, *ten tribes* staid behind. See Dr. Whitby in loc.

[c] *In* this their state of *dispersion.*] Dr. Whitby in loc. hath some very pertinent quotations from Josephus, Philo, and even Cicero, to shew that the Jews were dispersed abroad, and were to be found in great multitudes in almost all parts of the world. And Dr. Lardner, besides the citations in Dr. Whitby, produces another remarkable passage to the same purpose, from a letter of Agrippa to the Emperor. See Credib. of the Gospel-History, Part I. Book I. chap. 5. Compare Acts ii. 4—11.

[d] *If any of you be deficient in wisdom.*] Several interpret this of wisdom to *bear* afflictions well, and suppose, that when God is said *not to upbraid,* it is upon supposition of *former* impatience: but this, though authorised by so great a name as Mr. Howe, (see his Works, Vol. I. p. 698.) is one of those limited interpretations which I cannot fully approve.

SECT. I.

of [it] *from God*, its eternal fountain, *who gives to all* every necessary communication of that, and all other blessings, *liberally, and upbraideth not* any with the importunity or frequency of their addresses; *and it shall be given him*, so far as is needful for his safety, and the discharge of his duty. *But* then *let him* take care, that he *ask in* steady *faith, nothing wavering*, not divided by the desires of obtaining, and the fears of not obtaining the grace he asks, or doubting of God's readiness to bestow it; *for he that wavers*, and has not a firm confidence in the Divine goodness and faithfulness, can have no other solid and substantial support: but *is like a billow of the sea*,[e] *driven on, and tossed by the wind*, in a restless and unsettled condition, (Isa. lvii. 20,) easily discomposed and agitated by every adverse blast, and in the greatest danger of being dashed in pieces. *Let not that man therefore think, that he shall receive any thing of the Lord*, while he continues in such a situation, and dares not trust in him for those supplies of grace which he professes to seek. These unworthy suspicions, as they wrong the Divine goodness, may in many instances prevent the communication of those favours which might otherwise be obtained. Such *a double-minded man*, whose schemes are divided between God and the world, and who cannot cheerfully and resolutely commit himself, in confidence of Divine support, to be led whithersoever Providence shall please, [*is*] *unsettled in all his ways*; he will perpetually be running into inconsistencies of conduct, and those imperfect and undetermined impressions of religion which he feels, will serve rather to perplex and torment, than guide and secure him.

James I. 5. 6 7 8

In nothing are the generality of men more apt to mistake, than in estimating the value of 9

[e] *Like a wave of the sea.*] Mr. Saurin paraphrases it thus; "He ought not to resemble the waves of the sea, which seem to offer to the spectator, that is upon the shore, the treasure with which they are charged; but soon plunge it into the abyss from which it cannot be recovered." Saurin's Serm. Vol. IX. p. 438. But the interpretation given in the paraphrase, appears to me much more simple and natural. He elsewhere paraphrases it, "Like a wave which moves on, and seems to come to the shore, but immediately returns with impetuosity into the gulph from whence it came." Ibid. Vol. V. p. 56, 57.

SECT. I. external circumstances; but let the principles of Christianity instruct you, my brethren, to correct that mistake; and in this respect, *let the brother of low degree*, of a poor and obscure condition, *rejoice in his exaltation*; let him think of his dignity as a Christian, and entirely acquiesce in his low sphere of life, for his circumstances do really give him such advantages for religion, by placing him under a shelter from many temptations, that he has a much fairer probability than others, of rising to some eminence in the heavenly world. *But* let *the rich* man be greatly cautious, and if he allow himself to rejoice, let it not be *in* the height of *his* circumstances, but in the *humiliation*[1] of his mind; for all other occasions of rejoicing are very precarious. And as for his distinction in this world, *as the flower of the grass he shall* quickly *pass away*. *For* [*no sooner*] *is the sun risen with a scorching heat*, [*but*] immediately *the grass*, which in spring looks so fair and flourishing, *is dried up; and the flower thereof*, that adorned it, loses its painted glories yet much sooner; it *falleth* to the ground, *and* all *the beauty of its* lovely *form is perished: so shall the rich man also fade away in his paths*, and though he may by prudent management or remarkable success, grow richer and richer, he dies in the midst of all his wealth, and it can no longer either delight or adorn him.

James I. 9. of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 You will be exercised with trials while you continue in the present world; but repine not at them: *happy* [*is*] *the man who* with a proper steadiness and fortitude of mind, *endures temptation: for being approved* by such a course of them as the infinite wisdom of God shall appoint, *he shall receive the crown of* eternal *life, which the Lord* Jesus Christ *has* graciously *pro-*

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath pro-

[1] *The rich man in his humiliation.*] Mr. Pyle explains this of a rich man's being stripped of his possessions by persecution, and so reduced for the sake of his adherence to Christianity; but this seems not properly opposed to the *exaltation* mentioned above. Indeed in any view it must be allowed a very *difficult* passage. But I have preferred the interpretation which seemed to be least entangled,—and indeed to be most agreeable to the original, if we may rely on an observation made by Beza, and after him by Raphelius, (and they are both very critical judges of the Greek language,) that ταπείνωσις, the word here used by St. James, expresses rather the *disposition* of a man's *mind*, than his *state* and *condition*, which is properly ταπεινωσις: though it must be confessed, this distinction is not *always* observed.

mised to them that love him.

13 Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

nised to all *them that love him*, and express their love by such fidelity and zeal. *Let no man who is tempted, say I am tempted of God*;[g] *for God is* himself, by virtue of his boundless knowledge and almighty power, *incapable of being tempted by evils*; *and* such is the perfect rectitude and benevolence of his nature, that *he tempteth not any man*; but on the contrary, abhors all sin, and lays no man, in any imaginable circumstances, under any necessity of committing it: *But every man is tempted* by the innate weakness of his own nature, in concurrence with the circumstances of life in which he is placed, *being allured by his own lusts, and* for want of wisely and resolutely opposing the first rising of them, being *ensnared*[h] to the actual commission of sin: *For* the gradation is much more swift and fatal than the generality of mankind are aware; and *indeed lust having conceived, brings forth* actual *sin*, by a speedy birth, where perhaps the full indulgence of it was not intended; *and sin, when it is finished*, or perpetrated,[i] *is impregnated with death*, and tends, in its consequences, to the final ruin both of soul and body, as naturally as the conception of an animal does to the birth. *Therefore be not deceived*,[k] *my beloved brethren*, by its flattering form, nor venture to trifle with temptations, under a fond conceit that you shall be able to break the connection, by stopping yourselves at pleasure in the advance of the danger, or recovering yourselves again when sin has been committed.

SECT. I. James I. 13.

13 14 15 16

[g] *Tempted of God.*] The phrase, it seems, had formerly been in use; and there is a sense in which it is *allowable*. But the obnoxious sense is so much more obvious, that the apostle thought proper to advise it should be avoided for the future. Perhaps the word might have altered its *signification*, as it is certain many words do.

[h] *Being allured and ensnared*: ἐξελκόμενος καὶ δελεαζόμενος.] The original words have a singular beauty and elegance, containing an allusion to the method of *drawing fishes* out of the water with a hook, concealed under the bait, which they greedily devour.

[i] *Finished*, or perpetrated: ἀποτελεσθεῖσα.] The word is used in this sense by Polybius, in a passage quoted by Raphelius in loc.

[k] *Therefore be not deceived.*] This is agreeable to the reading of the Alexandrian manuscript, which after μη inserts ουν, *therefore*; by which the connection is rendered more apparent.

IMPROVEMENT.

SECT. 1. Ver. 16. 14, 15 13 LET us learn this holy caution, and guard against those baits of lust under which death is concealed; remembering that God has made us with a power of determining our own actions, that he tempts none to evil, nor appoints to any such temptations, as he knows to be in their own nature irresistible. Be our spiritual enemies ever so powerful, or ever so artful, they cannot do us any hurt, till we betray ourselves into their hands. Yet certain it is, that their artifice and their power, in conjunction with the 5 advantage which the corruption of our own hearts gives them, make it requisite, that conscious to ourselves of our deficiency in wisdom, we should ask it of God. Let the liberality with which he gives it, and the royal freedom with which he has promised it, encourage us to ask it with such constancy, that we may receive daily supplies; and with firm confidence in his 6, 7 goodness, that we may not waver, and *be like a wave of the sea tossed by the wind.*

Trusting in that supply of grace we receive from him, let us 2 go forth calmly and cheerfully to meet such trials as the infinite wisdom of God shall appoint for us, how various and pressing 3, 4 soever they may be; remembering they tend to improve our patience, and by patience to perfect every other grace; and that 12 if we be not overcome, we shall be approved, and made more meet to *receive the crown of life, which the Lord has promised to them that love him.* And O, that the love of this blessed Lord, who has procured as well as promised it, may always render us superior to every trial, and *more than conquerors through him that hath loved us,* and thereby hath acquired to himself so just a claim to our supreme affection. With hearts faithfully engaged to him, and established in the firmest resolutions for his service, 9, 10 let us look with indifference upon those worldly circumstances, about which they who have no sense of a higher interest are exceedingly solicitous; and let us regulate our value of all the good things of life, by a regard to their aspect upon our religious characters and hopes.—If low circumstances may improve these, let us look upon them as true exaltation; and if wealth, and dignity, and applause, may endanger these, let us rather fear them, than aspire to them. Whatever we have obtained of those things which the men of the world are most ready to covet and admire, is transitory and fading as the grass, or even as the flower of the field; and sometimes like those beautiful but tender productions of vegetable nature, is consumed by the excess of those causes to which it owes its existence and its beauty. "Give us, *O Lord, durable riches, and righteousness,* and that "*honour which cometh from thee,* and is *immortal,* as its great "Original!"

SECT. II.

The apostle exhorts them to remember and acknowledge the manifold goodness of God, in the various blessings bestowed upon them; more especially in that of his regenerating grace, which should constrain them to the exercise of every virtue; especially to an ingenuous and candid reception of his word, and a concern resolutely and constantly to adhere to its directions; particularly by bridling their tongues, and succouring such as were afflicted. James I. 17, *to the end.*

JAMES I. 17.

EVERY good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

JAMES I. 17.

THAT ye may be fortified against every temptation, and may be animated to behave in a manner becoming your Christian profession, remember, that *every good gift, and every perfect gift* which the children of men can receive, *is from above;* and the more completely excellent the benefit is, the more reason have they to acknowledge it, as *descending from the* great and eternal *Father of lights,*[a] the blessed God, from whom reason and light and joy are derived. The sun itself is but a feeble image of his glory, *with whom there is no variableness, nor* so much as any *shadow of turning;*[b] whereas the sun is

SECT. II. James I. 17

[a] *Father of lights.*] It is the opinion of Grotius that this phrase only expresses the *majesty* and *glory* of God, as if the apostle had said, *The most illustrious and glorious Father.* But the accurate Bos most justly imagines, that the allusion to the *sun* which there is in the following words, begins here; and that the phrase refers to the heathens calling that glorious luminary, the *Father of light*, and the *author of light;* some instances of which he produces. See Exercitat. Philolog. in loc. The learned Albert cites a passage from Macrobius, in which the same title is applied to Jupiter. Observ. Philolog. in loc.

Every good gift, &c.] It is observable that the apostle makes use of *two* different words to express *gift;* the one of which is more poetical and sounding than the other; and he has placed the words in such an order that they make an heroic verse. So that were they to be rendered, "*Every good gift, and every boon complete,*" it might perhaps give the English reader a more exact idea of the original: but as there is all imaginable reason to believe this was quite an accidental thing, I thought it might have the appearance of affectation to have endeavoured to retain it. As neither *boon* nor *present*, would have been proper in this connection, I know not how to render δοσις and δωρημα by different words: such is the poverty of our language, or the defect of my acquaintance with it. But the words, *a completely excellent benefit*, are inserted in the paraphrase, to preserve some little imitation of the original. As some learned men have observed that τροπης αποσκιασμα is something of an *astronomical phrase*, and refers to the different *aspects* of the *sun*, as it approaches one or the other *tropic*, (see Dr. Bates's Works, p. 747.) I have been careful to express that sentiment. It hath been the opinion of some persons that this is intended to oppose some *heretical* notion of the *influence of the stars* in the affairs of human life; but I know not that any such ridiculous conceit had so early a footing in the church.

SECT. II. ~~~ James i. 17.

continually varying, and has no sooner arrived to its meridian, but it begins to descend to the west, or to its summer height, but it verges towards the winter again; causing the direction of the shadows it occasions, proportionably to
18 vary. But the immutable and everlasting God has condescended to multiply those favours upon us as Christians, which should bind our souls to him in the bonds of unchangeable love: for *of his own* sovereign *will he impregnated us with the* powerful *word of* his Divine and evangelical *truth, that we might be a kind of first-fruits*[c] *of his creatures*, more excellent than others, and in a peculiar manner separated and consecrated to him from among the rest of mankind. Let us be conscious of the honour he has hereby done us, and take heed that we do not sacrilegiously alienate ourselves from
19 his service. *Therefore, my beloved brethren*, that we may be thus religiously sacred to him, and ever employed to the purposes he has directed, *let every man be swift to hear* the instructions of his word, and all the good advices which may be given him agreeable to the tenor of it; but be *slow to speak*, guarding solicitously against every rash and especially every proud and dictatorial expression; and *slow to wrath*,[d] not easily yielding to provocation, how in-
20 juriously soever he may be treated; *For the wrath of man*, even where it may be most ready to assume the title of religious zeal, *worketh not*, but on the contrary greatly obstructs, *the righteousness of God*;[e] instead of promoting the cause of true religion in the world, it is a reproach to it, and a means of exciting the pre-

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

[c] *Kind of first-fruits.*] It has often been observed, that this was addressed to the Jews who were first called to Christianity, before the gospel was preached to the Gentiles; but it will not follow, that all the *dispersed* of the *twelve tribes* to whom he addresses, were so called; and God did not intend there should afterwards be any distinction between them, and other Christians. I think it therefore much better to explain it, as referring to their Christian privileges in general.

[d] *Slow to wrath.*] It is well known that the Jewish doctors were apt to contend very fiercely about their different opinions; but it is indeed so much the general infirmity of human nature, as unhappy experience teaches us, that the caution is of universal concern.

[e] *Worketh not the righteousness of God.*] Some think the meaning is, simply, A man, who is often a prey to angry passions, is incapable of performing that *obedience* which God requires; but *promoting the interest of the kingdom of God* may be included in the meaning of *working his righteousness*; and this false zeal is so often defended under that notion, that I was willing in the paraphrase to point out that idea plainly.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

judices of mankind against it. Endeavour *therefore* to regulate your passions by these great maxims; and *laying aside all* inward, or outward *filthiness* on the one hand, *and* all *overflowing of malignity* on the other, compose yourselves, *with all meekness* and gentleness of mind, to *receive the ingrafted word*[t]; that word, *which* when implanted in your minds by the influence of Divine grace, *is able to save your souls*, and will effectually form them to a meetness for a happy immortality. *But* then you must remember to *be doers of the word, and not hearers only*, sophistically *deceiving* and imposing upon *yourselves*[s] with an unprofitable attendance, while it has no inward efficacy upon your hearts. *For if any one be* merely *a hearer of the word, and not a doer, he is like a man* carelessly *beholding his natural face in a mirror*, or glass, who sees some accidental spot upon it, which it would be convenient to wipe off. *For* his looking into the glass, and taking notice of it for the present, will signify nothing, if *he beholds himself, and goes away, and immediately forgets what manner of person he was*; forgets what rendered him disagreeable, and required to be corrected. *But he* is the wise and happy man, *who* bends down as it were his whole attention to this important matter, and is so set upon his own reformation and improvement, that he *looketh into the* gospel, that *perfect law of liberty*[h], by regarding which the

22 But be ye doers of the word, and not hearers only, deceiving your ownselves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man, beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and

22 23 24 25

[t] *Ingrafted word*: εμφυτον λογον.] Some have translated this phrase, the *natural*, the *innate*, or *internal* word, referring to what hath been sometimes called *the light within*; and it must be acknowledged that ἐμφυτος hath frequently this signification. But the version here given is undeniably justified by Bos and Elsner in loc. who illustrated this whole clause by some apposite and elegant quotations from the classics. The word of God is frequently compared to *seed*, or to a plant; particularly 1 Pet. i. 23; 1 John iii. 9; in which sense it is here said to be ἐμφυτος, *ingrafted*, or *implanted* in their minds.

[s] *Hearers only, deceiving*, &c.] The Jews did indeed place much of their religion in going up at proper times to the synagogue *to hear the law read*; and there may possibly be an allusion to that disposition. The exact signification of παραλογιζομενοι is *imposing upon* any by a *sophistical* shew of argument; and here it is used with great propriety, as Mr. Superville has observed, Serm. Vol. IV. p. 124. Yet Dr. Edwards tells us the Jewish writers have a proverb among them, that "he "who hears the law, and does not practise it, is like a man, who ploughs and "sows, but never reaps."

[h] Bends down his whole attention, and *looketh*, &c.] I have endeavoured in the paraphrase to express the emphasis of the original ὁ δε παρακυψας. Compare 1 Pet. i. 12. where there is an evident allusion to the bending posture of the *cherubim*, who overshadowed the *mercy-seat* in the *holy of holies*.

ct. n. mes 25.

truest *and* noblest liberty is obtained, whatever confinement it may seem to lay us under: he, I say, who not only takes a transient view of its contents and designs, but *continues* [*therein*,] deeply reflecting upon it, and charging his own soul with its important doctrines and precepts; *this man not being a forgetful hearer, but a doer of the work* it enjoins: *this man*, I say, *shall be happy in his deed*, and shall find an advantage which mere speculative knowledge, though the most perfect and excellent in its kind, could not possibly secure. But then remember, that when I speak of his deeds, I mean not on any account to excuse him from paying proper regard to his words; for it is necessary I should inculcate, that, *if any man among you seem to be religious, not* resolutely *bridling his tongue*, and reining it in, to prevent those sallies to which it may sometimes incline, *but deceiving his heart*[i] with an imagination that a freedom from other acts of iniquity, or from gross profaneness and wickedness of speech, or that some good intention, notwithstanding his exorbitances of this kind, will excuse him before God, even though he indulge himself in venting irregular passions under sacred names; *this man's religion* [*is*] but *vain*, and will stand him in no real stead, whatever complacency he may at present find in his religious pretensions.

continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 *Pure and undefiled religion*, that which is clear and without any flaw[k] or blemish, *before* the penetrating eyes of *God*, *even the Father*, consists not merely in speculations or forms, or in

27 Pure religion and undefiled before God and the Father,

[i] *Not bridling, but deceiving*, &c.] That excellent person and writer, Dr. Butler, the late Bishop of Durham, justly observes, that this is the proper rendering of the word; as if the apostle had said, It is impossible that any man should so much as *seem to be religious*, if he does not at least *think* that he *bridles his tongue*; but if he *deceive himself* in this important branch of religion, he is deceived in the *whole* of it. Butler's Serm. Vol. IV. p. 58. And indeed so many sins of the tongue are committed without any apprehension of their being evil, that this caution, and this remark for the explication of it, is of great importance, considering how little many zealots seem to be aware of the great evil of bitterly reproaching their brethren upon account of their religious differences: the sin, which (as Mr. Baxter justly observes, see his Works, Vol. IV. p. 447,) the apostle seems to have had particularly in his view.

[k] *Without any flaw.*] Archbishop Tillotson has justly observed, that there seems here to be an allusion to the excellence of a *precious stone*, which consists much in its being *καθαρὸς και ἀμωμητος*, *clear*, and *without flaw, or cloud*. (See his Works, Vol. II. p. 581.) And surely no gem is so precious or ornamental, as the *lovely* temper here described.

is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

the warmth of affection during the exercise of worship;[l] but it *is this, to take the oversight of orphans and widows in their affliction*,[m] with a tender regard to their calamitous circumstances, [*and*] endeavouring to oversee them, in such a manner as to provide for their relief, performing to others in distress suitable offices of kindness and charity; at the same time, taking a prudent care *to keep himself unspotted from* those bad practices, and irregular indulgencies, which so generally prevail in *the world* about us, where so little either of religion or morality is to be found.

SECT. II.

James I. 27.

IMPROVEMENT.

WITH all gratitude let us direct our eyes and our hearts to *the unchangeable Father of lights*, and acknowledge *every good and every perfect gift*, as descending from him; but above all, the invaluable gift of his regenerating grace, to which, if we are the first fruits of his creatures, we are certainly indebted, and are thereby laid under the strongest engagements to consecrate ourselves continually to his service. Let us therefore listen with a most obedient regard to every intimation of his will, and set a guard upon all our passions, that they may move in sweet and harmonious subjection to it. Especially, let us be slow to wrath, and not imagine that we can be justified in the exorbitances of our angry transports because they may possibly arise in the cause of religion. The righteousness of God is not to be promoted, but on the contrary, will be disgraced and obstructed, by such outrageous ungovernable sallies. Let every impure and malignant affection be therefore banished from our minds, and let us pray that the word of God may be so ingrafted into our souls, as to become the effectual means of our salvation. Let us not rest in a mere forgetful hearing, or indeed in an ineffectual remembrance; but having looked into the gospel, that perfect law, which by binding the soul, gives it the truest liberty, let us by Divine assistance continue therein, and improve to the immediate pur-

Verse 17 18 19 20 21 22

[l] *Pure and undefiled religion*—consists not merely in the warmth of affection during the exercise of worship.] The original word θρησκια, which in conformity with our translators I have rendered *religion*, strictly signifies *Divine worship*; and intimates here, that no kind of religious services paid to the Deity, can be of any avail if we neglect the *royal law of charity*, and to *visit the fatherless and widows in their affliction*; an idea which I have endeavoured to preserve in the paraphrase.

[m] *Taking the oversight of*, &c.] So επισκεπτεσθαι properly signifies, and may import, entering into measures for their *subsistence*, as well as sometimes *going* to them, and *conversing* with them in their distresses. See the note on Mat. xxv. 36, Vol. II. § 166, note d.

SECT. II. poses of reformation, whatever knowledge we thereby gain; correcting whatever we observe amiss in ourselves. Particularly, let us study a proper command over our tongues, and cultivate Verse 26 those charitable dispositions and offices, in which true and un-27 defiled religion is here said to consist; that widows and orphans may give us their blessing, as their guardians and friends; and that an unspotted life, untainted with the vices of a degenerate age, may bear witness, that though in the world, we are not of it, and that we act in consistency with those sublime and holy ends to which we profess as Christians to aspire.

SECT. III.

He cautions them against shewing any undue respect to men's external circumstances, and resting satisfied in a partial observation of the Divine precepts; especially where the royal law of charity or universal benevolence was in question. James II. 1—13

JAMES II. 1.

SECT. III. James II. 1. *MY brethren*, let me now caution you, that you *hold not the faith of our Lord Jesus Christ*, [*the* great *Lord*] *of glory*,[a] *in a* partial *respect of persons*, so as give undue preference to any upon account of their external circumstances; whereas the relation in which the meanest of your fellow-Christians may stand to him, who is so glorious a personage as the Son of God, should certainly recommend them to your regard and esteem. *For* I have observed some-2 thing of this kind among many, which seems to require such an admonition as this; and have seen, that *if a man come into your synagogue*,[b] when you are met for religious worship, *with a*

JAMES II. 1. MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring,

[a] The Lord *of glory.*] Dr. Whitby would render it, *The glorious faith of our Lord Jesus Christ*; but I cannot think that by any means necessary.

[b] *Into your synagogue.*] Mr. Cradock and Dr. Whitby explain this of their judicial assemblies, which the Jews held in their synagogues. Mat. x. 17; Acts xxii. 19. And they imagine it is probable, that when they were converted to Christianity, they preserved the same custom; and that the partiality here blamed related to two persons, who had come to try, when the visible superiority given to one, in the setting him in a more honourable place than the other, would tend to pervert justice in his favour; and which Maimonides says the Jewish precepts particularly forbid. But the representing both the parties as seated, does not suit this interpretation. It is urged, that some civil distinctions might reasonably be made, and it must be allowed: but the apostle probably saw it rising too high; and in times of persecution, when poor people ventured their lives in behalf of Christianity, they had some peculiar title to honourable regard.

SECT. III.

James II. 2.

gold ring[c] [*and*] other parts of a *splendid dress*, *and* at the same time *there come in also a poor man in* mean and *sordid raiment*; you are apt to show an undue regard to the former, and to put a visible slight on the latter, at his first appearance, without considering what may be the real character of the one or the other. *And*[3] whatever may be said in excuse for this, it is often blame-worthy; for if *ye have a respect*, as ye naturally have, *for him who wears a splendid dress, and say to him, Sit there in an honourable place; and say to the poor man, Stand thou there, or sit here under my footstool; And distinguish*[4] *not in yourselves*[d] according to the different characters of these two men, but only regard their outward appearance, *you even become judges, who reason ill*;[e] you seem by such a conduct to determine, that external circumstances are chiefly to be considered; which certainly is wrong, and if it were to be pursued, would produce very iniquitous and unjustifiable sentiments and practices. By such a conduct as this, you court[5] the favour of the rich, and strongly intimate your contempt of the poor, as poor; but *hearken, my beloved brethren*, and consider, for it is peculiarly worthy of your most attentive regard; *Hath not God* apparently *chosen* many who are among *the poor of this world* [*to be*] *rich in faith*;[f] *and* does it not appear that they are so? Are they not *heirs of the kingdom which he has promised to them that love him*; and just upon the point of being carried to a glory, that will eclipse that of the greatest monarchs on earth? And does it become you, believing this, to despise those who for any

[c] *With a gold ring*: χρυσοδακτυλιος.] Perhaps this compound word might have been rendered, *Having his fingers adorned with gold rings.* The learned Albert has observed, that those who valued themselves upon the richness and luxury of their dress, were accustomed to deck their fingers with a considerable number of costly and valuable rings, frequently wearing several upon one finger. Observ. Philolog. in loc.

[d] *And distinguish not in yourselves*: και διεκριθητε εν εαυτοις.] This I take to be the truest rendering of this clause, as the verb is of the middle signification, and that it should not be read as in our English version, with an interrogation.

[e] *Judges, who reason ill.*] One English version in this place is literal, but at the same time very obscure and ambiguous. Beza's observation is a just one, that the phrase in the original is an Hebraism, and it is accordingly rendered by him, *Judices male ratiocinantes, Judges who reason ill.*

[f] *To be rich in faith.*] The *illipsis* in these words of εις το ειναι, or γενεσθαι, is common; as Bos, and after him, Albert, hath observed. Accordingly I have rendered it, *to be rich in faith.*

sect. iii. thing you know, may in a few days be carried by angels into Abraham's bosom, and placed in the most distinguished rank among the guests at
James ii. 6. the celestial banquet? *But* this indeed is the case; *you have* often *dishonoured the poor man*, though God may have condescended to visit him with such a gracious regard, and have enriched him with such inestimable mercies. On the other hand, *do not the rich* whom you court with so much respect and assiduity, *tyrannize over you, and drag you to their tribunals?* Are not most of the rich your persecutors, rather than
7 your friends? *Do they not blaspheme the honourable name* of our Lord Jesus Christ *by which you are called?* and do they not often compel you to blaspheme it, and inflict the severest penalties upon you if you refuse? So that on the whole, they often prove themselves the vilest of men. And can you think, that when this is the case, and you see so many poor saints courageously enduring these extremities, that you ought to fix your eyes so much on a glaring outside, and overlook that heroic worth which so often appears under a vail of poverty? I beseech you, learn to think more reasonably at all times, and especially to bring better sentiments into
8 your assemblies for public worship. And not only in such instances, *but* in all others, endeavour to act equitably; for *if you fulfil the* noble and *royal law*, which *according to* that expression of the *scripture*, ought with a kind of imperial authority to govern all our sentiments; *Thou shalt love thy neighbour as thyself; ye do well*: that would be in every thing a rule to you, and particularly here; for none of you if you were reduced to poverty, would wish to be treated with marks of slight and contempt on that account, without any regard to your character in
9 other respects. *But if ye* do in this partial manner, *accept* the *persons* of men, *ye work iniquity* therein, *being convicted by the law* I have just now mentioned, *as transgressors* of it. And give me leave to say, that whatever zeal you may show for any other precepts, if convicted here, you become guilty before God, and for-
10 feit your acceptance with him. *For whoever shall keep the whole law* in every other instance,

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name, by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole

SECT. III.

but allow himself to *offend in one [particular,] he is in effect guilty of all*; as he that committed but one capital crime, would as surely suffer death, as if he had committed all that ever were prohibited in that light. *For* it is certain, James II. 10. 11
that he disregards the authority of the Lawgiver, which has established every precept equally; as it is evident, *he that says, Thou shalt not commit adultery, hath also said, Thou shalt do no murder. If therefore thou art not an adulterer, but committest murder, thou art* evidently *a transgressor of the law.* Hence it appears, that it is not by a regard to the Divine authority that thou abstainest from the former crime, since that would equally have preserved thee from the latter. Let it therefore be your care, 12
that ye *so speak and so act as those that shall be judged by the law of liberty*, by the glorious gospel, which is a dispensation that sets us at liberty from the bondage of the Jewish ritual, and directs us to all the branches of that virtue and holiness, which is the truest liberty of the mind, and which being so excellent, must subject us to severer punishment if we presume to contemn it. And especially remember to maintain a regard to it, where the rules of charity are concerned. *For* you know a par- 13
ticular stress is laid upon this branch, as of the highest moment in the sight of God; as we are warned by our compassionate Lord himself, that on the one hand, *he shall have judgment without mercy, who hath not exercised mercy; and* on the other hand, *mercy rejoices against judgment*, and emboldens our hopes, when we stand before that merciful Being, whom we have resembled in that amiable part of his character.

IMPROVEMENT.

THE apostle could not intend to condemn those civil distinc- Verse 1
tions which are founded upon the different relations and cir- 4
cumstances of mankind in the present world; but surely God intended to teach us, how little esteem he sets upon riches, by bestowing them on many of the most undeserving of mankind, while he withholds them from his dearest children: and to admire them, and others, on account of their riches, while we pour 6
contempt on the poor, as poor, though so many of them are

SECT. III. distinguished by the riches of the Divine favour, must be highly unreasonable, and to God highly offensive. As for those who are poor in this world, but rich in faith, let them adore the Divine munificence to them, and think with pleasure of those durable riches, and of that everlasting kingdom, which God has prepared for them as their inheritance.

Ver. 5.

8 Whatever our stations be, let us pray that the royal law may be inscribed upon our hearts, and that we may love our neighbours as ourselves; guarding against that mean and prohibited 9 respect of persons, which would expose us to conviction, as transgressors of the law. Let us also learn to guard against that partiality in our obedience to it, which is utterly inconsistent 10 with sincerity. Let us remember, that the Divine authority equally establishes every precept of it, and that the generous 11 nature of the gospel-dispensation, as a law of liberty, will be a 12 sad aggravation of our presumptuous violation of it. A consciousness of those many defects and imperfections, which the best of men may see reason to charge themselves with, should certainly engage our most earnest applications to God for mercy; and as we desire to obtain it, let it be our care to exercise mercy 13 to others, both in the candour of our censures on the one hand, and the readiness of our liberality on the other.

SECT. IV.

The apostle largely descants on the inefficacy of a mere historical faith; and evinces, by most striking instances and illustrations, the utter insufficiency of it for our justification and eternal salvation. James II. 14, *to the end.*

JAMES II. 14.

SECT. IV. James II. 14.

IT is with real grief that I perceive many of you seem highly to value yourselves upon the profession you make of the Christian religion, without being suitably impressed with a practical sense of its important principles, and influenced to a life agreeable to them. But *what advantage [is there] my brethren, if any one say, he has faith, but has not* suitable *works*[a],

JAMES II. 14.

WHAT *doth it* profit, my brethren, though a man say he hath faith, and have not

[a] *If any one say he has faith, but has not* suitable *works.*] I am surprised at the immense pains commentators have taken, to reconcile St. Paul and St. James; and the many hypotheses they have formed for that purpose. Whereas to me nothing is more evident, than that the ideas they affix to the words, *faith*, and *works*, are entirely different. St. James, by the word *faith*, means simply an *assent* to the truth of religious principles, *without determining whether it be, or be not, effectual*; and then declares, that in case this assent does not produce *good works*, that is, the solid vir-

works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed, and filled; notwithstanding, ye give them not those things which are needful to the body; what does it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea a man may say, Thou hast

to support the justice of that pretension? *Can* such a *faith*, as may be separated from good works, *save him?* Consider the case, when men make professions of charity, without producing the proper fruits of it, and you will easily see how vain such a pretension is. *If*, for instance, *a brother or sister be naked, and destitute of daily food* for the subsistence of life, *And one* 16 *of you*, who calls himself a Christian *say to them*, We heartily pity your case, and feel the tender emotions of that love which our relation to each other requires; *depart* therefore *in peace*, whithersoever the providence of God may lead you, and I sincerely wish that you may meet with suitable accommodations: may ye *be* clothed and sheltered, *warmed, and fed to the full; but*, with all these soft addresses, *if ye give not to them* either food, or raiment, or any money to purchase *the things necessary for the body; what* [*does it*] *profit* them to be addressed with such hypocritical professions of love? Yea, does it not rather seem a cruel mockery, than a real kindness? *So also faith*, how zealously so- 17 ever it may be professed, and how orthodox soever those articles are to which an assent is given, *if it have not* suitable *works* to attend it, *being by itself, is dead*,[b] and producing no substantial fruit, is altogether insignificant. *But* 18 *one* better instructed in Christianity, *may* perhaps *say* to one of these forward professors, in order to bring matters to a short issue, Thou sayest that *thou hast faith, and* I make it appear

SECT. IV.

James II. 15.

3

4

[illegible] of the heart and life, it cannot be accepted by God. Whereas St. Paul by the word *faith* means a cordial and *vital* [illegible] to divine truth, which influences the heart to a holy temper, and according to the gracious terms of the gospel, entitles a man to Divine acceptance, without any regard at all to the Mosaic law, and previous to the production of any of those good works which will naturally be the fruit of it. Had Luther calmly considered this, he would not have denied the *inspiration* of St. James, out of regard to his supposed *heterodoxy* in the business of *justification*; nor would one of his followers have presumed to charge him expressly with *lying*, as Limborch tells us he did, *Mentitus est Jacobus in caput suum.* Limborch Theol. 1. iii. 16.

[b] *Faith, if it hath not works*, &c.] From this passage it appears that we should not confine the idea of the word *faith*, as used by St. James, to a mere assent; for it would be an absurd supposition, that a *mere* assent should have any *works*. By this word therefore St. James, (as we observed in the former note,) means simply an *assent, whether it be or be not effectual.* Nor is it indeed the assent that saves when accompanied with *works*. So that the apostle's assertion is more critically and correctly true, than many of his commentators have apprehended.

SECT. IV.

in my life and conversation, that *I have works*, which naturally spring from that principle; give me then the evidence I offer thee; *shew me thy faith by thy works*,[e] *and I will* also in return *shew thee my faith by my works*; let us, without quarrelling about different explications of faith, make it manifest to each other, that our profession is truly solid, by its substantial effects upon our tempers and lives. *Thou* assuredly *believest that there is one* only true and living *God*, and therein *thou doest well*; it is the grand fundamental principle of all true religion. But remember, it is a principle common to those who are entirely destitute of religion; for *the devils also* firmly *believe* it, and cannot withhold their assent; they are persuaded by dreadful experience of his existence, *and* of the terrors of his wrath, so as even to *tremble* in the expectation of that full display of it, to which they know they are inevitably doomed. *But wilt thou know, O vain* empty *man*, who restest in that which might be found in equal, or in higher degrees, in the infernal spirits, *that faith without works*, a persuasion of the truths of Christianity, if it produces no solid fruits of holiness, *is* really *dead* as to any valuable purpose that can be expected from it. Take an instance of this in the most celebrated of all the patriarchs; I mean, the instance of *Abraham, our* great and illustrious *father: was he not* plainly *justified by works, when*, in consequence of that full persuasion he had of a Divine commission and command to do it, *he offered his son Isaac upon the altar*, intending, in obedience to what he apprehended the will of God, actually to have slain him, and to have trusted in God to accomplish the promise of a numerous seed to descend from him, by raising him from the dead. *Thou seest* then, in this instance, *that faith co-operated with his works*, and animated him to zeal and self-denial in them, *and faith was perfected by works*; the integrity of

James II. 18.

faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

[e] *Shew me thy faith*, &c.] This version is so very different from our own, that many of my English readers will be much surprised at it.—But I have followed the most and best copies which read it, as in the margin of our bibles, εκ των εργων μου—and—εκ των εργων σου, though some copies read the first clause χωρις των εργων σου, which our translators have followed.

it was made fully apparent to himself, to angels, and to God. *And* thus *the scripture was fulfilled, which says*, (Gen. xv. 6,) referring to what passed long before this, *Abraham believed God, and it was imputed to him for righteousness*,[a] and in consequence of this he was treated by God with such peculiar endearment, that *he was even called the Friend of God*; as it is said, (Isa. xli. 8,) the seed of Abraham my friend. This proved the sincerity of his faith, and that he was in some degree worthy the honour of the Divine friendship. *You see then* by this instance of the great father of the faithful, if the characters of the children are to be estimated in the same manner as those of the father, *that a man is justified by works and not by faith only*; it is by no means enough, that the great principles of religion be credited, if they have not also their practical influence on the heart and life. *In like manner, also*, I might illustrate the matter by the farther instance of *Rahab*, who had been *the harlot*, though afterwards reclaimed by Divine grace: *was she not justified by works, when* in consequence of that faith which she professed in the God of Israel, *she received*, entertained, and sheltered *the spies*, who came to observe the state of Jericho, *and* at the apparent hazard of her life, concealed them from those that came to search after them; till at length, knowing which way the pursuers would go, she *sent them out another way*, and so made effectual provision for their escape. And on such principles must all others expect justification and salvation; *for as the body, without the spirit, is* but a *dead* carcase, how fair and entire soever it may appear, and will at length fall into putrefaction and dissolution; *so* such a *faith* as remains *without* the substantial fruits of good *works*, which ought ever to attend it, *is also dead*: it now appears

SECT. IV.

James ii. 23.

24

25

26

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

[a] *The scripture was fulfilled*, &c.] This very text St. Paul quotes Rom. iv. 3, to prove that *Abraham was justified by faith*; which plainly shews, that the *faith* by which St. Paul says he was *justified*, was such a faith as includes *good works* in it, as a certain *principle* of them; and consequently, established what was said above, for reconciling these two apostles in the easiest manner.

SECT. IV. as a carcase in the sight of God, and as such will ere long perish.

IMPROVEMENT.

Verse 24, &c. LET this great and important lesson, which the apostle here teaches so plainly, and inculcates so largely, be never forgotten. It is true indeed, (as St. Paul elsewhere fully proves,) that we are *justified by faith in Christ, without the works of the law.* The works of the Mosaic law are by no means necessary; and it is not by our obedience to any law, but by embracing and resting upon the mercy of God in Christ, for our salvation, that we obtain it.
26 Nevertheless, it is vain to pretend to such a faith, if good works are not produced by it; and we might as soon expect the guardianship and counsel, the offices and consolations of friendship, from a dead corpse, as happiness from a mere assent, even to the
18 most important doctrines. Let us therefore endeavour to shew
21 our faith by our works. Let us be ready with Abraham, to offer up our dearest comforts to God. Let us, with Rahab, be willing even to expose our lives in the defence of God's people and his cause; otherwise our faith being of no better a kind than
19 that of the devils, will leave us the companions of their misery and despair; even though the conviction should now be so powerful as to make us tremble; or a false persuasion of our enjoying privileges to which we are utter strangers, should give as strong an emotion to any of the softer passions.

Let faith then be *active* and *influential. Let love be without*
13, 16 *dissimulation.* Let us not love *merely in word, but in deed,* and charge it upon our consciences to be ready to authenticate by the most substantial offices of humanity, the profession we at any time make of friendly wishes, or kind intentions. Otherwise, such professions will be worse than unprofitable, as, by encouraging only a false dependence and expectation, they will make the disappointment proportionably grievous and affective, to those whom we hypocritically, or lightly, pretended to compassionate or succour.

SECT. V.

The Apostle cautions them against being too forward in assuming the office and character of teachers: and recommends a strict government of the tongue, as a matter, though of great difficulty, yet of the highest importance. James III. 1—12.

JAMES III. 1.

AND now, *my brethren*, give me leave to caution you against another evil which I

JAMES III. 1.

MY brethren, be

not many masters, knowing that we shall receive the greater condemnation.

have seen some reason to apprehend, and to press you, that ye *be not many teachers*;[a] that none of you rashly undertake the office of teachers, which many are ready to intrude themselves into, without due qualifications, or a regular call: but I would urge you to be cautious against such an assuming disposition, as *knowing that* we who bear that office, must expect that *we shall undergo greater* and stricter *judgment* than others in a more private station of life. The many infirmities, to which the best of us are subject, may indeed teach us to think with awe of that exact trial we are then to undergo; *for in many things we all offend*;[b] we are too ready to trip and stumble in our walk. And it is peculiarly worthy our attention here, that *if any one offend not in word, [he is] a perfect man*,[c] arrived at so high a pitch and improvement in virtue, that it may be concluded, that he is *able also to bridle in the whole body*; as it is frequently much more difficult to govern our tongues in a becoming manner, than to avoid enormities in our actions. *Behold, we put bridles into the mouths of horses, that they may obey us*, according to their direction; *and* strong, and sometimes furious, as those creatures are, *we turn* them hither and thither, so as to influence the motion of *their whole body*. *Behold also how the ships, though they be* many of them *so large, and* sometimes *agitated by violent winds, are turned by a very small helm, whithersoever the steers-*

SECT. V. James III.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small

[a] *Not many teachers.*] Our translators render it *masters*, as διδασκαλος is frequently rendered; and it is generally explained of *imperious* and *censorious dictatures*, as many of the Jewish zealots were. But when he forbids *many* to be such, he seems to allow that *some* may; and consequently I think *teachers* ought to be explained in an innocent and indifferent sense, as in the paraphrase. And though the word κριμα, in the following clause, may usually signify *condemnation*, yet sometimes it means *judgment* in the general; particularly Mat. vii. 2; Acts xxiv. 25; Rom. v. 16; (where it is evidently distinguished from κατακριμα,) 1 Cor. vi. 7; Heb. vi. 2; Rev. xx. 4; as on the other hand, κρισις, which generally signifies *judgment* alone, sometimes includes *condemnation* in it. Mat. xxiii. 33; Mark iii. 29; Heb. x. 27.

[b] *All offend.*] The word πταιομεν properly speaking, signifies, *we trip*: and Dr. Barrow (see his Works, Vol. i. p. 129,) has justly observed, that as the general course of life is called, *a way*, and particular actions, *steps*; so going on in a regular course of right action, is *walking* uprightly; and acting amiss, *tripping* or *stumbling*.

[c] *Perfect man.*] It is certain a man whose words are *inoffensive*, may possibly have some imperfections; it shews therefore in how limited a sense the word *perfect* is to be taken; and the observation may be applied to many other passages.

man pleaseth,[d] and the waving of his hand determines their direction. *So also the tongue*, though it *is but a little member, yet boasteth great things*, pretends, and that not unjustly, to have a great deal of influence upon the world. *Behold*, and observe, *how great a quantity of*
6 *materials a little fire kindleth* into a blaze. *And* thus *the tongue* [*is*] *a fire*, which often produces a great conflagration: it is *a* little *world of iniquity*[e] of itself. *The tongue is so set among our members*, holds such a rank and place, [*that*] indeed *it defiles the whole body, and inflames the* whole course and *circle of nature*,[f] *and is* itself also *set on fire by hell*; the infernal spirit influences the heart, and its wickedness overflows by the tongue, and tends indeed, by its fatal consequences, to produce a very hell upon earth.
7 It is observable, that *every species of wild beasts, and birds, of reptiles and fishes*, though some of them take shelter in inaccessible deserts, and others bury themselves in the earth; though some mount the air, and others have their abode deep in the watery element; yet still every sort *is subdued*,[g] *and has* in some instances or other *been subdued, by men*; and many, whose natures are fiercest, are so tamed as to do the human spe-

helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

[d] *Whithersoever the steersman pleaseth.*] As the word is, *εὐθυνοντος*, which signifies any person that sits at the *helm*, and not necessarily the *pilot*, who is called by way of eminence, ὁ κυβερνητης, I thought it best to render it *steersman*: though I confess the remark and distinction to be a matter of small importance. I know not how well to express in English the force of ὁρμη τε εὐθυνοντος, which admirably represents the *impetuosity* with which, in a storm, a man at the *helm* on a critical occasion *turns his hand*. See Dr. Owen on the Spirit, p. 57.

[e] *A world of iniquity*: ὁ κοσμος της αδικιας.] (Elsner Observ. Sacr. in loc.) gives a very singular translation of this clause, *The tongue is the adorning of unrighteousness*; referring to those specious colourings by which wicked men endeavour to excuse or conceal their criminal conduct.

[f] *Circle of nature.*] So I thought τροχος might be rendered, which most exactly signifies a *wheel* from the *revolutions* formed. And perhaps it may intimate, how the mischief done by the tongue often *comes round about*. A consideration, which, were it not intimated by the expression, is well worthy the attention of every wise man. Elsner, Albert, and Bos, by this phrase understand *successive generations* of men; as if the apostle had said, The tongue inflamed our *forefathers*, it hath the same bad influence on *us*, and is likely to have on our *posterity*.

[g] *Is subdued.*] So I choose to render δαμαζεται, rather than *tamed*, that it may include the *conquering* great and mighty *fishes* of the sea, such as sharks and whales; of which it seems less proper to say they are *tamed*, as that generally imports a kind of *harmless familiarity* to which some savage beasts are indeed brought; but of which large fishes are in their nature incapable; and it may be questioned whether some other animals are not so likewise; and such it was most to the apostle's purpose to mention.

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive-berries? or a vine, figs? so can no fountain both yield salt water and fresh.

cies no harm. *But the tongue no man can entirely subdue*, neither the tongues of others, nor his own, so that it shall not in some instances be hurtful; for [*it is*] *an insuperable evil*, and like a serpent or an adder, *full of mortal venom*, by which sometimes death, and even damnation itself is occasioned. *By it we* sometimes *bless God, even the Father*; and it is our glory, when we make use of it in that sacred and honourable employment; and yet sometimes this noble instrument is degraded to the vilest purposes, *and by it we curse* and revile *men*, our brethren, *who are made after the likeness of God*, and honoured with his image. *Out of the same mouth proceedeth the blessing and the curse*, and the same tongue is the instrument of expressing both: and too frequently when the act of devotion is over, the act of slander, or outrage and insult commences. Alas! *my brethren, these things ought not so to be:* it is a shame to human nature, and it is surely a much fouler reproach to a Christian profession. *Does a fountain from the same opening send forth* alternately, and at different times, *sweet* [*water*] *and bitter?* It is not known in the natural, and it ought not to be known in the moral world. *Can a fig-tree, my brethren, produce olives, or a vine, figs?* No, but every tree has its own proper productions. *So no fountain produces brackish water and sweet.* In like manner there ought to be a great deal of care, that we maintain a consistency in our discourses, and that if we profess religion and devotion, we speak at all times, as those who are often employing our speech to these noble purposes. So shall we honour God, and promote the peace of society, and of our own minds; whereas otherwise, we shall endure both; yea, and injure others, and ourselves the more, in consequence of the profession which we make of religion.

SECT. X.

James III. 8.

9

10

11

12

IMPROVEMENT.

LET this pathetic discourse of the apostle concerning the difficulty and importance of governing our tongues aright, engage us to the strictest care on this great article of practical religion, of which so many are careless, in which the most are so far

SECT. VI. deficient, as to entitle those to the character of perfect men, who do not here offend. Let us entreat the assistance of Divine grace, that we may *keep our mouths as with a bridle*; (Psal. Ver. 2. xxxix. 1.) that we may steer this important helm aright, lest by 4 the mismanagement of it, we shipwreck even our eternal hopes. 6 Let us be cautious of every spark, where there are so many combustible materials; and take heed, lest we, and others, be defiled, and infernal flames kindled and propagated. It is indeed a difficult, but in consequence of this a glorious toil, far more glorious 7 than to subdue the fiercest animals, or the haughtiest enemies: let us therefore resolutely make the attempt, and learn to em- 9 ploy our tongues, as indeed *the glory of our frame*, to *bless God even the Father*. And let the remembrance of that similitude of God, in which men are formed, make us tender of all their interests; and especially careful that we do not injure them by unkind reproaches, or detracting speeches; and so much the rather, that we may maintain a consistency between the words of devotion addressed to God, and those of converse with our fel- 11 low-creatures. So shall the well-spring of wisdom, rising up in our hearts, and streaming forth from our lips, be as a flowing brook. Let those who are by Providence called to be teachers of others, set a double guard upon their words, not only in public but in private too, as peculiar notice will be taken of them; and the honour of religion, one way or another, be great- 1 ly affected by the tenour of their discourses. And let the awful account which such are to give, the greater judgment they are to expect, prevent any from intruding themselves into such an office, without suitable qualifications, and a regular call. May 2 God enable them to judge rightly concerning that call; and where it is indeed given, may his grace furnish them for their work, and his mercy cover those many imperfections, which the best will see room to acknowledge and lament.

SECT. VI.

The apostle urges a candid benevolent disposition, guarding them against censoriousness and animosities, and that love of the world which tends to excite them; to restrain which he recommends an humble application to God for Divine influences. James III. 13.—IV. 10.

JAMES III. 13.

MANKIND are naturally desirous of the reputation of an understanding superior to others: consider what is the best display of it. *Who* [*is*] *wise, and a man of sense among you, let him*

JAMES III. 13. WHO is a wise man and endued with knowledge

amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion, and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit

shew himself to be possessed of the most valuable kind of knowledge, by exhibiting *out of a good,* holy, and useful *conversation, his* honourable and beneficent *works.* And let him do this, not with vain ostentation or rigorous zeal, but *with the meekness* and gentleness *of* true *wisdom.* *But if ye have bitter zeal* against each other, and uncharitable *contention in your hearts, boast not* of your improvements in Christianity, *and lie not against the truth* by such groundless pretensions. *This is not the wisdom that cometh down from above,* and which that religion that our Divine Master brought from heaven teaches us; *but* it [*is*] on the contrary, *earthly, sensual,* and even *diabolical*[a]. It takes its rise from considerations relating to the present world, objects which gratify only our senses, the inferior part of our nature, and which are the baits of the devil's temptations, by which he endeavours to dishonour our profession, and ruin our souls. *For* it is evident in fact, that *where* uncharitable *zeal and contention* [*is,*] *there* [*is*] wild *confusion* and disorder, *and every* other *evil* and pernicious *work;* all the turbulent passions are in exercise, and a thousand irregular and fatal effects are produced. *But the wisdom* [*which is*] *from above* of celestial original, *is first pure,* from all unclean and corrupt mixtures, and agreeable to the tenor of Divine and evangelical truth; *then* in consequence of that, *peaceable* and pacific, desirous to make and maintain peace; moderate and *gentle, easily to be intreated,* persuaded and reconciled, where any matters of disgust may have arisen; *full of mercy and good fruits,* compassionate to the afflicted, beneficent to all; *without partiality* to those of our own sentiments and denominations, to the injury of others; *and without hypocrisy,* meaning all the kindness it expresses, and glad to extend its good offices as universally as possible. *And* thus the good man recommends and adorns religion, and in this he finds his own truest ac-

[a] *Earthly, sensual, diabolical.*] Dr. Hales supposes this refers to the *three* grand temptations of the world, *avarice,* a love of *pleasure,* and *ambition;* the first of which is *earthly,* the second *sensual,* the third *diabolical,* being the sin by which the devils fell. Bates's Works, p. 339.

ECT. 51. Comes v. 26.

count; for whereas the wrath of man, as I observed, worketh not the righteousness of God, *the* blessed *fruit of righteousness is sown in peace for those that make peace*[b]; persons of such a spirit promote the spread of the gospel, that great root of righteousness; and while a harvest of goodness by this means springs up in the minds of others, they shall themselves in due time reap joy and blessing in the comforts of the present life, and in the fruits of a glorious immortality.

of righteousness is sown in peace of them that make peace.

IV. 1. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

IV. 1. On the other hand, when we come to consider the effects of a contrary disposition, how melancholy and how dreadful are they! *Whence* [*are*] *wars and fightings among you*[c]? Whence all the shocking scenes, which private quarrels, and public wars occasion; even all the carnage of the field of slaughter, and the barbarous attempts which human creatures and brethren make to destroy one another? [*Is it*] *not hence, from your* sensual *lusts*, and appetites, *which* first *war in your members*; that is, do first, as it were, give battle to your rational powers, and then turn the several members of your bodies
2 into weapons of mischief and destruction? *Ye covet* this and that pleasure and gratification, *and* in your present circumstances, ye find that ye *have not*[d] the means of procuring it; and therefore

2 Ye lust, and

[b] *The fruit of righteousness, &c.*] Possibly it might have been rendered, *The fruit of righteousness in peace is sown for them that make peace.* As if it had been said, They who shew a *peaceful* temper, (supposing it to proceed from right principles,) may assure themselves, that they shall *reap* a harvest, in a world where *righteousness* flourishes in eternal *peace*. A seed is sown, and it will spring up, and make them ample amends for all the injuries they have sustained in a contentious world.

[c] *Wars and fightings.*] The contentious spirit of the Jews was very apparent, and drew on them speedy destruction; as many writers have justly observed on this text. Plato says, "Nothing but the body, and "its lusts and appetites, kindle sedition, "quarrels, and wars in the world." But Mr. Black will observe, that the sentiment is here expressed with greater vivacity: and another beautiful metaphor is added, *Your lusts which war in your members*; intimating, that there is a state of civil war in the soul, either between sensual inclinations and conscience, or between one lust and another. Blackwall's Sacr. Class. Vol. I. p. 212.

[d] *Ye covet and have not.*] Dr. Whitby explains this particularly of the Jews. They *lusted* after two things, *freedom* from *tribute* and *dominion* over neighbouring nations; and they continually prayed for these, without considering whether they were indeed agreeable to the will of God; and aiming at nothing more than the gratification of their sensual desires in them. But the apostle seems to imply, they *would have had* the desirable things here referred to, if they had asked *aright*; and I think, *that* a good reason for the more *extensive* sense, which, according to my usual manner, I have given to the words.

have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

ye are ready to *kill* * one another, because you stand in each other's way, *and* one possesses what another would be glad to possess, even though it were at the expence of the owner's life. *Because ye* thus *earnestly desire* for yourselves, *and* envy each other the possession of what ye *cannot obtain*, *ye* quarrel and *fight*, make one injury beget another, till *ye* come to *wage* a confirmed *war* with each other. *Yet* after all, ye miss the surest way of obtaining the most desirable blessings, which would be earnestly to seek them of God in prayer; but this is omitted, and so *ye have not* the blessings ye might otherwise easily obtain, *because you ask not*. Or 3 if you do pray, it is with little devotion, and so to little purpose: *ye ask and receive not, because ye ask amiss*, without a becoming faith and fervency, or without that regard to the glory of God, which ought to animate all your desires. Whereas ye seek these things only, *that ye may squander them away upon your lusts*, and indulge yourselves in the height of luxurious pleasure, while your poor brethren are in the last necessity; and surely the dearer any man is to God, the less likely will he be to succeed in such petitions as these. *Ye adulterers and* 4 *adulteresses*, (for I cannot give you a milder name, while guilty of this spiritual whoredom, while you are lavishing away your best affections upon objects so far beneath him to whom you have vowed them,) *know ye not, that the friendship of the world*, which you so much court and caress, *is enmity against God? Whoever therefore will be a friend to the world*, and resolves to pursue it as his chief good, *is* by a necessary consequence declared and *adjudged to be an enemy* [f] *of God*, as he will be led into that rebellion against his law, which makes up the grand character of that enmity. *Do you* 5 *think the scripture speaks in vain* in all the pas-

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God: whoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in

* Ye kill.] Beza and Erasmus Schmidius would read it φθονεῖτε, *ye envy*, though without the authority of a single manuscript. But *slaughter* is agreeable enough to what was said above of *war and fightings*, and to the contentious and sanguinary temper of the Jews.

[f] *Is adjudged to be an enemy.*] So Dr. Barrow, (see his Works, Vol. I. p. 228.) justly observes, that the word καθισταται signifies; and there is a considerable emphasis in the expression: it is now *declared* and *adjudged* beyond controversy that he is an *enemy of God*.

SECT. VI.

James IV. 5.

sages in which it guards us against such a temper as this, and leads the mind directly to God, as the supreme good; teaching us to abandon every thing for him? Or *does the Holy Spirit that dwells in us* Christians, *lust to envy?*[a] does it encourage these worldly affections, this strife and envying which we have reproved? or can it be imagined, that we who appear to have so much of the Spirit, have any interested views in the cautions we give, and would persuade you from the pursuit of the world, because we should envy you the enjoyment of it?

6 No: *But* we rather pity such fond and wretched attachments; *for he gives us greater* degrees of *grace*, than to leave us the slaves of so wretched a disposition: *as it is said* in those ever-memorable words, (Prov. iii. 34,) *God sets himself in battle-array against the proud, but to the lowly* 7 *he giveth grace* and favour. *Subject yourselves therefore to God*; and being listed in his army, keep the rank[b] which he has assigned you; *resist the devil* steadily and courageously, as the great enemy of your eternal salvation; *and* though he may for a while combat you with his varied temptations, *he will* at length *flee from you*, and your progress in religion, and your victory over your spiritual adversaries, 8 will grow daily more easy. *Draw near to God* with humble submission and earnest prayer, *and he will draw near to you* with mercy. *Cleanse* [*your*] *hands*, O *ye sinners*, from all the pollutions with which they are stained; *and* rest not merely in a freedom from evil actions, but labour to *purify* [*your*] *hearts* as much as possible, from all irregularities of affection. O *ye double minded*, who continue thus wavering between God and the world, and have as yet learned to exert so little resolution in religion, that it is matter of doubt, whether you have any 9 principles of it at all. And when you reflect upon the former part of life, so unprofitably and so unworthily spent, *lament* the guilt of such a

vain, the spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God, resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye double-minded.

9 Be afflicted, and

[a] *Does the Spirit—lust*, &c.] This rendering, (with Dr. Whitby,) I prefer to our own, which intimates the latter clause to be a quotation. Bishop Patrick supposes it is borrowed from Numb. xi. 29. But I think it would be doing great violence to that text, to suppose this an intended quotation from thence.

[b] Keep the rank.] So the expression ὑποτάγητε properly and exactly signifies.

mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

conduct; *and mourn and weep* for the miseries to which you have exposed yourselves by it. And instead of these vain indulgencies, *let your laughter be turned into mourning, and* [*your*] ill-timed *joy, into* expressions of the deepest *sorrow.* On the whole, *humble yourselves* in the very dust *before the Lord,* whom by your sins you have offended; *and* you may hope *he will* return to you in the methods of his mercy, and *raise you up* again from that prostrate condition.

SECT. VI.

James IV. 9.

10

IMPROVEMENT.

If we desire the character of *wisdom,* let us learn from the oracles of eternal truth, how it is to be obtained—by *meekness* and *a good conversation.* Let us avoid that infernal wisdom, here so severely and justly branded, which consists in knowing the most effectual methods to distress others. On the contrary, let us pray, and study, and labour for that which is from above, and of which so amiable a character is here given. And so far as it can be obtained without injuring conscience, let us cultivate universal peace; and let a gentle and placable temper, an impartial and sincere disposition, be ever inviolably preserved, even when we are obliged to contend with others about matters of the highest importance; remembering, that the more sacred the cause is, the more solicitous we should be that we do not injure it by a passionate or iniquitous management of it. Thus let us sow the fruits of righteousness in peace, and wait the promised harvest; leaving wars and contentions to others, lamenting them, and praying that God would cause them entirely to cease. And that we may be less obnoxious to these temptations, whereby others are betrayed into them, let us endeavour to guard against those lusts and passions which give a disproportionate value to the objects about which those contentions arise. Does God brand them with this character of adultery? Let us preserve our souls pure from such affections, as ever we desire that our prayers should be acceptable to God. May his grace subdue all the workings of pride, of luxury, and of envy; and produce in our hearts more and more of that humility, to which he will give more grace; engaging us, when thus invited, to *draw near to him,* to ask aright what we need from him, trusting his promise that he will *draw nigh to us,* and that when we *humble ourselves before him, he will raise us up. Cleansing our hands,* let us endeavour to *purify our hearts* too. So may those who have hitherto been double-minded, hope to attain an establishment in religion, in conjunction with that established peace, which no carnal affection, even when most fully gratified, can either afford or admit.

Chap. iii. 13

15

17

18

Chap. iv. 1.

2

4

8

6

8

SECT. VII.

The apostle suggests particular cautions against evil-speaking, and vain confidence in the events of futurity, or in any worldly possessions, which often prove a temptation to luxury, and an occasion of ruin; and concludes the section with encouraging and exhorting afflicted and oppressed Christians to wait patiently for the coming of their Lord. James, IV. 11.—V. 8.

JAMES IV. 11.

SECT. VII.

James IV. 11.

LET me now charge you, my *brethren*, that ye *speak not evil of one another*; for *he that speaketh evil of* [*his*] *brother, and judgeth* [*his*] *brother* with a rash severity, therein *speaketh evil of the law, and judgeth the law*; condemning it as if it were an erroneous rule, in so expressly forbidding such a conduct[a]. *But if thou* thus *judgest the law*, and passest, as it were, a condemning sentence upon it, *thou art* then *not a doer of the law, but a judge*. And how the arrogance of setting up such a superiority to the great Governor of the universe will pass, when it comes under his final review, it well
12 becomes you seriously to consider. For it is certain, *there is one* great almighty *Law-giver, who is able* abundantly *to* assert the honour of his own government; and as he can *save* his faithful *and* obedient subjects from the greatest extremity of danger and calamity, so he is also able *to destroy* the most obstinate and audacious rebel, and to smite him with irrecoverable ruin in the full career of his crimes. *Who art thou* therefore, *that judgest another?* and darest to invade the office of this supreme and universal Law-giver, and thereby exposest thyself to his condemnation.

13 But to insist no further upon this; let me now turn myself to those who are quite immersed in their worldly schemes, and promise themselves assuredly an opportunity to accomplish them.

JAMES IV. 11.

SPEAK not evil one of another, brethren. He that speaketh evil of his brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one Law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye

[a] *Speaketh evil of* [*his*] *brother*, &c.] Dr. Whitby explains this of the unbelieving Jews reproaching their Christian brethren for their non-observation of the Mosaic law; and thinks, the apostle intimates, that as the *ceremonial* law was not originally intended for the Gentiles, this conduct was a reflection upon the *wisdom* of God in giving it. But I choose the more extensive explication.

Come now, ye that say, To-day or To-morrow, SECT. VII.
we will go to such a city, and spend a year there,
and traffic, and get gain by our merchandize, James IV. 13.
and then return and enjoy the fruits of our la-
bours. Alas! upon what an uncertainty do you 14
proceed in such a supposition as this! *where-*
as, instead of being able to count on a year to
come, *ye know not* even *what* [*shall be*] *on the*
morrow, and much less, what the days and months
of a year may bring forth. *For what* [*is*] *your*
life, upon the continuance of which all your
worldly projects depend? *For it is* only like *a*
vapour that appeareth for a little while, and then
vanishes away, and is seen no more; how gay
soever its form might be, and how wide soever
it might have extended itself. *Whereas ye* 15
[*ought*] *to say*, in consideration of this, *if the*
great *Lord* of our lives *will* please to lengthen
them, *we shall live, and do this or that*, intimat-
ing even by your manner of speaking, the sense
that you have, of his being able at pleasure to
cut you short in all your purposes and appoint-
ments. *But now you rejoice in your boastings*; 16
you take pleasure in this arrogant and confident
manner of talking: whereas, *all such rejoicing is*
evil, and ought to be corrected: And so much 17
the rather, as you have been better instructed
than many others, and *therefore* ought to shew
the good effect of these instructions. For *to*
him that knows to do good, and does it not, to him
it is aggravated *sin*; and it would have been
much better for him, that he had wanted that de-
gree of knowledge he had, than that he should
thus abuse it.

I direct these things especially to those who V. 1.
have the advantage of the Christian revelation
and institutions; but I confine not myself wholly
to them. Let others pay them regard, in
proportion to the degree in which they have op-
portunities of attaining Divine knowledge. Let
them take the greatest care, that they do not
abuse it. And let those especially be careful,
whom Providence has distinguished by the ful-
ness of their circumstances; which often proves
a temptation to vice, though it should in all
reason and gratitude be an engagement to virtue
and piety. Experience will soon teach many

SECT. VII.

James V. 1.

such the vanity of those things in which they pride themselves, and which embolden them in their transgressions of the divine law. *Come now* therefore *ye rich men*,[b] *weep, and* even *howl over the miseries that are* speedily *coming upon you*, in those days which are nearly ap-
2 proaching. You have been solicitous to lay up abundant stores for your future subsistence and security; but *your riches are corrupted, and*
3 *your garments are moth-eaten. Your gold, and* your *silver* which should have been brightened by a generous circulation, have been hoarded up, till they *are cankered, and their rust shall be a witness against you* in the sight of God, *and* so bring upon you such awful rebukes from him, that it *shall*, as it were, *eat* into *your flesh*, with an anguish as piercing and corroding *as fire* itself. *Ye have laid up treasures for the last days*;[c] for the last days are now coming, and the enemy shall seize and dissipate them all to
4 your infinite vexation and distress. *Behold the wages of the labourers, who have reaped your fields, who have been defrauded by you* of their due reward, *crieth* for vengeance against you; *and the out-cries of those who have gathered in your harvest, have come into the ears of the Lord of*
5 *hosts. Ye have lived delicately and luxuriously upon the earth*, indulging yourselves in every desire that rose in your minds, without restraint. *Ye have pampered your hearts, as* beasts are fed *for a day of slaughter*;[d] and truly
6 to you it is much nearer than you are aware. And well has the vengeance been deserved by you; for *ye have condemned*, [*and*] at last *murdered the righteous one*, the Son of God him-

ye rich men, weep and howl for your miseries, that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as if were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed

[b] *Ye rich men*, &c.] Josephus, (Bell. Jud. v. 20. 30; iv. 19.) particularly observes, how much the *rich men* suffered by the Romans in the Jewish war.—I have rendered ταλαιπωρίαις ταις ἐπερχομέναις, *miseries which are coming upon you*, and I think it more agreeable to the original than our English version ἐπερχομέναις being a participle of the present tense.

[c] *The last days.*] This phrase does not merely signify, for *the time to come*, but for *that period*, when the whole Jewish economy was to close, and when those awful *judgments* threatened in the *prophets* to be poured out upon wicked men in the *last days*, are just coming. Acts ii. 17; Heb. i. 2; 2 Pet. iii. 3; and the like. Compare Mat. xxiv. 38, 39; 1 Cor. x. 11.

[d] *For a day of slaughter*: ως εν ἡμερᾳ σφαγης.] There are some who render this, *as in a festival*, when many sacrifices are *slain*. But Wolfius observes, that the word is always used in the Seventy to signify not a day of *feasting*, but of *slaughter*.

the just, and he doth not resist you.

self; [*and*] *he doth not* yet *resist you*[e] with that display of power which he can easily exert to your utter destruction; but the day will speedily come, when God will avenge his cause, and pour out the judgment he has threatened, on those who have treated him in so base and unworthy a manner.

SECT. VII.

James V. 6.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Since this is the case, since our Divine Master 7 has met with such injurious treatment, and borne it with such steady patience; *be ye therefore*, my *brethren*, long-suffering and *patient*, even *till the coming of the Lord* Jesus Christ; *behold the husbandman waiteth for the precious fruit of the earth*; [*and*] though it does not immediately appear, when sown, or ripen when it appears; yet he *exerciseth patience with respect to it, till he receive the former rain*, to produce it, *and the latter*, to bring it on to perfection.

8 Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.

Be ye also patient, and *strengthen your hearts* 8 in every good resolution; *for the appearance of the Lord is near*; he will quickly come, and reward all your long-suffering, and take vengeance on your implacable enemies, for all the outrages they have committed against you.

IMPROVEMENT.

Chap. iv. 12.

LET the law of that one great Legislator, who is able both to [illegible] to destroy, be always seriously remembered and considered; that we may not affront his authority in pretending to judge others, nor set up for judges, and in effect condemners of 11 the law, by the severity of those censures which we pass upon our brethren. We are happy in knowing that sacred rule of life, if we obey it; otherwise, that knowledge of it which adds 17 an aggravation even to sins of omission, will much more aggravate every presumptuous opposition to it.

Let us look on this world as a scene of great uncertainty; and on life, as a flattering vapour, which vanishes while we are be- 14 holding it; and let a sense of its shortness and uncertainty, and of our own ignorance what shall be on the morrow, engage us to be very careful, that we do not presume upon the future, as

[illegible] resist you.] Instead of οὐκ, Dr. Bentley would read ὡς [illegible], *the Lord*, and would render it, *and the Lord resists you*; that is, you have brought the vengeance of his almighty arm upon you. Memoirs of Literat. Vol. VI. p. 173.—Others interpret it of the *meek* sufferings of the disciples of Christ, in conformity to the example of their Master.

SECT. VII. if it were in our own power; but set ourselves with all possible diligence to improve the present time, referring the disposal of all future events, to the wisdom of that God on whom it depends to determine whether we shall live, and do this or that.

Verse 15.

Let rich men read the address of the apostle to persons in their circumstances, with holy awe, and with a jealousy over themselves, lest their present prosperity be succeeded with misery, and their joy with weeping and howling; as it undoubtedly will be, if wealth be unjustly gotten, or sordidly hoarded up, or luxuriously employed to pamper their appetites, while the truest and noblest use of it, the relief of the poor, and the benefit of mankind, is forgotten. Especially have they reason to tremble, who abuse wealth and power as the instruments of oppression; soon will all their stores be wasted, soon will they become naked and indigent, and find a terrible account remaining, when all the gaieties and pleasures of life are utterly vanished. In the mean time, the saints of God may be among the poor and the oppressed; but let them wait patiently for the day of the Lord, for his coming is near. They sow in tears, but let them comfort their hearts with the view of the harvest; in like manner as the husbandman demands not immediately the fruit of that seed he has committed to the furrows. Adored be that kind Providence which gives the former and the latter rain in its season. To him, from whom we have received the bounties of nature, let us humbly look for the blessings of grace, and trust him to fulfil all his promises, who without a promise to bind him, in particular instances, *gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* Acts xiv. 17.

Chap. v. 1.

2, 5

6

8

7

SECT. VIII.

He concludes the epistle with inculcating moderation and fortitude, cautioning them against profane and vain swearing, and recommending prayer, a ready acknowledgment of our faults, and a solicitous concern for the common salvation. James V. 9. *to the end.*

JAMES V. 9.

AND now, to draw to a conclusion, *be not inwardly incensed against each other, brethren*, so as to grudge or envy one another any superior advantages in life, or to harbour even that malignity of disposition which should groan

JAMES V. 9.

GRUDGE not one against another,

SECT. VIII.

James V. 9.

brethren, lest ye be condemned: behold, the Judge standeth before the door.

in secret,[a] while it wants opportunities of mischief; *that you* yourselves *be not condemned*, for *behold the Judge is standing before the door*; he is now present, and sees all the irregularities of your tempers, as well as actions; in consequence of which, he will quickly bring these inward disorders of mind into judgment, as well as the enormities of the life. And that you may be 10 fortified against such trying circumstances, *my brethren, take for an example of enduring adversity, and of long-suffering* under the greatest provocations, *the holy prophets* of old, *who spake* to our fathers *in the name of the Lord*, and gave such convincing evidences of their Divine inspiration. (Heb. xi. 36, 37.) *Behold*, in this 11 respect *we esteem them happy*,[b] *who endure* steadily and patiently the trials which God appoints for them. In this view, *ye have heard of the* celebrated *patience of Job*, with how much honour it is proclaimed from generation to generation; *and ye have* also *seen the end of the Lord*,[c] how much to his honour, and how much to his comfort, his various and heavy afflictions concluded; *that the Lord is full of compassion, and of tender mercy*; and it is with the bowels of an affectionate Father, that he corrects his beloved children, not for his own gratification, but from a view to their advantage.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

Among other effects of that impatience, against 12 which I am cautioning you, may be reckoned the irreverent use of the name of God, and profane oaths and execrations, into which in the transport of their criminal passions, some unhappy wretches are ready to fall; *but* be you *above all things, my brethren*, careful, that ye *swear not*, upon such occasions, or on any other, light-

12 But above all things, my brethren, swear not, neither

[a] Groan in secret.] Thus I have paraphrased the words, because it is well known, that the original [illegible], (as Bos observes,) has this significant. Justin Martyr represents the Jewish converts as the worst sort of Christians, who were apt to be impatient of the Gentile yoke, and to retain their attachment to the views of a temporal kingdom.

[b] *We esteem them happy*, &c.] The apostle speaks of this not only as his own judgment, but that of all Christians who judged right, and understood the nature of things. And it is indeed a judgment in which all Christians should be agreed.

[c] *Seen the end of the Lord.*] It is observable, that in Job xlii. 7, &c. God decides the cause in his favour, and calls him his servant Job four times in the compass of a few verses.

SECT. VIII.

James V. 12.

ly and profanely,[d] *neither by heaven*, the throne of God, *nor by earth*, his footstool, *nor by any other oath; but* remember the command of our blessed Lord, (Mat. v. 37.) and *let your yea be yea, and* [*your*] *nay nay;* content yourselves with a simple affirmation or negation, and take care to maintain such constant integrity in all your words, that nothing more may be needful to gain them credit; *that ye may not fall under condemnation* for profaning the name of God, and lessening the regard due to an oath, when used on the most solemn and necessary occasions.

by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Accustom yourselves to the frequent exercises of devotion, as what will have the surest tendency to promote the comfort and happiness of your lives in every circumstance. *Is any among you afflicted? let him pray*, and cast the burden of his cares and sorrows upon the compassionate God, always ready to sustain his people. *Is any cheerful*, in easy and agreeable circumstances? *let him* rejoice in God, and *sing psalms* of praise to him in a thankful acknowledgment of his mercies.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 *Is any one among you sick? let him*, under his confinement, *call for the elders of the church; and let them pray over him* for his recovery, *anointing him with oil in the name of the Lord* Jesus Christ, if they feel themselves so instigated to do it by the secret workings of the Spirit of grace upon their minds, as may encourage them

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 to hope for an extraordinary cure: *And the prayer of faith*,[e] in such a circumstance as this,

15 And the prayer

[d] *Swear not.*] This the Jews were very apt to do upon trifling occasions.

[e] *The prayer of faith.*] I can by no means think, that this is advised merely physically. By the *prayer of faith* I understand, such a *faith* as is founded on some more than ordinary impression, by which God intimated an intention of *working a miracle*; and I look upon it as a very considerable proof, that, as the power of working miracles was not absolutely confined to the apostles, so it might in some instances continue something longer in the church than their days. Lord Barrington indeed thinks, that the expression, *if he hath committed sin, &c.* refers to the commission of *such* a sin as had engaged the apostle to deliver them to Satan, in order to corporeal punishment. But I hardly think *an elder of the church* would then have been mentioned; and one cannot imagine, that when the apostles were so few, and two of them comparatively so seldom together, the expression "*Send for the elders of the church*," should mean, Send for *some of the apostles*. How vastly different this is from the extreme unction, practised by the papists, not for *cure*, but only when life is *despaired* of, I think every reasonable man may easily judge.

of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

shall save and recover *the sick*; *and the Lord shall*, in answer to prayer, *raise him up*; *and if he hath committed sins*, which have brought this sickness upon him by way of extraordinary punishment, *they shall be forgiven him*; and the Lord shall have mercy upon him, and recover him according to the words of his servant.

16 Confess your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much.

When you are conscious of having been really to blame, do not perversely vindicate a conduct which your own hearts condemn, but be frank in acknowledging it. *Confess* [*your*] *faults one to another*; for we are all too ready to stumble in the way of our duty; *and pray for one another*, especially when your brethren are under God's afflicting hand, or have been under any visible declension in religion, *that you may be healed*, and recovered. *The* earnest *prayer of a righteous man*, the effect of good affections *wrought* in his heart *by the energy of the* Holy *Spirit*,[a] *is of great efficacy*. Many instances of this you know are recorded in scripture; and among others, that of *Elijah*, who *was a man subject to the like infirmities with us*, (compare Acts xiv. 15,) *and* had himself no greater command over the clouds and the rain than any of us; yet *he prayed with a prayer*, that is, with great faith and fervency, *that it might not rain*: which was not the effect of any resentment he had against his country for the ill usage he met with, but in obedience to a secret intimation that it was the will of God to glorify himself by sending upon them such a punishment for their idolatry; *and* the event, though so improbable, was correspondent to his prayer; for *it rained not upon the land for three years and six months*;[b] computing the time from the beginning of the

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: And it rained not on the earth by the space of three years and six months.

[1] *Confess* [*your*] *faults*, &c.] The general candid sense which I have given to the words, and which is a very important one, seems to me utterly to supersede *all pretences* to claim from them any *priestly* power, or to requiring *confession* in the manner which the church of Rome does. For the confession *here* mentioned is plainly spoken of as *mutual*.

[a] *Wrought—by the energy of the Spirit.*] The word ἐνεργουμένη, as Bishop Hopkins, (in his Works, p. 742,) observes, seems to imply this sense. I have not confined it to the prayer of *miraculous faith*.

[b] *Three years and six months.*] Elijah is said, 1 Kings xviii. 1, &c. to have shewed himself to Ahab in the *third year*: that is, from his going to live at Zarephath, 1 Kings xvii. 8, 9, 14, but from the beginning to the end of the famine was three years and six months, according to the account given by St. James, as also in Luke iv. 25.

famine to the end of it. *And he prayed again,* at the end of that time, that God would be pleased to remove the heavy affliction which the drought occasioned; *and* the small cloud which appeared at first, soon spread itself over the whole horizon, so that *the heaven gave rain* in abundance, *and the land put forth* the green blade again, and yielded *its fruit* in great quantity, to repay the barrenness of former years.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 And now, *brethren*, let me conclude with one exhortation of the greatest importance both to yourselves and others; which is, that you labour to the utmost to promote the spiritual good of your fellow-creatures; for *if any one of you wander from the truth, and one turn him back* to it, and lead him to tread its forsaken paths, he performs the most important charity that can be imagined: For *let him know, that he who* thus *turneth back a sinner from the error* and fatal wanderings *of his way*, shall produce a much happier effect than any miraculous cure of the body; for he *shall save a* precious *soul from* everlasting *death*,[1] ruin, and condemnation, *and so* veil, or *cover, a multitude of sins*: not only procuring the pardon of those committed by the convert, but also engaging God to look with greater indulgence on his own character, and to be less ready severely to mark all he shall have done amiss.

19 Brethren, if any of you do err from the truth, and one convert him:

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

IMPROVEMENT.

MAY it ever be remembered by all, and especially by the ministers of the gospel, of how great importance it is to be instrumental in *saving a soul from death*, an *immortal* soul from *everlasting death*; that so they may be animated to the most zealous and laborious efforts for that blessed purpose; and think themselves richly rewarded, though it were for the otherwise unsuccessful labours of a whole life, by succeeding even in a single instance. In this view, may there be a care *to bring them to*

[1] *Save a soul from death*, &c.] This way of expression intimates in the strongest manner, the *infinite importance* of such an event; as to save a *soul from death* is far more than hiding the sins of the convert. As to the latter clause, Bishop Atterbury, and Dr. Scott, urge the interpretation given in the last words of the paraphrase. See Atterbury's Serm. Vol. I. p. 46—48; Scott's Christian Life, Vol. I. p. 508. And I have not seen reason, on the most attentive inquiry, to disallow the force of their arguments. Compare 1 Pet. iv. 9, and the note there.

the truth, that so they may be *converted from their wandering ways*, that their understanding being convinced of the truth and importance of the gospel, their conduct may be practically influenced by it; and that upon such steady principles, as may effectually prevent their return to their wanderings again. Thus may a *multitude of sins be hidden*, and the glory of God, and the salvation of men, be effectually promoted. SECT VIII. Vers. 20

Whatever trials we may meet with in these charitable efforts, or in any other part of duty, may we *take the prophets of old*, 10 and *the apostles of our Lord, for examples of suffering adversity and patience*; especially remembering their Lord, and ours; remembering how abundantly the patience of good men has been rewarded, the end of the Lord with respect to holy Job, and 11 many others, who have trod in his steps in succeeding ages; and remembering especially, that the Judge stands at the door, that 9 in a very little time he will appear, not only to put an end to the trial of his servants, but to crown their virtues and graces. In the mean time, the bowels of his compassion are abundant, and he will not be wanting in communicating all necessary consola- 11 tions and supports. May we be so happy, as to be acquainted with those of devotion, that in our affliction we may pray, and 13 in our cheerfulness sing psalms; that we may know by blessed experience the efficacy of such a temper to soften the sorrows of life, and to sweeten its enjoyments. And as we desire to be visited of God in our afflictions, may we with Christian sympathy be ready to visit and relieve others in their sickness, or other kinds of distress. It is indeed the special office of the elders of the church, who should be sent for upon such occasions 14 with readiness, and who, if they be worthy of their office, will attend with pleasure. But it is not their office alone. Let us 15 be ready to pray for each other in faith and charity; and where offences have been committed, let there be a frank and candid acknowledgment of them on the one side, and as hearty a for- 19 giveness on the other. In a word, let the *efficacy of the fervent prayer of the righteous* be often reflected on, to excite fervour, and to engage to righteousness, and to lead us to honour those who maintain such a character, and who offer such petitions and supplications; that God may, in answer to their requests, *answer* 17, *down his blessing upon us, that our land may yield its increase, that righteousness may spring up out of the earth, and that in* every sense, *God, as our own God, may bless us.* (Psal. lxvii. 9; lxxxv. 11.)

THE END OF THE FAMILY EXPOSITOR ON THE CATHOLIC EPISTLE OF ST. JAMES.

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

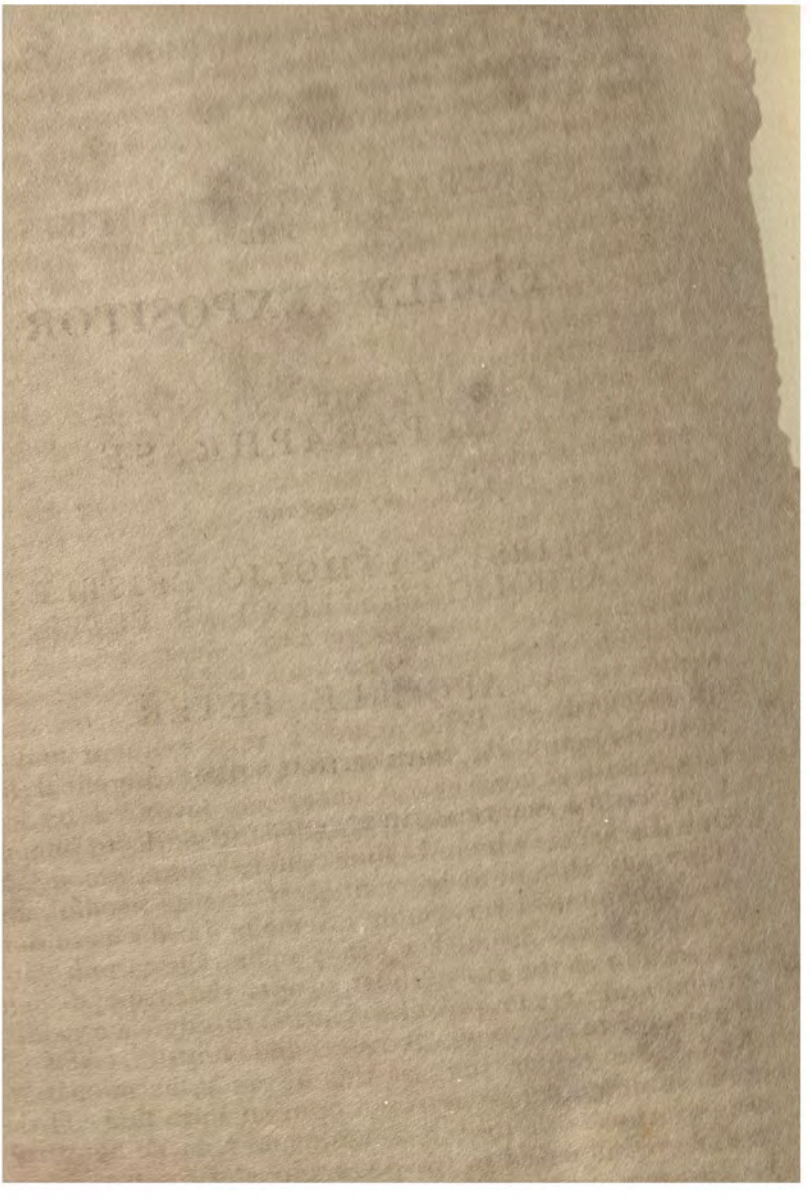
FIRST CATHOLIC EPISTLE

OF THE

APOSTLE PETER.

WITH CRITICAL NOTES;

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.



A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE FIRST

CATHOLIC EPISTLE OF ST. PETER.

THE Apostle Peter makes a very eminent and illustrious figure on the theatre of the evangelical history, and was, on several occasions, favoured by our Lord with peculiar and distinguishing marks of honour. One instance, which I shall alone recite, among the many which might be recited, if it was needful, and which happened very soon after our Lord's ascension, is, that he was deemed worthy, under the impulse and inspiration of the Holy Ghost, to open the gospel-dispensation, and first to preach salvation through a crucified Redeemer to the Jews, (Acts ii.) and Gentiles, (Acts x.) And I the rather suggest this instance, because it affords some colour to my own opinion that this epistle was written both to the Jewish and Gentile converts, who were dispersed in various regions of the world.

The sentiments of learned men upon this question—*To whom was this epistle written?*—are very various. The principal and most remarkable are these—That it was to the converted Jews of the dispersion—Or to the

converted Gentiles—Or lastly, (which is the opinion of Lord Barrington, embraced and defended by Dr. Benson) to the converted *proselytes of the gate*. It is not necessary in this place,* to enter into a particular confutation of the last-mentioned hypothesis; especially as I apprehend what is suggested in my notes on several passages of the Acts, may convince an attentive reader, that there is no sufficient ground to suppose there were ever any such persons as *proselytes of the gate*. And as to the two former opinions, when the several arguments by which they are supported, are duly considered and examined, we shall perhaps be inclined to imagine that the apostle rather designed his epistle for the Jewish and Gentile converts *both*, than for either of them *distinctly* and *separately*. Without discussing the reasons for the opinion I have adopted, I shall leave the reader to form his own judgment, after he hath perused my paraphrase and notes on those passages of this epistle on which it is founded.

It is not very easy to assign the date of this epistle with exactness. The most commonly received opinion is, that it was written in the year 61, the seventh of the emperor Nero; and this seems to be a medium between the sentiments of those who place it some years higher, and those who place it lower, which bids fairest for the truth.

It is evidently the design of this epistle, "To induce "the Christian converts, in various parts of the world, "to maintain a conversation, not merely inoffensive to "all men, but in all respects worthy of the gospel; and "to support them under the severe persecutions, and "fiery trials they already endured, or were likely to "endure, by the noblest considerations which their "religion could suggest."

The first branch of this design the apostle seems to keep particularly in view from chap. i—iii. 7. And in pursuance of it, after having congratulated his brethren, who were dispersed abroad through various countries, on their

* The learned author intended, had Providence prolonged his valuable life, to have published a distinct dissertation on this subject. But this, and many other designs he had projected, for the benefit of the church and the world, were prevented by his justly-lamented death.

happiness in being called to the glorious privileges and hopes of the gospel, which was introduced into the world in so sublime a manner by the prophets and apostles; (chap. i—12.) he exhorts them to watchfulness, to sobriety, to love, and to universal obedience, by an affecting representation of their relation to God, their redemption by Christ's invaluable blood, and the excellence and perpetuity of the Christian dispensation, and of its glorious fruits and consequences, compared with the vanity of all worldly enjoyments, (ver. 13, to the end.) Urging them, by the like considerations, to receive the word of God with meekness, to continue in the exercise of faith in Christ as the great foundation of their eternal hopes, and to maintain such a behaviour as would adorn his gospel among the unconverted Gentiles, (chap. ii. 1—12.) For the same end, he exhorts them to the exercise of a due care as to relative duties; and particularly a subjection to civil governors, and to masters, even when their dispositions and injunctions might be harsh and severe; enforcing all by the consideration of that patience with which our Lord Jesus Christ endured his most grievous sufferings, (ver. 13, to the end.) He likewise exhorts Christian wives to submit themselves to their husbands, and to study the ornament of their minds rather than of their persons; and husbands to treat their wives in a becoming and honourable manner, from a tender sense of those infirmities to which the sex is peculiarly liable, (chap. iii. 1—7.)

In the ensuing part of the epistle, the apostle's arguments and exhortations more immediately and directly refer to those dreadful sufferings and persecutions to which the Christian converts were exposed, or which they actually endured, from the malevolence and rage of their implacable enemies. And here, well knowing that such treatment, undeserved and unprovoked, is apt to embitter and narrow men's spirits, and inflame their resentments; in which case the religion of the meek and lowly Jesus would be greatly dishonoured, and its spread and influence in the world retarded by the indiscreet behaviour of its friends and advocates; therefore

St. Peter urges many arguments on the Christian converts, in order to engage them to an inoffensive, benevolent, and useful life, and conversation; and to a steady, courageous adherence to their religion amidst all opposition (ver. 8—17.) And then animating them to endure their sufferings with patience and resignation, from the endearing consideration of what their Divine Saviour had suffered for them, he expatiates on his atonement, resurrection, and exaltation; on the obligation of their baptismal covenant, and on the awful solemnity of the last judgment, as powerful arguments to a life of mortification and holiness, whatever discouragement and opposition they might be called to encounter, (ver. 18.—iv. 6.) And as eminent vigilance, fidelity, and courage, would be requisite for rightly improving their talents and for discharging the duties of their respective stations in the church, at all times, but especially in times of imminent danger and persecution, he distinctly inculcates these several virtues; and by way of inference from the trials to which good men were exposed, he observes, that a tremendous, inevitable destruction will overwhelm the impenitent and unbelieving. (ver. 7—19.) And at the close, he addresses some particular cautions both to ministers and private Christians; urging on the former, humility, diligence, and watchfulness; and exhorting the latter to a stedfast and faithful discharge of their several duties, animated by this sublime consideration, that the God of all grace had called them to his eternal glory, and would, after they had suffered a while, make them perfect, according to the apostle's earnest prayer for them; chap. v. throughout.

From this imperfect delineation of this admirable epistle, the production of another eminent apostle, it is no unnatural or improper remark, that all the principles of our holy religion, as here represented, are perfectly consistent with the analogy of faith, and with the whole tenor of the New Testament; that they are directly levelled against all manner of corrupt affections and immoral practices, as well as urged in the light of motives to all those virtues and graces, in which our

conformity to God, and the true glory of our nature consists. And (which, if it were the only circumstance that could be pleaded, would exalt our religion to an infinite superiority to the institutions of the most renowned heathen philosophers and lawgivers, and in connection with its amazing progress, is a demonstration of its Divine original,) Christians are here instructed to encounter outrageous violence and persecution only with the hallowed weapons of patience, meekness, and charity, and to silence the cavils, and blast the machinations of their own and their Master's bitterest enemies, with the lustre of a pure and holy life, and the fervour of a generous and invincible benevolence. How amiable, how elevated, how divine, how worthy of all acceptation is the religion of Jesus!—In delineating, as we have seen, the grand and essential branches of which, even Peter and Paul, notwithstanding all their contention about things of inferior moment, or of a personal and private nature, are perfectly consistent and harmonious.

A

PARAPHRASE AND NOTES

ON THE

FIRST CATHOLIC EPISTLE OF St. PETER.

SECT. I.

The apostle Peter begins his address to his brethren who were dispersed abroad, with congratulating their happiness in being called to the glorious privileges and hopes of the gospel; and takes occasion to expatiate upon the sublime manner in which it was introduced both by the prophets and the apostles. 1 Pet. I. 1—12.

1 PETER I. 1.

1 PETER I. 1. PETER, an apostle of Jesus Christ, to the strangers scattered

PETER, who has the honour to be invested with the office of *an apostle of Jesus Christ*, inscribes and addresses this epistle *to the elect strangers who are scattered abroad*;* to those

SECT. I. 1 Peter I. 1.

* *Scattered abroad.*] Lord Barrington, (Miscel. Sacr. Essay II. p. 84—88,) strenuously maintains, that St. Peter wrote only to the converted *proselytes of the gate*; and in favour of this opinion he urgeth their being called *strangers*, which he thinks is the style *peculiar* to those who having renounced idolatry, and receiving the seven precepts of Noah, were yet *strangers to the commonwealth of* Israel. He supposes they must have been Gentiles, because they are said, *once not to have been a people*, chap. ii. 9, 10, and to have been *ignorant*, verse 14, and to have *wrought the will of the Gentiles*, chap. iv. 3: and he also pleads, from chap. i. 22, where they are said to have *purified their souls by obeying the truth*, that

SECT. I.

1 Peter I. 1.

throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Christians whom Providence has dispersed *through* various countries, and whom Divine grace has taught to consider themselves, wherever they dwell, as strangers and sojourners on earth; and particularly to those who inhabit the regions of *Pontus, Galatia, Cappadocia*, and those in the 2 provinces of *Asia and Bithynia*. I call you [*elect*] because you are indeed chosen *according to the fore-knowledge of God the Father*, who has projected all his schemes with the most consummate wisdom, and perfect discerning of every future event. He has been pleased, according to the steady purposes of his grace, to bring you *by* means of the *sanctification of the Spirit*, by the sanctifying influence of the Holy Ghost operating upon your souls, *to* evangelical *obedience*. He has subdued all your prejudices against the gospel, and effectually engaged you to submit to it; *and* thus you are interested in the pardon of sin, and in all the other blessings which proceed from *the sprinkling of the blood of Jesus Christ*, whereby forgiveness is obtained for us Christians as it was for the Jews under the law upon sprinkling the blood of the sacrifices; and may this, and every other instance and degree of *grace, and* all the *peace* consequent upon it, *be multiplied unto you* all, wherever you are, and whatever your condition and circumstances 3 in life may be. Whatever your afflictions are in this variable and troublesome world, I hope you never will forget, how indispensably you are obliged to thankfulness on account of

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 Blessed be the

it is likely they were *proselytes of the gate*, because a parallel expression is used by St. Peter concerning Cornelius and his friends, (Acts xv. 9. See Vol. III. § 53, note *h*,) whom he supposes to have been such. He likewise argues from their being addressed in these words, *If ye call on the Father, who without respect of persons, judgeth according to every man's work*, (chap. i. 17.) by St. Peter who had himself addressed Cornelius in almost the same terms. (Acts x. 34, 35. See Vol. III. § 25, note *c*.) He pleads in support of the same opinion, their being called *Christians*, (chap. iv. 16.) a title which he supposes was first given to the converted *proselytes of the gate*, of which the church at Antioch, where they were first called Christians, in his apprehension, consisted. (Acts xi. 26. See Vol. III. § 25, note *f*.) But all this appears to me to be utterly inconclusive; it is in part obviated already in my notes on the Acts; and as for the force which may seem to remain in his lordship's arguments, arising from the phrases in which St. Peter addresses those to whom he writes, it is, I think, entirely annihilated, by supposing that the epistle was written both to the converted Jews and Gentiles; of which the reader will be able to form a judgment by observing whether my paraphrase of the several passages in question be natural and easy.

God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, tho' now for a season (if

your Christian privileges; and to such thankfulness let me now excite you and myself; *blessed* therefore [*be*] *the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath regenerated us to a* great important and *lively hope* of future happiness, *by the resurrection of Jesus Christ from the dead*; upon whom indeed, and upon whose resurrection, all our hopes depend. And by whom we are brought *to* the cheerful and confident expectation of *an inheritance, incorruptible, undefiled*[b], *and unfading*, which nothing can spoil, which nothing can pollute, and which is incapable of any internal decay, as well as external violence. This inheritance is *reserved in the heavens for you*, and for all true believers; *Who*, though now surrounded with many apparent dangers, are not left defenceless, but *are guarded* as in a strong and impregnable garrison[c], *by the* almighty *power of God, through* the continued exercise of that *faith* which this almighty power wrought in your hearts; and he will still maintain it *unto* that blessed hour when you shall receive the complete and eternal *salvation* which is already *prepared*, and though now kept as under a vail, is *to be revealed in* its full radiance of glory, *in the last time*[d], the grand period, in which all the mysteries of Divine Providence shall beautifully terminate. This is the blessed state and condition to which by the gospel you are brought, *in which*, and in the glorious hopes which it inspires, *you* cannot but *rejoice, though now for a little while, if*

SECT. I.

1 Peter I. 3.

4

5

6

[b] *Undefiled.*] That is, into which nothing that *polluteth* can enter. The land of Canaan was said to be defiled by sinners; to which perhaps there may be an allusion. Compare Rev. xxi. 27.

[c] *Are guarded, &c.*] The original word, φρουρουμενους, is very emphatical, and properly signifies, *being kept as in an impregnable garrison*, secure from harm, under the observation of an *all seeing eye*, and protection of an *almighty hand*. Blackwall's Sacred Classics, Vol. I p. 196. Compare 2 Cor. xi. 32. in the Greek.

[d] *In the last time.*] This plainly refers to the second appearance of Christ, called *the last time*, because it will be the concluding scene of all the Divine dispensations relating to this world. For the same reason it is called *the last day*, John vi. 39; and xi. 24. And the design of the passage before us confirms this interpretation, since the apostle is here speaking of the full manifestation of the future happiness reserved in heaven for them. Some would connect, *in the last time*, with their being *kept by the power of God*; and understand it, as if the apostle had said, Though our lot is cast in the *last time*, when the temptations to apostasy are so great and powerful, we are, notwithstanding, preserved from all the dangers to which we are exposed.

SECT. I.

1 Peter I. 6.

it be necessary, you are grieved, and distressed *amidst various trials*. You know they are all under the direction of the infinite wisdom of your heavenly Father, who would not subject you to them, did he not see them to be subservient to your truest happiness; and they will ere long be brought to an everlasting period.

7 His intention in all is most kind and gracious, namely, *that the little trial of your faith*, which is *far more precious* and valuable *than* that *of gold which perishes*, and wears out in time, *though it be tried by fire*, and purified to the highest degree; *may be found to praise, and honour, and glory*, *in* the great day of *the revelation of Jesus Christ*, the Divine Author and Finisher of our faith, who having himself endured yet sorer trials, will rejoice to applaud and reward

8 the fidelity of his servants in his cause: I say, in the revelation of Jesus Christ, that glorious Redeemer, *whom not having seen*[e] with your bodily eyes, nor personally conversed with him, *ye* nevertheless *love*, and *in whom, though now you see* [*him*] *not, yet* assuredly *believing, ye rejoice*, as your almighty Saviour, Friend, and Protector, *with unutterable and* even *glorified joy*, with such a joy as seems to anticipate that

9 of the saints in glory: *Receiving* with unspeakable delight, as a full equivalent of all your trials, *the* great *end of your faith, even the* complete *salvation of* [*your*] *souls*; a prize of infinitely greater importance, than all you can

10 be called to sacrifice for its sake! *Concerning which salvation, the prophets, who predicted the grace* of the gospel, [*which was appointed*] *to*

11 *you, sought and diligently enquired; Searching* with the deepest and most attentive reflection, *to what* period, *or* to *what manner of time, the Spirit of Christ which was in them, did refer*[f], *when he testified* long *before* they came

need be) ye are in heaviness through manifold temptations:

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ;

8 Whom having not seen, ye love; in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified be-

[e] *Not having seen.*] It is very possible that among these *dispersed Christians*, there might be some who had visited Jerusalem whilst Christ was there, and might have seen, or even conversed with him; but as the *greater part* had not, St. Peter speaks, according to the usual apostolic manner, as if they *all* had not. Thus he speaks of them *all* as loving Christ, though there might be *some* among them who were *destitute* both of this Divine principle, and of that joy which he speaks of, ἀν διδοξασμένη, *wrought up even to glory.*

[f] *Spirit of Christ which was in them, &c.*] It is well worthy our notice, that the Spirit which was dictated to the prophets, is called the *Spirit of Christ;* which (as Mr. Fleming observes, Christol. Vol. I. p. 185)

forehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look

to pass, *the* various *sufferings which were to come upon Christ, and the* exalted and permanent *glory which was to succeed* them, and render him and his kingdom so perpetually illustrious, and his servants so completely happy. To the memorable testimony of these prophets it becomes us to pay a sincere and profound regard, *to whom* such extraordinary discoveries were made, as no attentive reader can view without conviction and astonishment: and *it was revealed*[g] to them among other things, *that* [*it was*] *not to themselves, but to us,* that *they ministered these things;* they knew that we, when the events arose, should have a more complete understanding of these oracles, than any who declared them, had. Consider then, how happy you are in that dispensation under *which* you *now* live, when those Divine mysteries, which were only in a more obscure manner hinted at by the prophets, *are* most clearly and expressly *declared to you, by those who have published the glad tidings of the gospel among you, by the* evident authority and attestation, as well as by the assistances of the *Holy Spirit sent down from heaven* with such visible glory, and testifying his continued residence amongst us by such wonderful effects. And indeed the doctrines *which* they preach, are *things* of so great excellence and importance, as to be well worthy *the* regard of *angels,* as well as men; and, accordingly, (as the images of the cherubim on the mercy-seat, seemed to bow down, to look upon the tables of the law laid up in the ark,) so those celestial spirits do, from their heavenly abode, *desire to bend down,*[h] *to* [*contemplate*]

SECT. I.

1 Pet. I. 11.

12

both proves his *existence* before his *incarnation,* and illustrates the full view he himself had of all he was to do and suffer under the character of our Redeemer; the particulars of which therefore must have been comprehended in the *stipulations* between *him* and the *Father.*——The apostle in discoursing so largely concerning the prophets, [illegible]ems to have a special reference to [illegible] converted Jews, who would enter [illegible] thoroughly into this part of his r[illegible] the converted Gentiles.

[g] *To whom it was* [illegible] think this text plainly proves, that the prophets had some general intimation, that their prophecies referred to the Messiah; but that they did not understand every clause of them in their full force, nor so well as we understand them, who are capable of comparing them with the event.

[h] *Angels desire to bend down,* &c.] Thus it is in the original, ἐπιθυμοῦσιν παρακύψαι, *desire to stoop down to;* in allusion no doubt, (as Mr. Saurin, Diss. Vol. II. p. 266. has beautifully illustrated it, and many others have remarked,) to the

SECT. such glorious displays of Divine wisdom and goodness, and attentively to survey those important scenes that are opening upon us here on earth; which is become so much more considerable than it would otherwise be, as it is honoured with being the theatre of such glorious events.

1 Pet. i. 12.

IMPROVEMENT.

Verse 2 ARE we desirous of rendering it apparent to ourselves, and all around us, that we are indeed the elect of God? Let it be, by an humble application to the sprinkling of the blood of Jesus, on the one hand, and by the evident fruits of the sanctification of the Spirit unto obedience, on the other.

3 The abundant mercy of God, hath begotten real Christians *to the lively hope of an incorruptible, undefiled, and unfading* 4 *inheritance, reserved in heaven for them:* let us keep it steadily in view, and earnestly pray, that God would *preserve us by his* 5 *mighty power through faith unto salvation.* Whilst we are waiting for this salvation, it is very possible, yea probable, affliction may be our portion; but let us remember, it is, if need be, that 6 we are in heaviness through manifold temptations. Our faith, and our other graces, are as it were thrown into the furnace, not 7 to be consumed, but refined; that they may *be found unto praise, and honour, and glory, at the appearance of Jesus Christ.* Even 8 at present, may this Divine faith produce that love to an unseen Jesus, which is here so naturally expressed by the apostle; and though now we see him not, yet may that love be eminently productive of joy, even that joy which is unspeakable and full of glory; and in the lively and vigorous exercise of these 9 graces, may we all receive the end of our faith, even the everlasting salvation of our souls!

10 Let what we are here told of the prophetic writers be improved as it ought, to confirm our faith in that glorious gospel, of which these holy men have given in their writings such wonderful intimations and predictions; writings which we have such 11 excellent advantages for more distinctly and clearly understand- 12 ing, than even they themselves did. What exalted ideas should we entertain of a dispensation introduced by such a series of wonders, preached by the inspired prophets, and by the Holy Ghost in his miraculous gifts and salutary influence sent down from heaven: a dispensation into the glories of which the angels

leading feature in which they were represented on the *mercy-seat.* And Mr. Blackwall observes, (Sacred Classics, Vol. I. p. 431.) that it may denote, not only the *attentive curiosity* with which they may inquire into the *gospel*, but the *humility* of their [illegible] whereas it is very probable the [illegible] state brethren as [illegible] scheme.

desire to pry; how much more worthy then, the attention of the children of men, who are so nearly concerned in it, who were redeemed from everlasting destruction by the blood of the Son of God? O! let us review it with the closest application, and improve it to the infinitely gracious and important purposes for which it was intended. Then will grace and peace be multiplied to us; and however we may now be dispersed and afflicted, pilgrims and strangers, we shall ere long be brought to our everlasting home, and meet together in the presence of our dear and condescending Saviour; where having a more lively sense of our obligations to him, and beholding his glory, we shall love him infinitely better than at this distance we have been capable of, and feel our joy in him increased in a proportionable degree.

SECT. II.

The apostle enforces his general exhortations to watchfulness, to sobriety, to love, and to obedience, by an affecting representation of our relation to God, our redemption by the invaluable blood of Christ, the vanity of all worldly enjoyments, and the excellence and perpetuity of the gospel-dispensation. 1 Pet. I. 13, *to the end.*

1 PETER I. 13.

1 PETER I. 13. WHEREFORE, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.

I HAVE been endeavouring to give you some general ideas of the excellence and importance of the gospel-dispensation; reminding you of the wonderful manner in which it was introduced by the united labours of the prophets and apostles, and of the regard paid to it by the native inhabitants of the heavenly world. Regard it *therefore* as worthy the closest attention; and let the blessings of it be most vigorously pursued; and *girding up the loins of your mind*, that you may be capable of the most strenuous action, and *being* continually *sober* and temperate, and watchful against every thing that would ensnare and pollute you, *hope unto the end for the grace* and mercy *which shall be brought unto you, in the* great and glorious day of the *revelation of Jesus Christ.* Live in the view of his second appearance, and think every labour, and every self-denial, happily bestowed, which may subserve your prospect of felicity in that important day. You have now the honour to be adopted into the family of God,

14 As obedient

conduct yourselves therefore *as* his *obedient* children, not fashioning yourselves according to the former lusts which you indulged *in the time of your ignorance*, when you knew not this gospel, and were many of you in heathen darkness, and others under the imperfect dispensation of Moses: *But as he that has called you* to this glorious light, and participation of such invaluable blessings, *is holy, be ye yourselves also holy in the whole of* [*your*] *conversation*, in every thing you say and do, aspiring after this as your greatest honour, to bear the image of God in the moral perfections of his nature; *For it is written* in several passages of the Mosaic scriptures, (Lev. xi. 44; xix. 2; xx. 7,) *Be ye holy, for I am holy.* There is the same force in the argument now, respecting us Christians, which there was with regard to the Jews; yea greater force, in proportion to the degree in which the sanctity of the Divine Being is now more illustriously displayed: *And* accordingly let me exhort you, *if ye call upon the* God and *Father* of all, *who without respect of persons*, or any kind of partiality, whether to Jews or Gentiles, *judges every one according to* [*his*] *work*, to *converse during the time of your sojourning* here, with all becoming reverence, and humility, *in* the religious *fear* of God; And so much the rather, *knowing* the price of your redemption to have been so rich and invaluable. This is an important article of Divine knowledge, of which no Christian can be ignorant, *that you were not redeemed with corruptible things, as with silver and gold*,[a] which however regarded by men, have no value in the sight of God; this, I say, was not the price which bought you *from your vain*, trifling, and unprofitable *conversation, received by tradition from your fathers*,[b] from those hereditary superstitious, follies, and

1 Peter 14.

children, not fashioning yourselves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers;

[a] *Redeemed with corruptible things, with silver and gold, &c.*] Some think here is an allusion to the *lamb*, which made an atonement, and was bought at the common expense furnished by the contribution of the *half-shekel*, as an atonement for their souls. Compare Exod. xxx. 11, &c. As for those that think here is a reference to the *stamp* of a lamb on the Jewish coin, I am neither sure of the truth of the fact, nor can I perceive the elegance of the supposed allusion. Compare Wells's Geog. of the Old Test. Vol. I. p. 273.

[b] *Received by tradition, &c.*] Some think this refers to the *Jewish traditions*;

vices, which had in succeeding generations assumed the name and the garb of religion, and from the guilt which they had brought upon your souls. Ineffectual had all the treasures of the earth been to purchase help for us under so sad and deplorable a circumstance. *But* God was pleased to find out the only ransom, and has redeemed us *with the precious blood of Christ*, his Son, *as of a lamb unblemished and unspotted*, free from the least degree of moral pollution, and therefore properly represented by those lambs, free from all corporeal spots and blemishes, which the Jews were required to offer as an expiation for their souls. And as the paschal lamb was chosen, and set apart some time before it was sacrificed, so the Lord Jesus Christ, *who was indeed* typified by it, was known, approved, and *fore-appointed from the foundation of the world, but made manifest in these latter times*, by the clear preaching of the gospel, *for your sakes*, that ye might obtain redemption and salvation by him; Even ye all *who by him*, and the manifestations of the Divine grace and mercy in him, are brought to repose your *trust* and confidence *in God*,[c] *who raised him from the dead, and gave him* such exalted *glory* and majesty in the celestial world; *that* so *your faith and hope might be in God*, and ye might be encouraged to commit all your concerns to him with cheerful confidence, when he has appointed you such a Saviour; and to expect all blessings from that friendship with him which is founded upon the incarnation, atonement, and blood of his own Son. Let it be your care, therefore, that *having purified your souls* by an application to this fountain which God has opened, and *by* that *obedience to the truth* which will *through* the assistance of *the Spirit* be the result of such an application; and since the whole genius and design of this religion, which you have imbibed and professed,

19 But with the precious blood of Christ, as of a lamb, without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit

SEC. II. 1 Pe. I. 1.

out perhaps it may express those vain *rites of worship* which for successive ages had been delivered down from parents to their children in the Gentile world.

[c] *Who by him trust in God.*] This phrase is remarkable, and I think with Mr. Hallet, (see his Notes and Discourses, Vol. I. p. 58.) that the meaning is, that Christians, who before their conversion were *ignorant* of the true God, learnt his *Being* and *Providence* from the great fact of *Christ's resurrection*, and the power with which God invested him on his *ascension* into heaven.

cr. leads *to an undissembled brotherly love*; let it
3 be your care, I say, to enter affectionately into
its design and tendency: and to *love one ano-*
eter *ther out of a pure heart*, operating fervently and
22 *intensely*,[a] and not to rest merely in those de-
ceitful forms and professions of affection, with
which the men of the world amuse themselves
and each other; or in those trifling instances of
friendship which can do little to approve its
23 reality and sincerity. The temper and con-
duct which I recommend, may justly be ex-
pected from you, considering your relation to
God, and to each other; as *having been regene-*
rated, not by corruptible seed, not by virtue of
any descent from human parents, *but by incor-*
ruptible; not laying the stress of your confi-
dence on your pedigree from Abraham, if you
had the honour to descend from that illustrious
patriarch; for that descent could not entitle you
to the important blessings of the gospel. It is
by means of the efficacy of *the word of God*
upon your hearts, even that powerful word
which lives and endures for ever,[c] that you are
become entitled to these glorious evangelical
24 privileges. *For* as the prophet Isaiah testifies,
(Isaiah xl. 6.) *all flesh* [*is*] *as grass, and all*
the glory of man as the flower of the grass,
which is yet frailer than that; *the grass wither-*
eth, and the flower thereof falleth; quickly
deprived of its blooming honours, it drops,
blasted and dying, to the ground. And thus
precarious and uncertain are all the dependen-
cies which we can have on perishing creatures;
25 *But the word of the Lord abideth for ever* in
undiminished force and vigour, nor can ten
thousand succeeding ages prevent or abate its
efficacy. *Now this*, which the prophet refers
to in the oracle I have just been quoting, *is*
the word which is preached to you in the gospel:
show therefore your regard to it by such a

unto unfeigned love of the brethren; see *that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

[a] *Intensely.*] So I think the word ἐκτενῶς properly signifies; according to the sense in which it is used by Polybius and Herodotus. See Raphelius, Annot. in loc.

[c] *The word of God, which lives and endures for ever.*] This is rendered by some, *Who lives and endures for ever*, referring it to God himself. But it is more agreeable to the design of the apostle, and (as Wolfius imagines) to the order of the original words) to refer this clause to the word of God, which is here styled *incorruptible seed.*

temper and behaviour, both towards God and man, as it was intended to inculcate and produce. SECT. II.

IMPROVEMENT.

LET it be matter of our daily delightful meditation, that while we clearly discern the uncertainty of all human dependencies, which wither like the grass, and fall like the flower of the field, the word of God is permanent and immutable. Let us cheerfully repose our souls on this stable, unfailing security; gratefully acknowledging the goodness of God, that he hath condescended to lay a foundation for our hope, so firm and durable as his own infallible word, and to make that word the incorruptible seed of our regeneration. If we have indeed experimentally known its efficacy and power, so that *our souls are purified by obeying the truth*, let us carefully express *our obedience to it, by unfeigned, fervent brotherly love;* and animated by our glorious and exalted hopes as Christians, even that Divine and illustrious hope of the *grace to be brought unto us at the revelation of Jesus Christ*, let us set ourselves to the vigorous discharge of every duty, as knowing that we should be children of obedience, having the excuse of ignorance no longer to plead for the indulgence of our lusts, but by a holy God being called with a holy calling, and instructed to invoke him, at once, as our gracious Father and impartial Judge.

It is worthy of our special remark, that the blessed apostle urges us to pass the transitory and limited time of our sojourning here in fear, from the consideration of our being redeemed by the blood of the Son of God, which is a price of infinitely more value than all the treasures of the universe. And certainly there is a mighty energy in the argument; for as it is a very amiable, so it is also a very awful consideration. What heart so hardened, as not to tremble at trampling on the blood of the Son of God, and frustrating, as far as in him lies, the important design of his death? Frustrating the design of a scheme, projected from eternity in the councils of heaven, and at length made manifest with every circumstance to convince our judgments, and engage our affections. And while we are reflecting on the resurrection and exaltation of our Redeemer, as the great foundation of our eternal hopes, let us dread to be found opposing him, whom God hath established on his own exalted throne; and with the utmost reverence let us kiss the Son, in token of our grateful acceptance of his mercy, and cheerful and humble submission to his authority. (Psal. ii. 12.)

SECT. III.

The apostle urges them, by a representation of their Christian privileges, to receive the word of God with meekness, to continue in the exercise of faith in Christ, as the great foundation of their eternal hopes, and to maintain such a behaviour as might adorn his gospel, among the unconverted Gentiles. 1 Pet. II. 1—12.

1 PETER II. 1.

SECT. III. 1 Peter II. 1.

I HAVE been reminding you of the everlasting permanency and invariable certainty of the word of God; let this, *therefore*, engage you to pay it a becoming regard; and *laying aside all malignity, and all deceit, and hypocrisies, and envies, and all evil-speakings*, which are so contrary to its benevolent design, With all simplicity, *as new-born infants*,[a] who are regenerated by Divine grace, *desire* that spiritual nourishment, *that rational and unmingled milk*, if I may so call it; *that* so *ye may grow thereby*, to a state of adult Christianity. And this may reasonably be expected of you, *since you have* so experimentally felt and *tasted that the Lord* [*is*] *gracious*,[b] since you have known the sweetness there is in Christ, and how suitable he is to the necessities and desires of an awakened sinner; *To whom coming*, [*as to*] *a living stone*, who is capable of diffusing spiritual life into those who are united to him, though *disallowed indeed* and rejected *of men, yet chosen of God*, [*and*] inexpressibly *precious* and valuable; *Ye also as living stones*, united to him, and deriving life from him, *are built up* as *a spiritual house*, consecrated to his service: and in another view, ye may be considered as *a holy priesthood*, destined *to offer up* the *spiritual sacrifices* of prayer, praise, and obedience, which are all *acceptable to God by Jesus Christ*, who is the great High Priest over the house of God, whose intercession alone

1 PETER II. 1.

WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new-born babes desire the sincere milk of the word, that ye may grow thereby;

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

[a] *New-born infants.*] This expression very emphatically denotes those who are *newly converted or regenerated*.—Wolfius observes, (Curæ Philol. Vol. V. p. 193,) that the Jewish rabbies were wont to call new proselytes to their religion, *little children* and *new-born babes*.

[b] *Since you have tasted*, &c.] This is the proper rendering of ει, and not according to our translation, *if so be*. See Blackwall's Sacred Class. Vol. II. p. 203.

can recommend to the Father such imperfect services as ours. *Therefore it is contained in a* well-known passage of *the scripture*, (Isaiah xxviii. 16,) *Behold I lay in Sion* a stone, even *a chief corner-stone, chosen, precious, and he that confideth in it, shall not be ashamed*: which words undoubtedly refer to the Messiah, as the great hope and confidence of his church. *To you* 7 *therefore who believe, [it is] precious*:[c] you, who rest your salvation on this corner-stone, know by blessed experience its value, as infinitely beyond all that can be compared with it. *But as for those who are disobedient*, these words of the Psalmist are accomplished with regard to them, and may well be recollected in the present connection, (Psalm cxviii. 22,) *The stone which the builders rejected, is become the head of the corner*: all their opposition to it is in vain: they can never prete[illegible] to prevent the honour to which it is destined in the Divine purpose; *And* to themselves, it is also, as Isaiah expresses 8 it in the preceding context, *a stone of stumbling, and a rock of offence*; they who would attempt, as it were, to remove it out of the way, find it an over-match for their strength, and are dashed in pieces by it. *They being disobedient* to the Divine revelation, *stumble at the word*[d] of the gospel, which contains this awful testimony, and bring inevitable ruin upon themselves; *to which also they were appointed* by the righteous sentence of God long before, even as early as in his first purpose and decree he ordained his Son to be the great Foundation of his church. *But you*, on the contrary, who unfeignedly be- 9 lieve in him, *[are] a chosen generation*,[e] *a royal*

SECT. III.

1 Peter II. 6.

6 Wherefore also it is contained in the scripture, Behold I lay in Sion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded.

7 Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye are a chosen generation, a

[c] *It is precious.*] τιμη, *Preciousness itself.*

[d] *They being disobedient, stumble, &c.*] A learned writer, I think, very well observes, that it is doing violence to the text, to read it as one continued sentence, as it is in our translation. The truth is, the apostle runs a double *antithesis* between believers and unbelievers: ὑμῖν ἐστι—πιστεύουσιν, saith he, *To you who believe, it is precious*: ἀπειθοῦσι δὲ, *but to them who are disobedient*, and unbelievers, *a stone of stumbling*: οἱ προσκόπτουσι, *they stumble*: ὑμεῖς δὲ, *but you are a chosen people*, &c. See Taylor's Key to the Romans, § 71.

[e] *Ye are a chosen generation.*] Dr. Whitby shews at large that the phrase of *God's chosen* is applied to the *whole* nation of the Jews, good and bad, and not to those among them who might be supposed *elected to eternal life*. But it seems very unreasonable to limit such phrases as these when applied to Christians just to the idea, which the like phrases had, when applied to the Jews.

SECT. III.

priesthood, who bear at once the dignity of kings, and sanctity of priests: *a holy nation*, set apart in a special manner for the service of God; and *a peculiar people*. When these titles were given to Israel of old, it was in an inferior sense; and it is in a much nobler signification, that these words may be applied to you. Consider it therefore as the wise intention of Divine Providence, *that you should declare* and proclaim all abroad, *the virtues*[c] *of him who has called you out of* that *darkness*, in which you originally were, *into his marvellous* and glorious *light*;[d] that clear light of the gospel, which opens so many illustrious scenes of Divine wonders. To this, are you, my brethren, called, *who once* [*were*] *not a people, but* [*are*] *now the people of God*:[e] *who had not obtained mercy*; who, many of you, lay in the ruins of the Gentile world, *but have now obtained mercy*, and are gathered into the church of God, and by his favour entitled to all its privileges. My *beloved* brethren, let it be your special care to walk worthy of these privileges; and that you may, *I beseech* [*you*] *as strangers* in this world, *and sojourners* in the body, who are to be here but for a very little space of time, and must soon quit this state of mortality to dwell in another world, *that ye abstain from carnal lusts*, in the gratification of which only a very mean and transient pleasure is to be found: for these are appetites which are suited only to that part of our nature, which so soon is to be laid down, and *which* do indeed *make war against* the nobler powers of *the* immortal *soul*, and have a tendency, not only to injure, but for ever to

1 Peter ii. 9.

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

[c] *The virtues.*] We render it *praises*; but the word ἀρετὰς, is well known commonly to have the signification here assigned it.

[d] *Marvellous* and glorious *light.*] A most beautiful expression of the wonders the *gospel* opens on the *enlightened* eye. But perhaps no interpretation was ever more unnatural and servile to an hypothesis than that which the author of Miscellanea Sacra gives to these words, when he explains their being *called out of darkness*, by their being first made *proselytes of the gate*, from their state of heathen idolatry, and then being brought into the *marvellous light* of the Christian religion. Miscell. Sacra, Vol. II. p. 85.

[e] *Were not a people.*] I think it plain that Hosea ii. 23, (to which there seems here to be a reference,) relates to the Israelites after their *rejection*. But it may with so much propriety be *accommodated* to the Gentiles, that I thought it much better to give it such a turn, than to suppose it here spoken only of Jewish converts.

12 Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

ruin it, if they are suffered to prevail and go- SECT. III.
vern; *Having your conversation honest*, fair, ~~~
and honourable *among the Gentiles*, particular- 1 Pet.
ly in an exemplary discharge of all social and II. 12.
relative duties; *that whereas they speak against you, as evil doers*, in separating from the worship of their gods, and joining yourselves with what they presumptuously call the impious sect of Christians, *they being eye-witnesses* continually *of* [*your*] *good works*, may not only lay aside these blasphemous reproaches, but exchange them for commendations and praises; and so *may glorify God in the day of* [*their*] *visitation*, during the season in which the gospel is preached among them, whereby they are visited with the offers of pardon and salvation.

IMPROVEMENT.

LET us examine our own hearts seriously and impartially, with respect to those branches of the Christian temper, and those views of the Christian life, which are exhibited in this excellent portion of holy writ. Let us, especially, enquire, in what manner, and to what purposes we receive the word of God. Is it with the simplicity of babes, or children? do we desire it, as 2
they desire the breast? do we lay aside those evil affections of 1
mind, which would incapacitate us for receiving it in a becoming manner? And does it conduce to our spiritual nourishment, 3
and growth in grace? have we indeed tasted that the Lord is gracious? do we experimentally know, that to the true believer the Redeemer is inestimably precious? have we indeed come to 4
him, as to a living stone; and notwithstanding all the neglect and contempt with which he may be treated by many infatuated and miserable men, by wretches who are bent on their own destruction, do we regard, and build on him as our great and only foundation? and do we feel that spiritual life diffused through our souls which is the genuine consequence of a real and vital union with him?—If these be our happy circumstances, we shall never be ashamed or confounded: for this is that *foundation* 6, 8
which God hath laid in Zion; and the united efforts of earth and hell to raise or overturn it, will be scattered as chaff and stubble, and by the breath of God be rendered utterly vain and ineffectual.

Are we conscious of our high dignity, as we are *a chosen ge-* 9, 10
neration, a royal priesthood, a holy nation, a peculiar people? are our hearts suitably affected with a sense of the Divine *goodness*, in calling us *to be a people*, who once were *not a people*; and us *beloved*, who were *not beloved*; in leading us from the deplorable

SECT. III. *darkness of ignorance and vice*, in which our ancestors were involved, into the marvellous light of his gospel; yea, in dissipating those thick clouds of prejudice and error, which once vailed this sacred light from our eyes, that its enlivening beams might break in upon our souls? And are we now shewing forth his praises? are we now offering to him spiritual sacrifices, in humble dependence on Christ, our great High Priest, who continually intercedes for our acceptance with God? Then shall we indeed make our calling and our election sure, and shall ere long appear in his heavenly temple, both as kings and priests unto God, to participate of our Redeemer's glory, to reign with him, and minister to him for ever.

Verse 5

Let us be careful, in the mean time, to remember, that we are strangers and sojourners on earth, as all our fathers were; and that our days in this transitory life are but as a shadow that declineth: and let us learn to regard the appetites of our animal nature, and the interests of this mortal life, with a noble superiority, reflecting, for how little a space of time they will solicit our attention. And as for fleshly lusts, let us consider them as making war against the soul; arming ourselves with that resolution and fortitude which is necessary to prevent their gaining a victory over us; which would be at once our disgrace, and our ruin. There is an additional argument to be derived, for a strenuous opposition to them, from our circumstances and situation in the present world; where there are so many enemies to our holy religion, who cannot be more effectually silenced than by our good conversation. Let it be, therefore, our principal care to cut off from them the occasion of speaking against us as evil doers; and by exhibiting a clear and unexceptionable pattern of good works in our daily conversation, let us invite and allure them to *improve the day of their visitation, and glorify their Father who is in heaven.*

Verse 12

SECT. IV.

In order to adorn the gospel, the apostle urges upon them the exercise of a due care as to relative duties; and particularly a subjection to civil governors, and to masters, even where their dispositions or injunctions might be harsh and severe: enforcing all by the consideration of that patience with which our Lord Jesus Christ endured his most grievous sufferings. 1 Pet. II. 13, *to the end.*

1 PETER II. 13.

HAVING been already urging you to set a good example before those that are with-

1 PETER II. 13.

SUBMIT your-

ordinance of every ordinance of man for the Lord's sake: whether it be to the king as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men.

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God.

out; for the further illustration of that general precept, let me exhort you to be particularly careful to *be subject to every human constitution*[a] of government, under which you are providentially placed, *for the Lord's sake*, and that ye may not bring any reflection upon the religion of Jesus; *whether it be to the king* or emperor, *as supreme; Or* whether it be *to governors*, and 14
presidents, *as sent* and commissioned *by him* from Rome, *in order to the punishment of evil-doers*,[b] *but to the praise of them who do well*: for this is indeed the true intent of magistracy, and this will be the care of them who rightly understand the nature and honour of their office. *For so is the will of God* in this respect, *that by* 15
doing good ye should bridle in the ignorance of foolish men,[c] which might be ready to cast reflections upon you. *As* those who are indeed 16
in the noblest sense *free*, in consequence of your relation to Christ, and your share in the purchase of his blood, *yet not using* [*your*] *liberty as a veil* and covering for the practice *of wickedness*, as the Jews too often do; *but* behaving continually *as* becomes *the servants of God*, as those who are now more than ever his property, in consequence of your having been bought with such a price. *Honour all men*; maintain an esteem 17
for human nature in general, and observe with pleasure whatever is truly honourable in the meanest and most undeserving of mankind. *Love the* Christian *brotherhood* with a peculiar and distinguishing affection, suitable to that fraternal relation into which you are brought by your joint adoption into the family of God, and insertion into the body of Christ. *Reverence God*[d] at all

1 Peter II. 13.

[a] *Every human constitution.*] The whole course of the apostle's reasoning in this place so plainly shews how very impertinent it is to apply this to the injunctions of men in matters of religion, that one cannot but wonder that any rational writer should ever have mentioned the argument which has been drawn from it.

[b] *In order to the punishment of evil-doers.*] The Roman governors had the power of *life and death* in such conquered provinces as those mentioned, chap. i. 1. There is, therefore, the exactest propriety in the style, as Dr. Lardner hath observed, Credib. Vol. I. p. 167.

[c] *The ignorance of foolish men.*] By the *foolish men* here spoken of, Dr. Whitby understands the heathens, who might be ready foolishly to judge of Christians by the behaviour of the turbulent Jews, and so might represent them as a people naturally averse from subjection to kings; as Josephus says of his own nation.

[d] *Reverence God, &c.*] Perhaps no finer and stronger instances of the *Laconic style*, are to be found any where than

SECT. IV.

times with the sincerest and profoundest humility; and let a sense of the honour and favour he has conferred upon you increase, rather than diminish that reverence. *Honour the king* whom God hath set over you, and all the subordinate governors who derive their authority from him; paying obedience to all their just commands, and taking heed that there be nothing rebellious or factious in your behaviour, which would turn to the hurt of society, and bring a reflection upon your holy profession. *Ye* who are *domestic servants* and slaves, *be in subjection to* [*your own*] *masters* in all things lawful, *with all reverence* and submission; and remember to pay this regard *not only to the good and the gentle*, whose moderation, clemency, and benevolence make your yoke easy; *but also to the froward* and perverse. *For this* [*is*] *graceful* indeed, and deserves applause, *if any one for the sake of conscience towards God*, and a desire of performing his duty to him, patiently *endures grief* and sorrow, *though he suffer unjustly*: *For* after all *what glory* [*is it,*] or what can you possibly value yourselves upon, *if when ye have committed an offence, and are buffeted* and corrected for it, *ye endure* [*it?*] How can you indeed do otherwise? or if you could, how shameful were it in such a case, to rise against the hand of your injured masters? *But if, when you have done good, and yet suffer* through the tyranny and perverseness, *ye endure* [*it*] meekly and patiently, *this* [*is*] acceptable and *graceful before God*;[e] his eye, which always judges of the true beauty of characters aright, is even delighted with such a spectacle, though exhibited in the lowest rank of human life. And I would particularly urge this meek and patient temper upon you; *for to this you were called*, when you were brought into the profession of the Christian faith; *because Christ himself*,[f] pure and spotless as he was,

1 Peter II. 17.

Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also

in this place. It is remarkable that they are required to *honour the emperor*, though so great a persecutor, and of so abandoned a character, as Nero himself.

[e] *If when ye have done good, and yet suffer, ye endure* [*it*.] *this* [*is*] *graceful before God.*] The emperor Antoninus quotes it as an excellent saying of Antisthenes, *that it is truly royal to do good, and to be reproached.* Ant. Med. l. vii. § 36.

[f] *Because Christ himself, &c.*] It is observable, that upon the mention of the name of Christ, the apostle falls into a noble and animated digression of several

SECT. IV.

1 Pete II. 21.

suffered for us, leaving us an example, that ye should follow his steps:

suffered not only buffetings and stripes, but deep and mortal wounds, *for you, leaving you*[g] *an example* and copy, *that you might* with certainty trace, and with constancy and diligence *follow his footsteps*, and by observing them as his, be charmed to an imitation, even where it was most difficult and painful. We cannot expect indeed to arrive at a perfect resemblance of it; but let us endeavour to approach as near as possible, even to the amiable character of him *who did no sin, neither was* any degree of *deceit found in his mouth;* *Who being reviled, reviled not again*, and *suffering* the most grievous insults and injuries, *threatened not* the vengeance which he had it in his power to have executed; *but committed* [*himself*] *to him who judgeth righteously*, and who in his own most proper time will make the righteous and innocent triumphant over all their enemies. Yet we know this spotless and Holy Person was as much distinguished by the grievousness of his sufferings, as by the integrity of his character. For it is He, *who himself bore* the punishment of *our sins in his own body*, when he hung in the agonies of crucifixion *on the* accursed *tree; that we being freed from* the guilt of our *sins*,[h] and the misery to which they exposed us, *might live unto righteousness: by whose stripes* and bruises *ye are healed*[i] of evils infinitely greater than the cruelty of the severest masters can bring upon you; according to the well-known phrase of the prophet, (Isaiah liii. 4, 5, 6.) *For ye were like sheep going astray*, exposed to want and danger, and wandering in the way to destruction: *but now ye are* by Divine grace, recovered and

22 Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray:

verses, to the end of the chapter; afterwards he continues to pursue his exhortation to relative duties.

[g] *Suffered for you, leaving you, &c.*] I have prefer the reading of the Alexandrian, and other MSS. as most agreeable to the sense and connection.

[h] *That being freed from sin; ταῖς ἁμαρτίαις ἀπολειφθέντες.*] That our common translation is agreeable to the frequent signification of the original word, is certain. But so is the version I have chosen, which is approved by Beza, and is preferred and adopted by that judicious and learned critic Erasmus Schmidius.

[i] *By whose stripes, &c.*] Mr. Cradock supposes the meaning of this is, as if he had said, The blood of Christ, by which your souls are saved, may be a sufficient balm for those wounds and bruises which your cruel masters may inflict upon you; that is, it may so delight your minds as to raise you above an undue regard to, and concern about such corporeal sufferings. Apost. Hist. p. 407.

SECT. IV. 1 Peter II. 25.

turned again to him who bears the important and tender character of *the great Shepherd and Bishop of your souls*,* who has graciously received you under his pastoral care, and will maintain that inspection over you which shall be your continued security from returning to those fatal wanderings; and the sense of this may cheer and comfort you under any oppression or injuries to which you may be exposed.

but are now returned unto the Shepherd and Bishop of your souls.

IMPROVEMENT.

Verse 3, 18

As the honour of God is eminently concerned in the regard shewn by his people to the relative duties, let us out of a due respect to that, pay a very careful and diligent attention to them,

15 that the ignorance of foolish men, of those who reproach our good

3, 14 conversation in Christ, may be utterly silenced. Let magistrates especially be reverenced, and in all things lawful, obeyed. And if they desire to secure reverence to their persons and authority, let them remember the end and design of their office, namely, *to be a terror to evil doers, and a praise* and encouragement to the *regular* and *virtuous*. And let us, who rejoice in our liberty, *that liberty wherewith Christ hath made us free*, be very careful

16 that it be not *abused as a cloke of licentiousness*; but as we would

17 manifest our fear and reverence of God, let us remember to honour the king; yea, to render to every man, and every station and character, the esteem and respect which he justly claims; feeling at the same time, the constraints of a peculiar affection to all those who are united to us, by the endearing character of our brethren in the Lord.—Should men who fill superior stations and relations in life, not be so regular, and without exception, in

18 their private and public deportment as they ought, let us perform our duty, not only to the gentle and obliging, but to the

21 perverse and froward; remembering our Lord's example, which

24 was set before us, that we might follow his steps. And let his marvellous love in bearing our sins in his own sacred body on the tree, endear both his example and his precepts to our souls, and constrain us to a holy conformity to him.

Since he who is the great *Shepherd and Bishop of souls*, came on the most gracious and condescending errand of *seeking and*

25 *saving that which was lost, of gathering us* into his fold, who were wandering in the way to perdition; let us shew so much gratitude and wisdom, as not to wander any more; but as we regard

* *Bishop of your souls.*] This is an instance of that duplicity of design which is often to be found in the epistles. The apostle urges these things peculiarly upon servants; yet does it in general language, as well knowing that many of them were the concerns of all Christian readers.

our security and our very life, let us keep our Shepherd in our eye, submit ourselves to his pastoral inspection, and cheerfully follow him, in whatsoever path he shall condescend to conduct us. SECT. IV.

SECT. V.

Christian wives are exhorted to submit themselves to their husbands, and to study the ornaments of their minds, rather than of their persons; and likewise husbands are exhorted to treat their wives in a becoming and honourable manner, from a tender sense of those infirmities to which the sex is peculiarly liable. 1 Pet. III. 1—7.

1 PETER III. 1.

I HAVE been discoursing of the duty of a servant; let me now *likewise* consider those of some other relations; and particularly urge it upon you, O *ye* Christian *wives*, that ye [*be*] *in subjection to your own husbands*, in all things just and lawful; *that if any* of them *be disobedient to the word* of the gospel, and have refused to yield to all the other mighty arguments by which Christianity is supported, *they may without* attending upon *the word*, *be gained over*, to the love and practice of it, *by the* amiable and edifying *deportment of* [*their*] *wives*: Particularly *beholding your chaste* and spotless *conversation, in the fear* of God, and with a due reverence to your husbands, for his sake, and not merely on constraint. Be careful to behave in every respect as becomes those *whose* happiness it is to be acquainted with the great principles of Christianity; and particularly consider, how they should influence your conduct in the *adorning* of your persons.[a] And as to this, *let it not be* merely *external*,[b] nor consist *in the plaiting* and braiding *the hair*, or *in*

SECT. V. 1 Pet. III. 1

1 Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives,

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and

2

3

[a] *Whose adorning*, &c.] Plutarch quotes a passage from Crates, in which he observes, in words greatly resembling these, "That neither gold, nor emeralds, nor "pearls, give grace and ornament to a "woman; but all those things, which "chiefly express and set off her gravity, "regularity, and modesty." Precept. Conj. p. 86. But St. Peter's precept is enriched with a variety of much more noble and agreeable thoughts; especially when recommending *virtue* as the *ornament of the hidden man, incorruptible*, and *precious in the sight of God*, the truest judge of beauty and perfection.

[b] *Let it not be*, &c.] This is not to be interpreted as absolutely prohibiting the ornaments of dress; but only the making these things our *chief* concern. Compare John vi. 27; with 1 Tim. v. 6.

SECT. V. 1 Peter III. 4.

putting on chains of *gold* about the neck, or earrings, or bracelets of gold on the arms, or *in wearing of* sumptuous and splendid *apparel*: *But* let your ornament be of a much more glorious nature; let it consist in a well-regulated temper of mind, in having *the hidden man of the heart* rightly formed: let it be seated *in what is* more *incorruptible* by far than gold, or gems, which, stable as they are, may in time wear away, and are liable to a variety of accidents; I mean, in the beautiful and harmonious disposition of *a meek and quiet spirit*, silently submitting to the conduct of your husbands, and gently accommodating yourselves to them as far as reasonably you can: *which* argues an inward wisdom and goodness, that *is highly precious in the sight of God* himself; who looks with comparative contempt on those little artifices by which the notice of vain men is often attracted. This has long been the prevailing fashion in God's family; *for so the holy women also, who hoped in God*, and served him in the integrity of their hearts, *long since, adorned themselves, being*, agreeably to the exhortations I have been giving you, *in subjection to their own husbands*: *As* you may particularly recollect in the instance of *Sarah*, who you know *obeyed Abraham* her husband, *calling him* constantly, when she spoke of him, her *lord*, though she was not only of the same family with him, but was herself in so peculiar a manner dignified by God, and had her name changed in token of her being a mother of many nations, and of the veneration in which she was to be held in all succeeding ages. Remember therefore the character of this excellent woman, whom those of you, who are of Jewish extraction, are so fond of calling your mother; and *whose daughters you* indeed *are, so long as ye do well, and* preserving, by such a conduct, your inward tranquillity and fortitude, *are not* meanly *terrified*, so as to act out of character, *with any amazement*,[c] or dau-

of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

[c] *Not terrified with any amazement.*] Many have apprehended this last clause is *ironical*, as an argument to persuade them to do well, that they would be preserved from those alarms and terrors which a perverse and rebellious contest with superior power might bring along with it, and which would indeed prove as injur-

SECT. V.

1 Peter III. 6

ger, which may meet you in the way of your duty. The want of a becoming and necessary fortitude in this case, would indeed be attended with fatal consequences, and render you unworthy of so honourable a title. And that the duty of the wife may be rendered more easy 7 and agreeable, and *ye husbands* may have more reason to expect it to be cheerfully performed, let it be your care *likewise* that ye *dwell with* [*your wives*] *according to knowledge*, and in such a manner as becomes those who have been instructed in that great system of wisdom and duty, the gospel of Christ. And particularly be careful so to order your affairs, that you may not be prevented from *allotting an honourable* and comfortable *subsistence to the woman*:[d] for this is a piece of respect which is due to the tenderness and infirmity of her sex, *as* being upon the whole *the weaker vessel*, less able to endure the fatigue of labour, and subject to various indispositions which peculiarly require succour and accommodation. See therefore that this duty be properly and carefully performed, that your hearts may be endeared to each other; *and* upon the whole, converse together, *as* [*those who are*] *joint heirs of the grace of* eternal *life*, and are solicitous, that your behaviour may be correspondent to so exalted a hope, and may be so ordered in every respect, *that your* joint *prayers may not be hindered*,[e] nor the pleasures of devotion impaired

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

[illegible] to their peace as to their character. But the structure of the Greek sentence makes it evident, that he speaks of the *condition* on which they were to preserve the characters of *daughters of Sarah*. Possibly the apostle might have in his mind the instance in which Sarah acted beneath her usual character, when through fear and sudden amazement she denied her having laughed. Gen. xviii. 15. And if he had, it is the design of this sentence to intimate, that though in that instance she failed, she generally acted in a very different manner: but as the hint is very oblique, I choose not to express it very strongly in the paraphrase, though I have indeed glanced upon it.

[d] [*Allotting an honourable subsistence to the woman.*] The reader may see a very different, and truly I think, a very unjustifiable interpretation of these words in Dr. Whitby; which I shall not so much as transcribe.—It is to be remembered, that many of the Christians were persons of *low rank* in life; which might make such a precept of *maintaining their wives decently*, and not subjecting them to harder labour than they could bear, (which they might be tempted to do from their indigent circumstances,) exceeding proper. The sense of the word τιμη, (as signifying *subsistence* or *maintenance*,) is so much confirmed by 1 Tim. v. 17, that I think I need say no more to *vindicate* it.

[e] [*That your prayers may not be hindered.*] These words seem strongly to intimate the great *importance* of *social prayer*; as, when we shortly expect to unite in acts of domestic devotion, a concern not to be notoriously unfit for it, will be a guard upon our general behaviour.

SECT. V. by any secret alienation of heart, but rather be increased by the strictest union and sincerest affection.

IMPROVEMENT.

LET us observe with a pleasing attention, how greatly solicitous all the apostles are, not only to establish the doctrines of Christianity, but to inculcate its precepts; particularly those which refer to the relative duties of life. The comprehensive argument by which St. Peter enforces those of one peculiar re-
Ver. 1. lation, may be considered as also enforcing all the rest; I mean, the tendency of our exemplary behaviour, *to win over those who are without the word*, or *are disobedient to it*. In this manner let us all plead the cause of our Lord and Master. And this si-
2 lent, this winning eloquence will, by the Divine blessing, be powerful and effectual.—The vail of modesty is decent in all, and an humble caution, and fear of offending, are to be considered as duties of universal obligation. But if the weaker sex
3, 4 are commanded to aim at a noble superiority to the concerns of this animal life, and to the parade and vanity of dress, it may with greater reason be expected from men who boast of their superior understanding and larger experience. They, not only from Christian humility, but, one would think, even from a manly pride, should be raised above such childish ornaments, in contriving and adjusting which, many who are stiled rational creatures, spend much too large a portion of their precious time, and for the sake of which they neglect the cultivation and embellishment of their intelligent and immortal part, and the securing an happiness that will never have an end: as if glittering in the eyes of our fellow-worms were so desirable a thing, that it
4 were worth while, for the sake of it, to expose ourselves to condemnation from God! Let the hidden man of the heart be more our care; and when that is rightly governed, the proper conduct of our external behaviour will be natural and easy.

7 Let us labour to walk according to knowledge, to behave as those who have been well instructed in the science of the gospel, in comparison of which all other sciences are ignorance and vanity. Let us be ready to make allowance for the natural infirmities of those about us. Especially, let husbands consider those of their wives, (not as an encouragement to oppression, than which nothing could be more ungenerous, but) as an engagement in all honour and conscience, to a tender and respectful behaviour. How becoming and amiable is such a conduct in those who through Divine grace are heirs of eternal life! And if a due care be not maintained on this head, there will be an indisposition for social and for secret prayer; and when the plea-

suits of devotion are destroyed or embittered, it is not to be expected any other kind of pleasure, worth the regard of a rational creature, can long continue. SECT. V.

SECT. VI.

The apostle urges various arguments on the Christian converts, to engage them to an inoffensive, benevolent, and useful life and conversation, and to a steady courageous adherence to their religion amidst all opposition. 1 Pet. III. 8.—17.

1 PETER III. 8.

FINALLY, *be ye* all of one mind, having compassion, one of another; love as brethren, *be* pitiful, *or* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over

1 PETER III. 8.

TO conclude this head; my brethren [*be*] *all unanimous*, guarding against all unnecessary occasion of contention; be *sympathising*, *full of brotherly love* to all Christians, *compassionate* to those that are in distress, and *friendly* to all those that need your assistance. *Not returning evil for evil, nor reproach for reproach; but on the contrary*, rather *blessing*, even to those that curse you, according to our Lord's precept; *knowing that to this purpose ye were called* to the profession of Christianity, *that ye might inherit a blessing* immense and eternal; the expectation of which, (considering its infinite importance,) may well keep your spirits calm and composed, whatever be the injury and ill-usage you may meet with from your fellow-men. *For* this you know is the language of the Psalmist, and it ought never to be forgotten, (Psal. xxxiv. 12, 13,) What man is *he that would love life*,[a] in the truest sense of loving and enjoying it, *and would see good*, prosperous, and happy *days? let him refrain his tongue from evil, and his lips from speaking deceit: Let him turn away from* the practice of all that is *evil, and do good* to the utmost extent of his power; *let him seek* after *peace, and* resolutely *pursue it*, even though it may appear to fly away from him. *For the* favourable *eyes of the Lord* [*are*] continually set SECT. VI. 1 Pet. III. 8 9 10 11 12

[a] *He that would love life*, &c.] The apostle here urges in favour of the virtues he recommends, that by these the comforts of life will be secured, ver. 10. 11; the favour of God engaged, ver. 12; and the malice of men in a great measure disarmed, ver. 13, &c. And these three arguments are indeed of very great weight and importance.

SECT. VI. Peter II. 12.

upon the righteous, to watch over and protect them; *and his ears* [*are*] *over* [*open*] to listen to the voice of *their supplications; but the face of the Lord*, his countenance full of wrath and resentment, [*is*] set *against them that do evil*; insomuch that he will even blot out their names from the book of the living, and cause their remembrance to perish from the earth. These are the things which on the one hand may be hoped for, and on the other dreaded, as the consequence of practising, or neglecting religion.

the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 *And* now reflect with yourselves, *who shall hurt you?* who shall have the ability, or inclination to hurt you, *if ye imitate him who is* supremely *good*, if you copy after the benevolence of the Divine Being, and of your great Master, whose whole life was so illustrious an example of the most diffusive generosity and goodness to
14 his followers? *But if you should suffer on account of righteousness* [*ye are*] still *happy* in spite of all the malicious and outrageous efforts of your enemies to render you miserable: *therefore fear not their terror*,[b] *neither be troubled* as they are, under the various calamities of life, who are,
15 alas! utterly destitute of your support. *But sanctify the Lord God in your hearts*; behave towards him continually with that reverence, with that dutiful and obedient regard, which his unrivalled perfections and glories demand; *and* [*be*] *always prepared*, by a ready and familiar acquaintance with the contents and evidences of your holy religion, and by that cheerfulness and presence of mind which arises from a consciousness of your practical regard to it, *to* [*offer*] *an apology to every one that demands of you an account of the* exalted *hope which is in you*, and which enabled you to maintain such serenity and composure, under those troubles and persecutions to which the profession of Christianity may expose you. And that this noble defence may be rendered the more effectual, let it be made *with meekness and reverence*; the

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear;

[b] *Fear not their terror.*] Mr. Joseph Mede understands it, as if he had said, Fear not the Jew, nor the Gentile, but sanctify, reverence, and worship the *one living God*. Diater. on Luke xi. 2. But I think the interpretation given in the paraphrase is much more natural.

SECT. VI.

1 Peter III. 16

good fruit of your religious principles appearing in the piety and gentleness of your minds. Let it be your constant endeavour, that *having a good conscience*, you be always bold and courageous in the defence of that system of religion which gives to such a conscience so mighty and stable a support; *that wherein they*, who bitterly oppose your religion, *speak against you as evil-doers*, and lay to your charge crimes of the most detestable nature, *they may be ashamed*; [c] they, I say, *who revile your good*, inoffensive, and useful *conversation in* the profession of that religion which brings you into such an intimate relation to *Christ*. *For* [it is] certainly *better to* 17
suffer, *(if it be the will of God*, that you should suffer,) *for doing good, than for doing evil*; the testimony of a good conscience, and the sense of the Divine favour, affording the noblest supports in the former case; whereas in the latter, the severest torments that can be endured, are those which the guilty mind inflicts upon itself: to which we may add, that while we suffer for the truth, we have the pleasure of reflecting, that we follow our blessed Redeemer; and this is another most powerful source of consolation, of which I shall presently have occasion to discourse more particularly and largely.

IMPROVEMENT.

How very astonishing, and lamentable is it, that when the Verse 10
way to happiness is so plainly delineated, so few should find it! *What man is there*, who does not *desire life*, and *love many days* in which *he may see good*? Yet how few tongues are kept from evil, how few lips *from speaking guile*! How few *decline from evil, and do good*! How few *seek peace*, and pursue it! On 11
the contrary, how much low cunning and artifice, and what discords and contentions reign among mankind! And they often issue in those bloody wars and fightings, which arise from those lusts that war in our members. How detestable, and how miserable, do these perverse and ungovernable passions render us! How sadly do they prevent the ascent of our prayers to God,

[c] *That wherein they speak against you, they may be ashamed.*] I think this remarkably illustrated by the strain of that epistle of Pliny, in which he gives an account of his own conduct, in persecuting the Christians; by which it plainly appears that he was ashamed of what the laws required, when he considered how inoffensive their behaviour was.

SECT. VI. and the descent of his mercies upon us! Mercies, which he is ever ready to impart to those who are meet and disposed to receive them.

There is, notwithstanding, a little remnant, who are righteous before him; and to them his gracious eye is continually directed for their good; to their cry, yea to the soft whispers of their supverse 12 plications, his ears are ever open. Honoured and happy above all the children of men are they who have the favour and the attention of the great Sovereign of the universe. Who will be 13 able to hurt or injure them, should they have malignity enough to wish and attempt it? And as this loving-kindness of the Lord is thus productive of security and happiness to his people, let it engage us to be followers and imitators of him, who is supremely good. We may then face all the menaces of a frowning world 14, 15 with an holy intrepidity, *and sanctifying the Lord God in our hearts, making him our fear and our dread*, we need not have any terrible apprehensions of what men or devils can do unto us. Yea, we shall in that case, not only have nothing to fear, but every thing to hope, which can conduce to our real and everlasting felicity. Encouraged by these important considerations, let it be our care, in the fear of God, to study and endeavour clearly to understand the foundations of our religion, and of our glorious hopes, that we may be able to defend it against every attack, however formidable, and to give an account of our hope to all who shall demand it, in sweet harmony and complacency of soul, undisturbed with the disquietude, and untainted with the example, of those who render evil for evil, and railing for rail- 9 ing. On the contrary, let us greatly triumph over all ill-usage, by repaying it with good; and may a sense of that important blessing, which by the gospel we are called to inherit, diffuse that pleasure and happiness through our whole souls, which may carry them above the resentment of the little injuries we receive from the unkindness of men, and dispose us to every genuine 8 expression of that unlimited benevolence, which should fill and expand the hearts of those who are thus feasted with the Divinest hopes and consolations.

SECT. VII.

The apostle Peter urges on the Christian converts the atonement, resurrection, and exaltation, of their Divine Saviour, the obligation of their baptismal covenant, and the awful solemnity of the last judgment, to engage them to a life of Christian

1 PETER III. 18.

SECT. VII.

1 Peter III. 18

18 FOR Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit:

I HAVE already observed, that if it be the will of God you should suffer, it is better it should be for doing well than for doing evil; and it is very evidently so, *because* hereby we are made conformable to *Christ* our Head and Leader, whom it cannot but be our glory and happiness to resemble; for he *also once suffered for sins*[a]; he, who was so eminently, and perfectly *the just*, suffered *for the unjust*, for our benefit, and in our stead, *that he might introduce us to God*, and fix us in a state of acceptance and favourable intercourse with him, *being indeed put to death in the flesh*, by those enemies whom God permitted for a while to triumph over him; *but quickened by the spirit of God*[b], which soon re-animated his body, and raised it to an immortal life: Even that

19 By which also he went and preached unto the spirits in prison;

19 Spirit, *by* the inspiration of *which* granted to his faithful servant Noah, *going forth*, as it were, in that progress in which he employed him, *he preached to* those notorious sinners, who for their disobedience, have since experienced the just severity of *the* Divine vengeance, and are now in the condition of separate *spirits*, reserved as it were, *in prison*[c], to the severer judgment at

20 Which some

20 the great day. I speak of those, *who were long*

[a] *Because Christ also once suffered*, &c.] The following section, though it seems a kind of digression occasioned by the apostle's mentioning the name of his blessed Master, yet is, in the main, properly connected with his purpose of animating them under their sufferings.

[b] *Quickened by the spirit.*] Dr. More renders it, *remaining alive in the spirit*, and urges it as an argument against the *sleep of the soul*. More's Theol. Works, p. 17.

[c] *The spirits in prison.*] Hardly any text has been more differently interpreted than this. Some understand it of *souls* who were in some *lower place* in paradise, or *purgatory*, or in a *watch-tower*, where they were waiting the Redeemer's coming: others of those *in hell*, whom he delivered, to grace his triumph. See Dr. More's Theolog. Works, p. 18. Bishop Pearson on the Creed, p. 328. Lord Barrington understands it of Noah's preaching to his own family, shut up with him in the ark: while Dr. Whitby and Burnet understand it of those who were in the darkness of heathen ignorance. Burnet's four Discourses, p. 68, 69. Compare Limborch's Theol. l. vii. 27, 28. Upon the whole, I think the sense given in the paraphrase is most easy; and next to that, know none more probable than that of Mr. Cradock, who explains it of Christ's preaching, while he was on earth, to those who were now *spirits in prison*; which might engage them to a holy caution, lest *they* also should trifle with the means of salvation which they enjoyed, and perish as the former did. Compare Mat. v. 25; Rev. xx. 7.

SECT. VII. 1 Peter I. 20.

since disobedient, when once the abused and insulted *long-suffering of* a compassionate *God waited* upon them, *in the days of* the patriarch *Noah*, during the succession of one hundred and twenty years, *while the ark was preparing; in which few, that is, eight souls*, of Noah and his wife, his three sons and their wives, *were carried safely through the water*[d], in which the residue

21 of mankind perished. *The antitype to which*[e], (or that which corresponds to, and was figured by it, that is, by the preservation of Noah's family in the ark,) *does now save us*, or is the instrument of our safety and preservation, as the ark was of theirs; [*I mean*] *baptism*, whereby we are received into the Christian church, and numbered amongst the heirs of salvation; but then it is to be remembered, that it is *not* merely *the putting away the pollution of the flesh* by the use of material water, for that would be very insignificant; *but the answer of a good conscience*[f], the reply that it makes when interrogated *in the presence of God*, and spoken in such a language as he only is capable of hearing and understanding; and when this likewise is found, then we attain salvation, *by* that great event in which at baptism we declare ourselves believers; I mean *the resurrection of* our Lord

22 *Jesus Christ* from the dead; *Who is* now set down *at the right hand of God, being gone into heaven*[g], there to take possession of the glory

time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right-hand of God; angels, and

[d] *Carried safely through the water*: διεσωθησαν.] Raphelius abundantly justifies this sense of the particle διὰ, when used with a genitive case. See Annot. ex Xenoph. in loc.

[e] *The antitype to which.*] That is, the thing which corresponds, not with the *water*, but with the *ark*.

[f] *Baptism, not the putting away the pollution of the flesh, but the answer of a good conscience.*] It is well known the Jews laid a great stress upon their lustrations. The apostle therefore very properly cautions them against such foolish dependencies. A courageous readiness in the performance of their whole duty, and even in suffering persecution for the sake of truth, was absolutely necessary, in order to maintain that *good conscience*, to which in their baptism they professed such a regard, and to the exercise of which they so solemnly engaged themselves.—Archbishop Leighton has observed in this place, that the word (ἐπερώτημα) here used, is a *judicial* word, and signifies *interrogation*, used in the law for a trial, or executing a process, which is much preferable to the translation Dr. Barrow gives us, namely, the free and sincere stipulation. Barrow's Works, Vol. I. p. 355.—It is a credible fact, supported by Cyprian, and other ancient writers, that the *catechumen* had certain *interrogations* put to him at *baptism*, concerning his faith in Christ, and his renunciation of Satan, and all the works of *darkness*, and the vanity of the *world*; and it is very probable the apostle may refer to that *custom*.

[g] *Being gone into heaven*, &c.] When the apostle speaks of the resurrection and glory of Christ, he means not only to represent him as the object of our confidence; but to intimate, that if we imitate him in his courageous fidelity, we may hope to partake with him in his glory.

authorities and powers, being made subject unto him.

prepared for him, where he reigns supreme over all worlds, all the *angels, and authorities, and powers*, which are there enthroned, *being made subject to him*, and humbly bowing before his superior dignity and authority.

SECT. VII.

1 Peter III. 22.

IV. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin:

As Christ therefore has suffered for us in the flesh such extreme and amazing sufferings as are not to be described, and even when their weight lay heaviest upon him, even in the agony of death, persisted in his generous design to accomplish all that was needful for our redemption and salvation; I beseech you, *arm yourselves likewise with the same* fortitude and resolution of *mind* in his cause, whatever extremities you may be called out to endure. And let this engage you, on the like principles, to mortify all your irregular desires, and to die to sin; *for he who hath*, in conformity to our Lord Jesus Christ, *suffered* this crucifixion *in the flesh* of which I now speak; he *has ceased from* the habitual practice of all *sin* whatsoever,[h] and considers himself as absolutely and finally dead to it, *so as* never to return to it any more: And 2 *no longer to live* [*his*] *remaining time in the flesh*, whether it be shorter or longer, *according to the lusts of men*, those lusts by which they are too frequently and generally governed; *but according to the will of God*, in a holy conformity and obedience to the Divine precepts, how contrary soever they are to his own carnal and sensual inclinations, or to his worldly interests. *For* surely, *the time of life that is past* 3 [*may*] appear to [*be*] *sufficient*, and more than sufficient *for us*, to have forgotten the great end for which life was given, and *to have wrought the will of the Gentiles*; following those pleasures and pursuits to which the heathens that know not God, are addicted; *when ye walked in* all the variety of *lasciviousness, inordinate desires, excess of wine, banqueting, drunkenness,*

IV. 1

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

h *He who hath suffered in the flesh hath ceased from sin*, &c.] It is plain, that *suffering in the flesh* cannot signify *suffering death*; because the apostle, in the very next verse mentions the *remaining part of life* as not to be spent in the lusts of the flesh. The sense, to be sure, is something obscure: and I have sometimes doubted whether it may not intimate, that the consciousness of having endured *suffering for Christ* greatly confirms our motives to *obedience*.

SECT. VII.

1 Peter IV. 4.

and unlawful detestable *idolatries*:[l] *In respect to which* abominable course of life, *they* who were once your partners in such enormities, now *think it strange*[k] *that you run not with them*, as you once did, *into the same profusion of* the most profligate *riot*:[l] *speaking evil* [*of you,*] wretched creatures as they are, *Who*, though forgetful of the true honour and happiness of the human nature, *shall* nevertheless *give an account* of all this disorder and abuse, *to him who is ready* in a little time *to* appear, that he may *judge the living and the dead: For* it was *to this purpose* that *the gospel was preached also to the* dissolute Gentiles, who might truly be said to be *dead* in trespasses and sins, *that they might be judged according to men in the flesh*;[m] that they might be brought to such a state of life, as their carnal neighbours will look upon as a kind of condemnation and death; *but might live according to God in the Spirit*, might be brought to a truly spiritual and Divine life: and if when men hear of the gospel, they will not receive and improve it for this

4 Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[l] *Unlawful idolatries.*] Considering how very averse the Jews were, in the apostles' time, to *idolatry*, I cannot think in this passage he hath a respect to them, and therefore I look upon this as one argument among many, which might be urged, to prove that this epistle was written to Gentile, as well as Jewish Christians.

[k] *Think it strange*: ξενίζονται.] Raphelius, (Annot. ex. Polyb. in loc.) and others, have observed that the original word is very emphatical, and expresses a perfect *amazement* and *consternation* of mind. The same word is used below at the 12th verse.

[l] *Profusion of riot.*] This is a very literal translation of Archbishop Leighton.

[m] *That they might be judged*, &c.] This interpretation which is preferred by Brennius and Dr. Whitby, appeared to me, on a full examination, most probable; though the text must be confessed to be extremely difficult. Some have thought the apostle refers to those who then suffered martyrdom for Christianity; as if he had said, "It was *gospel* indeed, *good tidings*, even to those who *died* for it; for though men condemned their bodies, yet the salvation of their souls, which is of infinitely greater importance, has been secured by it." Dr. Whitby renders the latter clause, "That they might condemn their former life, and live a better." But this does not preserve the force of κατὰ ἀνθρώπους, nor the opposition between κατὰ ἀνθρώπους and κατὰ Θεὸν. Sir N. Knatchbull supposes εἰ to be understood before ζῶσι, and renders it, "That *they who are* according to men in the flesh, that is, live a sensual life, may be condemned; and they who live according to God in the spirit, (that is, a *holy life*) may live." No interpretation seems more singular than that of Mr. Saurin; who seems to consider it as referring to chap. iii. 19, and understands it of the *sinners of the old world*: and founds upon this text some hopes of the *salvation* of some of them; as if the meaning were, God sent his message to them with a *kind* design, that though their bodies perished, their souls might be saved; and he fancies that for this reason the flood came gradually upon them. Serm. Diss. Vol. I. p. 112. If that interpretation be preferred, which refers it to those *actually dead*, it will be, (as Mr. Baxter observes,) a proof of the *existence* of spirits in a *separate* state. The chief objection against the sense I have chosen, is, that it changes the signification of the word *dead* so soon.

important purpose, they must expect to render to God an impartial and severe account for their abuse of it, and must stand by all the terrible consequences of their folly. SECT. VII.

IMPROVEMENT.

LET our devoutest meditations frequently dwell on the benefits we receive by the death of Christ, and the wonderful manner in which they are conveyed. The important *end*, for which *he suffered, the just for the unjust*, was *to introduce us* into the presence and favour of *God*: let us rejoice, that we are brought nigh to the Infinite Majesty of heaven, the indefectible source of perfection and blessedness; and always live as in state of nearness and intimacy with him; dreading the most distant approach to that disobedience to the heavenly message, which even after the patience of God waited on them, proved fatal to the sinful inhabitants of the old world. That patience indeed waits upon us; but as their time was limited, so is ours. For ever blessed be the Father of mercies, that by Christ he hath made provision for our salvation, as he did of old for Noah and his family, by commanding him to prepare an ark. But then let us remember, *the baptism that saves* is not *the putting away the filth of the flesh*, but *the answer of a good conscience towards God*. If we have this inward witness, let the resurrection of Christ, and his exaltation to supreme glory at the right hand of the Father, encourage our sublimest hopes; and let us triumph in him as our all-sufficient Saviour, who, though he were once crucified, now sits on the throne of his glory, principalities and powers being made subject to him. Chap. iii. 18 20 21 22

Let the recollection of his bitter sufferings excite our zeal and courage in his sacred cause, and arm us with a conformity of sentiments and resolutions to his own; that we may cease from sin; that we may spend the residue of our lives, not in following the lusts of the flesh, but in fulfilling, in all respects, the will of our God. Let us often reflect, that, perhaps, we were long insensible of his sacred authority, and in many instances were the sport of irregular appetites and passions: let the past part of our lives suffice, and be deemed more than sufficient, to be spent in this inglorious and detestable slavery. By mortification let us assert our liberty. And though others wonder at our abstinence, severity, and self-denial, let us not envy that excess of riot into which, with unbridled eagerness, they allow themselves to run. But seriously considering the awful account they must render, (though alas! so ill prepared for it,) to the great Judge of quick and dead; let us readily choose, and cheerfully submit to the severest mortification which God may require of us. Let us Chap. iv. 1 2 3 4 5

rather embrace a life which infidels would esteem death, than expose our immortal souls to the indignation of God, to his condemnation from which there is no appeal, and which will consign over impenitent sinners to an existence infinitely dreadful, beyond their utmost fears and apprehensions.

SECT. VIII.

The apostle exhorts the Christian converts to watchfulness and to fidelity, that they might rightly improve the several talents, and discharge the duties of their respective stations in the church; and to courage and fortitude amidst their discouragements and persecutions; and by way of inference from the trials to which good men were exposed, he observes that a tremendous inevitable destruction will overwhelm the impenitent and unbelieving. 1 Pet. IV. 7—19.

1 PETER IV. 7.

1 PETER IV. 7.

BUT the end of all things is at hand: be ye therefore sober, and watch unto prayer.

HOW strongly are vain and sinful men attached to the amusements and interests of this present life, and to the gratification of their lusts! *But the important end of all things is at hand;* when this earthly globe, and all things which are therein, shall be burnt up, when the eternal state of all its inhabitants shall be determined, and immutable happiness, or misery, shall be their fixed portion. *Be sober therefore, and watch against all occasions of intemperance and of impurity;* and endeavour *to preserve your souls in so Divine a posture, as that you may be habitually qualified for joining in prayer and those other exercises of devotion, which have such an influence on our whole conduct. And above all things be careful to remember this distinguishing badge of your religion, having such a fervent love to God and one another, which as it will be very comfortable and honourable to yourselves, will be very pleasing and acceptable to God; for on the whole, be sure*

SECT. VIII.

1 Peter IV. 8.

selves: for charity shall cover the multitude of sins.

man assures us, *love will cover a multitude of sins;*[b] it will cause us to excuse them in others, and it will entitle us through Divine mercy to the expectation of forgiveness for numberless slips and failings. *Be hospitable to each other,* 9 *without grudging* the expence which may attend the exercise of a virtue which in present circumstances is so important and necessary. *As* 10 *every one has received the* free *gift* of God, *exercise it towards each other,* as becomes those who know they are not themselves proprietors, but merely stewards of what they possess, and who desire to approve themselves *good stewards of the manifold grace of God,* with which they have the honour to be intrusted. *If any one speak* 11 in public assemblies, discoursing on the great topics of the gospel, [*let him handle the subject*] with seriousness and reverence, and as becomes one who knows that sublime dispensation contains no discoveries of doctrine or duty, but what are indeed *the oracles of God. If any one minister,* in any office of kindness to others, and particularly in the work of a deacon, [*let it be*] *according to the* utmost *ability which God supplies; that God may in all things be glorified by Jesus Christ,* who has called us to his service, and to the hope of enjoying him for ever; *to whom,* as our great Redeemer and Saviour, *be glory and dominion* ascribed *for ever and ever. Amen.*

And now, my *beloved* brethren, let me seri- 12 ously caution you, that you *be not surprised at the fiery trial,*[c] at the dreadful series of furious

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion, for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial

[b] *Love will cover a multitude of sins.*] This is agreeable to the interpretation given of the parallel text, James v. ult. For the further illustration of it, compare Eccles. iii. 20; Psal. xviii. 25; Prov. x. 12; Dan. iv. 27. It would be monstrous to imagine, that *acts of liberality* to the poor can procure the *pardon* of sin, while men continue in a course of *impenitence* and unbelief; for by this the whole gospel would be subverted; but where acts of charity to the souls and bodies of men spring from an inward principle of love to God, and faith in Christ, with that humble regard to his atonement and righteousness, which every true Christian will have, it cheerfully encourages our hopes of finding many merciful allowances from God in our final account with him, which those who are destitute of this Divine principle, in which so much of the image of God consists, must never expect, whatever faith or sanctity they may pretend to. Compare Mat. vii. 1, 2; James ii. 14.

[c] *The fiery trials* πυρωσις.] This is a metaphor, borrowed from chemical operations, and very emphatically expresses the nature of those trials, in the furnace of affliction, which were intended to refine their graces, and separate all the dross and alloy from the pure gold.

SECT. VIII.

1 Peter IV. 13.

and bitter persecutions, *which is to try you as if some strange* and unexampled *thing*, beyond all reasonable expectation, *had befallen you: But* rather *rejoice* in these trials, *as being* therein *partakers of the sufferings of Christ*, the memory of which should ever be dear and precious to you; *that when his* final *glory shall be revealed*,[a] *ye*, in the participation of it, *may be even transported with joy* far beyond what can now be described, or conceived: In the mean time, while you are in this present world, and obnoxious to persecutions and injuries, *if you are reproached for the name of Christ*, [*ye are*] *happy*, and ought to reckon yourselves so, *because the Spirit of glory and of God resteth upon you*;[c] which will support you under it, and spread a lustre around you; and [*though*] *he*, in whose cause you suffer so unjustly, *is blasphemed on their part, yet on yours, he is glorified*: it shews the excellence and sublime spirit of true religion, that it can support you under the opprobrious and cruel treatment which you endure, for adhering to it and defending it. *But let not any of you*, who have the honour to bear the Christian name, by any means *suffer as a murderer, or a thief, or a malefactor*, of any other kind, *or* even *as over-busy* and assuming *in the affairs of others*,[f] aspiring to direct, over-

which is so try you, as though some strange thing happened unto you.

13 But rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God, resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer or as a busybody in other men's matters.

[a] *When his glory shall be revealed.*] There is no occasion with Mr. Fleming to interpret this of the glory of the Shechinah, appearing at the millenium, to excite the exceeding joy of the saints after the first resurrection. Flem. Christol. Vol. III. p. 868. It probably refers to the great and glorious day of Christ's second appearance, which is so often spoken of as the grand jubilee of Christians, though not inconsistent with great joy to be received by the spirit of every good man, immediately on its entrance into the intermediate state.

[c] *Spirit of glory and of God.*] The *Vulgate* reading is, "*The spirit of honour, and of glory, and Divine power, even the Spirit of God, rests upon you.*" But I take the meaning to be in general, your shall have the *Spirit of God*, in a very glorious manner to support you in proportion to the trials you are called out to; and this will spread a glory around you, even though you may be treated in the most infamous manner, as the vilest of malefactors, which we know many of the primitive Christians were.

[f] *As over-busy in the affairs of others.*] Ἀλλοτριεπίσκοπος, says the learned Dr. Lardner, cannot here signify merely *prying into the concerns of private families*, which could not be ranked with such crimes as are here mentioned, nor expose a man to the punishment of the civil magistrate: but it may signify a man that affects to inspect, or direct the affairs of others; perhaps that aspires to public authority, a temper which appeared much amongst the Jews, particularly at Alexandria, and Cesarea, and which would naturally give great offence to the Romans, and make them very dangerous enemies. If therefore any thing of this kind might appear among Christians, it would be of particular bad consequence in those times. Lardn. Cred. Vol. I. p. 426. I have pa-

rule and determine them in a manner not suiting your station in life; in consequence of which you may bring any degree of ill-will upon yourselves. *But if* it please Providence to appoint, *that* [*any of you*] should [*suffer*] *as a Christian, let him not be ashamed*, though the punishment, like that inflicted upon his Divine Master himself, should be ever so infamous; *but* rather *let him glorify God in this respect*, despising the shame, as well as resolutely enduring the agony that may attend it; *Because the* 17 *time* [*is coming*,] and just at hand, *when judgment is to begin at the house of God*;[g] for he hath determined to exercise his own people with very severe trials, giving them up for a while to the malice of their enemies; that by this means their characters may be approved, and those who are hypocrites may be separated from those who are sincere in their Christian profession; *and if* [*it begin*] *first with us, what* [*shall be*] *the end of those, who are* obstinately and presumptuously *disobedient to the gospel of God*, and who not only reject it, but persecute its professors, and endeavour to root it out of the world? *And if* 18 *the righteous* himself *be saved with difficulty*,[h]

SECT. VIII.

1 Peter VI. 16.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be

rephrased the words so as to suggest this, yet so as to take in the most that could be imagined to be intended.

[g] *Time is coming when judgment is to begin at the house of God.*] As if he had said, "Do not think this a matter of *unconcerning* speculation. *No*, the time "foretold by Christ (John xvi. 2, &c.) "is coming." I doubt not there is an allusion to that passage in Ezek. ix. 6. where it is said the *slaughter* to be made was to *begin at the sanctuary*; but this cannot be interpreted as of the *Temple of Jerusalem*, because it answers to *beginning with us*, that is, Christians, immediately after. So that Grotius's criticism upon the word ܕܝܢܐ in the latter clause of this verse, as answering to כלה, Dan. ix. 27. and to ܕܝܢܐ in Mat. xxiv. 6. seems quite foreign to the purpose.

[h] *If the righteous be saved with difficulty.*] The apostle seems to quote Prov. xi. 31, according to the Seventy, which in sense, though not exactly in words, agrees with the Hebrew. He cannot intend deliverance from the Roman invasion, in which so very few of those Christians were concerned; nor merely deliverance from any of their persecutors, because he takes it for granted, that in this sense the *righteous would be saved*, though *with difficulty*; whereas multitudes fell by persecution, even of these Christians in Bithynia, as appears by Pliny's letter. It is necessary therefore to understand it more generally, of the *difficulty* with which good men *get to heaven*, through this dangerous and ensnaring world. Compare Acts xiv. 18; xxvii. 7, 8, 16. where μόλις signifies *with difficulty*; in which sense it is also used by Philo. (See Wolfii Curæ Philolog. Vol. V. p. 161.)—The turn of the latter clause of the verse in the original, which I have endeavoured to preserve, is *very lively*; it seems as if the apostle were solicitous to lead the sinner to consider, where he should hide his head; since wherever he was, he would find God immediately appearing against him, as an irresistible enemy. This he might say by way of warning to persecutors, and to encourage Christians to hope that God

SECT. VIII. how miserable must *the ungodly and the sinner* be? *where shall he appear* in the day of Divine vengeance, when all nature shall be, as it were, armed with terror, by the God of nature, for his destruction; and when all impious transgressors shall be brought forth in his awful presence, that his just, though dreadful sentence of condem-
19 nation, may be executed in its rigour? *Therefore let them also, who now suffer* this temporary punishment, which *according to the will of God* so permitting, their enemies have at present a power of inflicting, acknowledge the providence of God in this mysterious event, and *commit their souls* [*to him*] *as to a faithful Creator, in well-doing*; assured that while they continue to act as under a sense of his presence, and endeavour to approve themselves to him, he will regard them as his creatures, and even his children, and will render their immortal interests secure, whatever injuries of a temporal nature he may suffer them to sustain.

1 Peter IV. 18.

saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

IMPROVEMENT.

Ver. 7. LET us continually bear in mind the approaching end of all things; and then we shall neither omit the exercises of devotion, nor grow supine and careless in the discharge of them. Then shall we be engaged, through a sense of our need of the Divine
8 clemency and indulgence, to exercise forbearance and candour, and maintain the most fervent charity to all without distinction: and we shall then be more disposed to consider ourselves as
10 stewards, and as such, be concerned to behave with all good fidelity, both in the use and enjoyment of our possessions, and in the exercise of those gifts and endowments with which God hath been pleased to intrust us. To this they should especially attend, who are called to speak in God's name; they should con-
11 sider, that his oracles are committed to them: and though they cannot pretend, that the instructions they deliver from thence, are revealed to and impressed upon their minds by immediate inspiration, yet a reflection on the general nature of the glorious gospel, and on its important and everlasting consequences, may well dispose and form them to an humble awe and reverence in their manner of handling and dispensing it; and may remind them, that on the whole, in every ministration of the word of

would vindicate their cause, and preserve them from turning aside to crooked paths. And this the connection with the following verse favours.

life, in every distribution of charity, and office of kindness, the main end to be pursued is, *That God may be glorified.* SECT. VIII.

If, in the cause of Christ, Providence should call us out to encounter the severest persecutions, and even fiery trials, let us not be astonished, as if some strange thing had happened to us; let us not be discouraged, nor think ourselves hardly dealt with in such divine appointments; remembering that in this case, we are only partakers in the sufferings of Christ, that we only tread in the same rough and thorny path in which he walked before us; and that in due time, if we continue faithful to him, we shall also be made partakers of his glory. In the mean while, the Spirit of God and of glory will rest upon us; only let us be jealous of his honour with a godly jealousy, and be greatly concerned, that our sins and indiscretions may not throw a blemish on a profession which derives its appellation from him. Glorious are the privileges indeed which belong to the disciples of Christ; but they, notwithstanding, draw very awful consequences after them. For judgment begins at the house of God, and even his dearest children are exercised with trials of their fidelity and patience. Let us prepare for them before they come, that when they do come, we may bear them honourably, *committing the keeping of our souls to him, as to a faithful Creator, in well-doing.* But let the wicked and the ungodly meditate terror; for the vengeance of God will find them out; the great day of wrath will come; and who can be able to stand? May divine grace reclaim those who are now exposed to so terrible a condemnation; lest they know by experience, what no words can describe, no thought conceive, *the end of those who obey not the gospel of God!*

Verse 12

13

14

15, 16

17

18

19

SECT. IX.

The apostle concludes this epistle with particular cautions to ministers and private Christians; urging on the former humility, diligence, and watchfulness; and exhorting the latter to a stedfast and faithful discharge of their several duties, animated by this consideration, that the God of all grace had called them to his eternal glory, and would, after they had suffered a-while make them perfect, according to his earnest prayer for them. 1 Pet. V. 1, *to the end.*

1 PETER V. 1.

1 PETER V. 1.

THE elders which are among you I

I WOULD now in the most affectionate manner address myself to those who are *the elders among you*, or any other Christian societies into whose hands this epistle may come; and *I* would *exhort* them with the greater warmth and

SECT. IX.

1 Peter v. 1.

freedom, [*as I also am*] *an elder with them, and* an eye-*witness of the sufferings of Christ, and* as *I also* hope, through Divine grace, that I shall be *a partaker of the glory, which shall* hereafter *be revealed*, when he shall appear the second time, in circumstances so different from those in which we have seen and conversed with him on earth. By all the engagements of love and duty to him, and by all the regard you owe to your own honour and happiness in that important day, let me beseech you to *feed the flock of God that is among you*, the churches of Christ which you are called to preside over; *discharge the episcopal office*[a] with that due inspection which its very name imports: *not by constraint*,[b] as if it were an ungrateful burthen, *but willingly*, and cheerfully; *not for* the sake of *dishonourable gain*,[c] *but of a ready mind*, and because you love the flock, and readily desire its edification and welfare. *Not assuming* to yourselves *dominion over those who fall to your lot*;[d] *but*

exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being en-

[a] *Discharge the episcopal office.*] This idea is so plainly suggested by the word ἐπισκοποῦντες, that I thought it matter of duty to translate it as I have done; that every reader might observe, what all candid people seem to confess, that those who are styled bishops, from their having the oversight of others, and also presbyters or elders, are spoken of as the same persons. Compare ver. 1. And I hope the time will come, when good men will join their efforts to remove that very hard imposition by which the ministers of some churches are obliged, in order to their entering into the ministry, to declare, not only that they are different orders, but that it is evident unto all men diligently reading the holy scripture, that they are so.

[b] *Not by constraint.*] It is true, that in the primitive church some were almost against their will forced into the episcopal office by dint of importunity. And one would hope, it was not an affected modesty with which they declined the office, especially as it was then attended with no temporal emoluments, but exposed them to distinguished labours and sufferings. It is difficult to see how any could in the strictest sense be constrained; but perhaps the apostle saw some good men too unwilling to accept the office, when the churches chose them to it, and when inspired teachers urged it upon them. And though little gain could have been made of it, and the temptation to lord it over God's heritage was not so great, as when ecclesiastical persons were invested with civil power, (in which most of the honour and influence of their ecclesiastical characters, as such, has been generally lost,) yet foreseeing what would happen in the church, and observing perhaps some discoveries of such a temper beginning to prevail, the caution was exceedingly just, proper, and important. Compare Luke x. 2, and the note there.

[c] *Dishonourable gain.*] See the note on 1 Tim. iii. 3.

[d] *Those who fall to your lot.*] The word, *God's*, is not in the original. I think therefore, it is with abundant reason, that the learned Mr. Boyse refers this to their not domineering over the particular congregations, or bishoprics, which were by Providence committed to their care; alluding to the division of Canaan by lots. Boyse's Serm. Vol. II. p. 413. An interpretation much preferable to Dr. Whitby's, who explains it of the possessions of the church. (Compare Col. i. 12, note b.) And yet after proposing this interpretation at large, he admits at the close of his note, that what is here styled κλῆροι, being in the same sentence expressed by ποίμνιον, *the flock of God*, it seems to establish the

examples to the flock.

being humble, and behaving towards them with such gentle tender solicitude for their souls, and such an entire freedom from the very appearance either of avarice or ambition, that your *examples* may be rendered worthy the imitation *of the flock*, and your conduct as instructive as any of your cautions and precepts can be: *And* if this be indeed your character and behaviour; you will render up your account hereafter with joy; for *when* he, who does you the honour to acknowledge himself *the chief Shepherd* of the flock, *shall appear*, to take the final survey of it, and examine into the conduct of those to whom he had partly committed it, *you shall* be most magnificently and nobly rewarded, and *receive an unfading crown of glory*: a crown which shall bloom in immortal beauty and vigour, when all the transitory glories of this world are withered like a fading flower.

SECT. IX.

1 Peter v. 3.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

4

But it is proper that I should *likewise* address some exhortations to others besides ministers; and particularly to you, *O ye younger persons*: and that I should urge you to *be in subjection to those* [*who are*] *more advanced in age*, and to pay a decent respect to their hoary hairs. *Yea, let all* [*of you*] *be subject to one another*, endeavouring, by mutual condescension, to make each other as easy and happy as possible; *and* for this purpose *be clothed with* unfeigned *humility*; *for God opposeth himself to the proud*; and draws up all his terrors, as it were, in battle array against him; *but giveth grace* and favour *to the humble* soul. *Humble yourselves therefore* with that just reverence *under the mighty hand of God*,[4] (under all the dispensations of Divine Providence, even though wicked men should be made the instruments of effecting its purposes,) *that* so *he may exalt you in due time*; for in his own

5

5 Likewise, ye, younger, submit yourselves unto the elder: yea, all *of you*, be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

---

cotemporaneous interpretation. What the learned Mr. Dodwell had offered in support of the sense Dr. Whitby mentions is particularly considered and refuted by Wolfius Curæ Philolog. Vol. V. p. 163.

[4] *Mighty hand of God.*] Perhaps by this expression, the apostle may intend to remind them, that the *hand* of a righteous *Providence* was concerned in those events which were owing to the wickedness of men; so far concerned, as to over-rule them, and render them instrumental and subservient to the accomplishment of his own wise designs; as is strongly intimated, Isa. x. 5; Psal. xvii. 14, and in many parallel places.

SECT. IX.

1 Peter V. 7.

most proper and well-chosen season, he will certainly raise you up, though for the present you may seem to be depressed to the lowest condition. In the mean while, whatever uncertainties and dangers may attend you, endeavour to live as easy as possible; *casting all your anxious care,*[f] and all those burdens that might otherwise occasion it, *upon him*; leaving it to his all-wise and all-gracious Providence to determine every event of your lives; *for he careth for you*, in a manner the most effectual; and his tender care will accomplish infinitely more than your utmost anxiety can possibly effect. Turn your solicitude therefore into the right channel; *be sober* in the government of your appetites and passions; *be watchful*[g] against every occasion of mischief from your spiritual enemies; *for your* great and inveterate *adversary the devil is* continually *walking about,*[h] *like a roaring lion*, or evening wolf, prowling round the fold, *seeking whom he may* assault with the greatest likelihood of success, and may suddenly devour and *swallow up*: *Whom*, therefore, as you regard your safety and life, be careful stoutly to *resist, being stedfast in* your adherence to *the* Christian *faith*, and armed with the most heroic courage and resolution in its defence. And to this you should the rather attend, as *knowing that* the trials, with which you are exercised, are not peculiar to you; but that, *the same afflictions*, which you are called out to encounter, *are accomplished in* others of *your* Christian *brethren, who are in the world*; and you may reasonably hope, the same grace which is their support, will be also yours. *But may the God* who is the great fountain *of all grace*, from whom descendeth every good and every perfect gift, and who hath displayed his

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

9 Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God

[f] *Your anxious care.*] So I have rendered μεριμναν, because that is the proper signification of it; what does, as it were, *rend* and *tear* the mind to pieces. See Tillotson's Works, Vol. II. p. 629.

[g] *Be watchful.*] St. Peter might well give such a caution as this, having himself received such particular and express warning from Christ his Master, (Luke xxii. 31, &c.) and so shamefully fallen immediately after, for want of the *watchfulness* he here recommends.

[h] *Walking about.*] I chose to express περιπατει with this exactness, that the force of its signification in this similitude might be observed. The word ζητων expresses more than *devouring*, even *swallowing up*; and so represents the insatiable rage of the enemy of our salvation with great advantage.

of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

goodness in innumerable important instances, even He *who has called us to* the hope and enjoyment of *his eternal glory in Christ Jesus*, may he grant you his perpetual presence and enlivening favour; and *when you have suffered for a little while*, such trials as his infinite wisdom shall see fit to appoint, may he *make you perfect* in every good disposition; in whatever improvements you are enabled to make, *may he confirm, strengthen, and establish* [*you*] upon a firm and unshaken foundation. *To him*, therefore, who of all beings is infinitely most worthy of it, [*be*] *glory and dominion* ascribed *for ever and ever, Amen.* *I have written briefly unto you by* the bearer *Sylvanus*, in whom I place great confidence, *as I suppose*, and conclude him to be *a* sincere Christian and *faithful brother*;[k] one who hath the interest of Christ at heart, and on whose fidelity we may rely, and I send it, *exhorting, and testifying* with the greater solemnity, *that this is the true grace of God wherein ye have* hitherto *stood*; and urging it therefore upon you, that you steadily adhere to it in the midst of all your difficulties and persecutions. *The* [*church which is*] here *in Babylon*,[l] *chosen with* [*you*] to partake of the privileges of the gospel, *saluteth you; and* [*so doth*] *Marcus*, whom I may call *my son*,[m] as being my

SECT. IX.

1 Pete. V. 10.

11 To him be glory and dominion for ever and ever. Amen.

12 By Sylvanus, a faithful brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

11 12 13

[k] *Make you perfect.*] If any one please to peruse Archbishop Leighton's excellent discourse on these words, he will have a fine specimen of his commentary on this epistle; which I esteem to be among the most instructive and useful books our language affords, and cannot but consider it as a great honour conferred upon me by Providence, to have been an instrument of presenting it to the world in so correct a form; as well as of rescuing many other instructive pieces of that excellent and amiable author from the oblivion in which they had so long been buried.

[k] *Sylvanus, as I suppose, a faithful brother.*] Whether this was the Silas, or Silvanus, mentioned several times in the Acts as the companion of St. Paul, and by St. Paul himself, 2 Cor. i. 19; 1 Thess. i. 1; 2 Thes. i. 1, we cannot certainly say.—The phrase *as I suppose*, does not seem to imply any doubt. Compare Rom. iii. 28, and viii. 18, in the original.

[l] *At Babylon.*] Hence Bishop Cumberland and Mr. Cradock argue, that probably St. Peter wrote from the neighbourhood of Babylon, and found many Jews remaining there ever since the Babylonish captivity, among whom he had preached the gospel with considerable success.

[m] *Marcus my son.*] That is, my *convert*, or at least my *assistant* in the ministerial work. I have observed, Vol. III. sect. xxviii. note [e], that John Mark, who was the companion of Barnabas and Paul, was a different person from Mark the evangelist, who was the intimate companion of the apostle Peter. And as he was so, it is likely that the evangelist is the Mark of which the apostle here speaks. Under St. Peter's instruction he is said to have written his gospel, probably receiving at different times historical facts from him, which he records without very exact order, and which St. Luke afterwards greatly illustrated, without changing the order by adding many more important circumstances.

SECT. IX. convert, and behaving to me with all filial tenderness and respect. *Salute one another with a kiss of* pure and unfeigned *love* in your Christian assemblies; and may grace and *peace*, and the truest happiness, ever *[be] with you all who are in Christ Jesus*, who is the corner-stone which God hath laid in Sion, and the great foundation of all our eternal hopes. *Amen.*

1 Peter v. 14. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen

IMPROVEMENT.

This apostolic charge should be received with the profoundest regard and submission, by all those who profess to reverence the authority of Christ, who thus, by the mouth of his servants,
Ver. 1. bespeaks their attention; and it should both regulate their conduct, and animate and exalt their hopes. Let us therefore attend to this venerable elder, this witness of the sufferings of Christ, who on the mount of transfiguration had been favoured with an illustrious representation of that glory, wherein our Lord shall be hereafter revealed, and with which he will then invest all those who, in his cause, have approved themselves faithful until death. Let ministers, especially, ever maintain a most affectionate and
2 respectful regard for the flock of God, and take the oversight thereof with a ready and generous mind, and be examples to it in the
3 mild and condescending temper of their common Master, as well as in all other graces and virtues. It is indeed possible they may pursue such a conduct as this, and meet with very little esteem or recompense, yea, with injurious and unworthy treatment, from
4 their fellow-men. But a crown of glory, a royal diadem, incorruptible and immortal, will be hereafter conferred on them by their exalted Saviour, in the day of his triumphant appearance: and this crown, in itself so illustrious, will be a mark of still more distinguished honour, as it will be placed on their victorious heads in a season of such solemnity, in the view of the whole assembled world, and of the innumerable company of angels.—But in the mean time, while we are continued in so lowly a condition
5 in the present world, let us all cultivate humility of mind, being clothed with that amiable virtue, which is certainly the most graceful ornament of our nature; an ornament of singular value in the eye of that God, whose approbation is the surest mark and criterion of excellence and honour. And that we may accordingly entertain the more humble and lowly conceptions of ourselves, and the more grand and venerable ideas of the almighty Creator, Preserver, and Disposer of all things, let us often and
6 seriously reflect upon his mighty hand; how gloriously it hath been displayed in the infinite variety of the works of nature, in the continual agency and operation of providence, and in the wonder-

ful scheme of redemption and salvation; how powerful and re- SECT.
sistless it is in the execution of all its works; and yet how gra- IX.
ciously its awful power is tempered and moderated, and to
what kind and merciful purposes it hath been already exerted,
and still is, in behalf of such degenerate and unworthy creatures
as ourselves. By these considerations, let us be disposed to
bow to every Divine dispensation with all resignation and sub-
mission; fixing our dependence upon a power so wisely and gra-
ciously exerted; rejoicing that we are permitted to cast our
cares on God, and abhorring both the ingratitude and folly of Verse
fainting and sinking under our burdens, when we are favoured 7
with the permission of relying on him; indeed, with a paternal
command, as well as permission; which accordingly requires
our obedience in point of duty, as well as of gratitude and ho-
nour.

Our great adversary the devil is still continually prowling round
the fold of Christ; and therefore it behoves us to be constantly
on our guard. And if we would escape both his wiles and his 8
power, let us be especially careful, that neither our security, nor
intemperance, give him an advantage over us: but, on the con-
trary, as it is nothing less than our utter and eternal destruction
he aims at, let us strenuously resist him, in the exercise of a
steady faith, and with a firm resolution. Let us also remember, 9
that trials and afflictions have been the lot of all the people of
God in all generations; and that the God of all grace is able, if
it seem good to his infinite wisdom, to shorten and contract the
time of our sufferings, and by means of them whilst they last,
to strengthen and perfect our immortal souls. Let us, there- 10
fore, as the close of all, continue to *stand fast* in what is so au-
thentically *testified to be the true grace of God*; and real substan-
tial *peace will be with us*, will be our everlasting portion, in
Christ Jesus. Amen.

THE END OF THE FAMILY EXPOSITOR ON THE FIRST
CATHOLIC EPISTLE OF ST. PETER.

THE FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

SECOND CATHOLIC EPISTLE

OF THE

APOSTLE PETER.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE SECOND

CATHOLIC EPISTLE OF ST. PETER.

THERE were some in the primitive church, who called in question the genuineness and authority of *this epistle*, though it expressly claims St. Peter for its author, and contains very strong internal characters of its authenticity. But this being no proper or convenient place to enter largely into the argument, if any are desirous of seeing it truly and accurately represented, as far as it depends upon the testimonies of the Christian fathers, they may consult the second part of Dr. Lardner's Credibility of the Gospel History. As to the internal evidence, there are some general observations, which having made already in the introduction to the epistle of James, I think it unnecessary to repeat, though they are very applicable to the present occasion. But it is fit to observe, in particular, that the author of this epistle hath some allusions or appeals to facts and circumstances as relative to himself, which evidently refer to St. Peter; and that besides, there is a remarkable coincidence between the sentiments of this and of the former epistle; insomuch that it is extreme-

ly probable, it was the production of the same author, intending to confirm the doctrines he had already advanced, in opposition to the scruples of honest men, and the objections of designing ones. St. Jerom, acquainting us with the dispute which had been raised concerning the author and authority of this epistle, informs us at the same time, that it was owing to a remarkable difference of style, in this and the former unquestionably genuine epistle of St. Peter. But the truth is, there is, properly speaking, no difference of style between the two epistles, but only between the former epistle, and a part of this, namely, the second chapter; which indeed is as different from the style of the remainder of this, as it is from that of the whole former epistle. The fact therefore seems to be, (as the learned bishop of London, Dr. Sherlock, supposes, in his first dissertation, at the end of his Discourses on Prophecy, which is well worth the reader's perusal;) I say, the fact seems to be, that the apostle in the second chapter of this epistle, describing the character of such seducers and false teachers, as endangered the faith of the Christian converts, adopts the language and sentiments of some Jewish author, containing a very strong description, in the eastern manner, of the character and conduct of some false prophets of that, or earlier ages. And as St. Jude hath likewise described these false teachers as well as St. Peter, and there is a remarkable similitude in some respects, and variation in others, between the account of these two apostles, it appears extremely probable, that they both took their principal features of their descriptions from the same author. And if this be a just account, the foundation of all the doubts concerning the genuineness of this epistle, is exceeding feeble; and no other reasonable conclusion can be drawn from them, except the singular caution of the primitive Christians, what writings they honoured with the veneration due to the oracles of God.

This epistle was very probably written about the year 67; which was six years after the date of the former. For the apostle speaks of his death as very near at hand;

I think it meet, saith he, *as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me;* (chap. i. 13, 14;) and ecclesiastical history informs us, that the apostle finished his race by martyrdom in the year 68, the 14th of the emperor Nero.

The general design of this epistle is, To confirm the doctrines and instructions delivered in the former; "to "excite the Christian converts to adorn and stedfastly "adhere to their holy religion, as a religion proceeding "from God, notwithstanding the artifices of false teach-"ers, whose character is at large described; or the per-"secution of their bitter and inveterate enemies."

The apostle, with this view, having first congratulated the Christian converts on the happy condition into which they were brought by the gospel, exhorts them, in order to secure the blessings connected with their profession, to endeavour to improve in the most substantial graces and virtues. (chap. i. 1—11.) And that their attention might be the more effectually engaged, he reminds them, both that he spoke to them in the near view of eternity, it being revealed to him that he should shortly put off his earthly tabernacle; and that the subjects on which he discoursed, were not cunningly devised fables, but attested by a miraculous voice from heaven, and by divinely inspired prophecies. (ver. 12, to the end.) And that this exhortation might not fail of producing the most kindly and genuine effects, he cautions them against the false teachers, whose character he describes; reminding them of the judgments executed on the apostate angels, on the old world, and on Sodom; and at the same time, of the deliverance of Noah, and of Lot; as suggesting considerations, which, on the one hand, should terrify such ungodly wretches, and on the other, comfort and establish the hearts of upright and pious Christians. (chap. ii. 1—9.) He then further describes the character of these seducers; warning all true Christians of the danger of being perverted by them, and them of the dreadful destruction to which they exposed themselves (ver. 10, to the end.)

And that the persons to whom he was writing, might more effectually escape the artifices of those who lay in wait to deceive, they are directed to adhere steadily and closely to the sacred scriptures, and to consider the absolute certainty and awful manner of the final destruction of this world: and then the whole is concluded with several weighty and pertinent exhortations. chap. iii. throughout.

A PARAPHRASE AND NOTES

ON THE

SECOND CATHOLIC EPISTLE OF St. PETER.

SECT. I.

The apostle Peter, after his salutation, begins his epistle with congratulating the Christians on the happy state into which they were brought by the gospel; and urges them, in order to secure the blessings connected with their profession, to endeavour to improve in its most substantial graces and virtues. 2 Pet. I. 1—11.

2 PETER I. 1.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:

2 PETER I. 1

SIMON Peter, who has the honour to style himself *a servant, and* even *an apostle of Jesus Christ*; being selected by his heavenly Master to that exalted and important office, sends his most affectionate salutation, with this his epistle, *to* all *those* to whom it may come, *who have obtained like precious faith with us*, in that glorious gospel, which is a declaration of life and salvation by *the righteousness of our God and Saviour Jesus Christ*:[a] in which, sinful as

SEC. I. 2 Pet. I. 1.

[a] *Of our God and Saviour*, &c.] The order of the original words rather favours this translation, though I confess it is not absolutely necessary, and it may be ren-

SECT. I. 2 Peter I. 1.

we are, we obtain acceptance with the Father, through that atonement which our Divine Redeemer has made, and the perfect righteousness he has introduced, for the justification of all his believing people.

2 For this purpose, that this invaluable blessing may be ensured to you, may *grace and peace* in all your concerns, temporal and spiritual, *be multiplied unto you by the acknowledgment of* the great *God and of Jesus* Christ *our Lord*; by a faithful and courageous profession of whose name we put ourselves into the way of receiving the 3 most important blessings. This we may cheerfully expect, *as his Divine power has given unto us all things* in such rich abundance, *which* [*relate*] both *to life and godliness*;[b] whereby the present life is rendered much more comfortable to us, and the future and eternal life of our souls is secured. And this we obtain, *by the knowledge of him who has*, by his gospel, *called us by* that *glory* with which he has now invested us, *and* that strengthening *virtue*,[c] and 4 energy of his spirit: *By means of which*[d] illustrious seal, set to the declaration of the gospel, *are given unto us exceeding great and precious promises*, relating to blessings infinitely more valuable than any present enjoyments or expectations. And the design of God, in bestowing this inestimable favour is, *that by these you may*

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord;

3 According as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be

dered as in our version, *of God and our Saviour*. It is observable, that the order in the next verse is different, and determines it to the translation there used.

[b] *Life and godliness.*] Some imagine this to be an Hebraism for a *godly life*; but the meaning is so much enriched by understanding it more literally, that I choose to retain our version, and to paraphrase the words according to it.

[c] *By glory and virtue*: διὰ δόξης καὶ ἀρετῆς.] This is the proper rendering of διὰ with a genitive case, as several critics have rightly observed. Dr. Whitby supposes these words to be an hendyadys, and understands them of the *glorious and powerful effusion of the Spirit*. It is remarkable that the word ἀρετὴ, used so frequently in heathen writers, seldom occurs in the New Testament; and when it does, it does not always signify the *whole of a right principle*, but generally courage. (See note [b] below.) And therefore, as the learned Albert observes, (Observ. Philolog. p. 460.) some interpreters, apprehending the word ἀρετὴ to be in no sense applicable to God, but only to men, have rendered this clause contrary to the Greek idiom, *to glory and virtue*. But it may very properly be understood of that strengthening energy which God exerts on the human mind, which appeared in so extraordinary a manner in the apostolic age.

[d] *By means of which.*] Some would render δι' ὧν, *for the sake of which*; that is, as they understand the clause, that we might attain *to this glory and virtue*, God has made such precious promises, of the pardon of sin, the assistances of his Spirit, and at last, eternal happiness. Dr. Whitby would read it, δι' ὧν, *by whom*, that is, by Christ; for which he hath the authority of some manuscripts.

partakers of the Divine nature, having escaped the corruption that is in the world through lust.

be made partakers of a Divine nature;[e] transformed into the image of God's moral perfections: *having escaped the corruption [which is]* so generally prevalent *in the world, through* the *lust* which men are ready to indulge, to the reproach and destruction of their immortal souls. SECT. I. 2 Peter I. 4.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge:

And for this purpose,[f] *applying with all* possible *diligence*, as you have believed the gospel, be careful to accompany that belief with all the lovely train of attendant graces; *associate*,[g] as it were, *to your faith, virtue*,[h] true fortitude and resolution of mind, which may enable you to break through that variety of dangers with which your faith may be attended; *and to* this heroic *virtue* and bravery, that *knowledge* which may direct your resolution aright; *And to* 5 6

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness:

knowledge, temperance; that if you should be in the most plentiful circumstances, they may not be a snare to you, and the bounties of Providence may not be abused to the dishonour of God, and your own detriment; *and to* this *temperance* add *patience*, as you are not apprised what afflictions may possibly succeed your prosperity, nor how severe they may lie; *and to patience* add *godliness*, that devout temper of mind, which will be so powerful a support to your patience, both by the views it gives you of the wisdom and goodness of all the Divine dispensations, and by the pleasure which it will mingle with the most painful exercises and trials: *And to godliness* add *brotherly kind-* 7

7 And to godliness, brotherly-kindness, and to brotherly-kindness, charity.

ness, that peculiar affection which you owe to

[e] *Partakers of a Divine nature.*] I cannot think the passages, which are produced from Philo and Josephus, as parallel to this, are sufficient to justify Dr. Whitby's interpreting this phrase of *miraculous and prophetic endowments.*

[f] *For this purpose: αὐτὸ τοῦτο.*] The learned Albert supposes the particle *εἰς* to be understood, and have translated it accordingly.

[g] *Associate.*] The word ἐπιχορηγήσατε properly signifies to *lead up*, as in a *dance*, one of these virtues after another in a beautiful and majestic order. See Goodman's Parable of the Prod. p. 298; and Sir Norton Knatchbull in loc.

[h] *Virtue.*] Virtue cannot here signify an universal *regularity of mind and manners*, (see Titus iii. 8.) because every particular afterwards mentioned, is a virtue in that sense; and the apostle speaks of each as additional to what went before. It must therefore here signify *courage*, as the original word ἀρετὴ often does. (Compare note [e] above.) And it is properly added to faith, in reference to the need faith has of a courageous defence, and of the advantage it gives us for that purpose. The knowledge to be added, signifies not that general knowledge on which faith and virtue must be founded, but an acquaintance with the importance of the several principles and duties comprehended in that general knowledge; and by this courage would properly be directed, which might otherwise act at random. Nor can we imagine, that one of these good qualities can entirely subsist without another; but every one is to make up, as it were, a part of the chorus, appearing together in a lovely and venerable train.

your fellow-Christians, as your brethren in the Lord; *and* add *to* this *brotherly kindness*, universal *love* to all your fellow-creatures, extending your kind affectionate regards to those who are entirely strangers to that religion which you are so happy as to embrace, and even to those who most unrighteously oppose it, and injure you for your profession of it. *For if these excellent things* which I have now described, *exist and abound in you, they will permit* [you] *to be neither inactive, nor unfruitful, in the knowledge of the Lord Jesus Christ*: but as they must put you upon exerting yourselves in consequence of that knowledge, they will make these your endeavours delightful and effectual for that purpose. *But he that is deficient in these things, is blind* as to the most important objects of knowledge; at best he is very *short-sighted*, his views are limited to a narrow circle of low and mean objects, which lie immediately before him, *and* cannot take in that enlarged and noble prospect which Christianity sets before him. He shows that *he hath contracted a sad forgetfulness of* [*his*] baptismal engagements, and of that *purification from the sins of his former life*, which he professed to be in search of, and hoped to find by that solemn ordinance, which initiated him into the Christian church.

10 And as it would be very fatal to fall from these bright views and expectations into a state of such aggravated condemnation, *therefore my brethren, endeavour so much the more diligently to make your calling and* your *election sure*[1] and firm; that having been called into the church of

[1] *Calling and election sure.*] Mr. Brekel, the ingenious author of the Christian Warfare, hath taken pains to prove that *calling* and *election* allude to the manner in which armies were raised; first by *calling together* all of a proper age to bear arms; and then *choosing out* such as were reckoned most proper for that purpose. And he supposes, that *making the calling and election sure*, was acting in such a manner that they might not be *enlisted* and *disbanded*, as unworthy a place in the army into which they had been *listed*. He has indeed proved by a great number of learned quotations, that this was the case in the Grecian armies; and Rev. xvii. 14, may perhaps be a further illustration of it, as he well urges. But I rather think, that by this we are to determine our notion of the Christian *calling* and *election*; and whoever should attempt to apply this idea to such phrases in the multitude of places, would find it utterly unsuitable. I have therefore so taken in the idea, which this agreeable writer suggests, as not entirely to drop others, which I think it extremely probable the apostle might have in his view. And it will certainly be a good sense, if we understand the exhortation, Make it an *assured thing to yourselves*, that you are *called* and *chosen of God*.

ness; and to brotherly kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if

ye do these things, ye shall never fall:

Christ, and chosen to such exalted external privileges, and such glorious hopes, you may not finally lose them; but may be assured upon the best grounds, that you are indeed effectually called by Divine grace, and chosen to the possession of life everlasting. And this important end will be secured, if you resolutely persist in your duty, according to the directions I have now given; *for if ye do these things ye shall never fall;* God will support you with communications of grace, suitable to any extraordinary trial, to which you may be called, till the whole is brought to a happy issue and conclusion. *For so an entrance shall be* richly and *abundantly administered unto you in the everlasting kingdom of our Lord and Saviour Jesus Christ;* you shall not only be secure of obtaining happiness there, but shall be received into it with circumstances of solemn pomp and distinguished honour; and those graces which adorned your profession here on earth, shall, as it were, attend you in a radiant train to those mansions of everlasting felicity and glory, which the Divine mercy shall then assign you, through Jesus Christ, to whom the praise of all is to be ascribed, and with whom you shall reign through the endless ages of eternity.

SECT. I.

2 Pet. I. 10.

11 For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

IMPROVEMENT.

With all humility let us adore the Divine goodness, in mak- Verse
ing us partakers of the like precious faith with that which he
bestowed on the primitive believers. And let it often be con-
sidered in this comprehensive and edifying view, as terminating
on the righteousness of our God and Saviour Jesus Christ, on
that method of justification by him and his gospel which Divine
grace hath found out and proposed. With thankfulness let us
own the abundant provision made for us, of all things pertaining 3
to life and godliness; and above all, let the exceeding rich and
invaluable promises, contained in the gospel, be reviewed with 4
sincere delight, and be esteemed as our securest and most im-
portant treasure. May they actually have all that efficacy they
are suited and intended to have, to procure and secure our es-
cape from the pollutions which are in the world through lust, 5, 7
and to advance the Divine resemblance in our souls. How va-
rious, and how lovely are the graces which are here recommend-
ed, as what we are with all diligence to add to our faith; courage,

and temperance, patience and godliness, brotherly kindness, and universal charity! These are the genuine fruits of the knowledge of our Lord Jesus Christ; these, while they honour him, and adorn our profession, will be no less honourable and beneficial to ourselves. Short-sighted indeed we are, if we perceive not on the one hand, the happy and delightful consequences which they will finally produce; and on the other, how utterly vain our baptismal honours and engagements, and all external privileges of church-communion, will be, if these vitals of Christianity are wanting. In order to excite our indolent minds to pursue these Divine graces, with a spirit in some measure proportionable to their excellence, let us frequently reflect on our speedy removal from this world and all its vanities; how soon we must enter upon eternity. O, how desirable then to enter on the kingdom of Christ, to be honoured with an abundant entrance into everlasting mansions, to be received as with a cordial welcome, to sail, as it were, into that blessed harbour with a full gale of consolation and joy! Be not deceived; God is not mocked; it is the invariable design of the gospel, to produce and advance our holiness; it is the immutable constitution of the kingdom of Christ, that without it no man shall be permitted to see the Lord. (Heb. xii. 14.)

SECT. II.

The apostle, in the view of his own approaching dissolution, reminds his Christian brethren that their religion was firmly founded, as it was attested both by the miraculous voice from heaven, which declared Jesus to be the Son of God, and by the divinely inspired prophecies, which also bore testimony to him under that character. 2 Pet. I 12, *to the end.*

2 PETER I. 12.

I HAVE been exhorting you to cultivate the several graces of Christianity, and urging this as necessary for the security of your eternal salvation; *therefore I will not neglect, always to put you in mind of these things; though* I am aware, that *you* already *know them, and are* well *established* by the instruction you have received *in the present truth*, relating to the practice of these virtues. *But I account it right* and expedient, yea, what by my office in the church of Christ I owe to you, and my other brethren, *as long as I am in this tabernacle*, and inhabit this frail mortal body, from which, God only knows how soon I may be dislodged, *to stir you*

2 PETER I. 12.

WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by

putting you in remembrance:

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour, that ye may be able, after my decease, to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased.

18 And this voice which came from heaven we heard when we were with him in the holy mount.

19 We have also a more sure word of

up by way of remembrance, and to endeavour to keep your hearts under as lively a sense of Divine things as I can: *Knowing that* all these opportunities of service are confined within very narrow limits; and that *I must quickly put off* this *my tabernacle* by death, *even as our Lord Jesus Christ hath shewed me*, by an express prophecy, and that memorable action of his, when, just after his resurrection, he commanded me to follow him in token of my readiness to die for him, by the same kind of death which he suffered. (John xxi. 18, 19, 20.) *But I will endeavour*, to the utmost of my ability, while it pleases God to continue me among you, *that you may* have these things so familiar to your minds now, that ye may also *every one of you have them in remembrance after my departure*, when I shall have made my exit from the stage of mortality. *For we have not been pursuing* after a series of *artfully devised fables, while we made known unto you the power and coming of our Lord Jesus Christ*; they were not fallaciously invented, nor rashly credited by us; *but* we *were eye-witnesses of his majesty*, and of the solemn pomp and grandeur with which he appeared at his transfiguration. *For he* then *received from God the Father* illustrious *honour and glory*; sublime honour was done him, and refulgent glory was shed round about him, *when such a voice was sent forth to him from the magnificent glory* of the Shechinah, which then appeared so conspicuous and glorious, and made that ever-memorable proclamation, *This is my well-beloved Son in whom I acquiesce*, (Mat. xvii. 5.) and in whom my soul is perfectly well-pleased. *And this voice which came down from heaven, we*, his three distinguished friends, James and John, as well as myself, actually *heard, when we were with him in the holy mount*, which was, for the time, consecrated by the visible appearance of the Divine glory upon it. *And we have a surer* and firmer *prophetical word*, [a] the evidence of which on the whole, is

SECT. II.

2 Peter I. 14.

15

16

17

18

19

[a] *Surer prophetical word.*] Some are of opinion that the apostle intended no comparison in this place, but that the comparative is used for the positive; so that it only signifies *a very sure prophetical word*. As in Heb. xiii. 23, ταχιον is used for *quickly*. Acts xxv. 10, καλλιον for *well*. Compare 1 Tim. iii. 14; 2 Tim.

SECT. VII. 2 Pet. i. 19.

far more extensive and important than that of any single miracle, how conspicuous soever; *to which*, therefore, *ye do very well to adhere*, and to *take heed* to its contents, *as to a lamp shining in a dark*, obscure, and gloomy *place*.[b] Observe it therefore, and adhere to it, *till the day dawn, and the morning star arise in your hearts*, with resplendent beams, as the sure herald of an eternal day, whose sun shall no more go down, nor its moon withdraw itself:

20 *Knowing this first*, as a matter of chief importance; *that no prophecy of scripture is of private*
21 *impulse*,[c] or original, *For prophecy was not brought of old*, to the minds of those that uttered it, *by the will of man*; they could not work themselves up to the attainment of this extraordinary gift, nor divinely foretel what they themselves desired, and whenever they pleased; *but holy men of God*, whom he honoured with that important work, *spake [as they were] borne on by the Holy Spirit*; and they were only his organs, in declaring to the people what he was disposed to suggest to them.

prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

i. 17, 18. And μικρότερος for the *least*, Mat. xi. 11; Luke vii. 28. Others assert, that the series of prophecies, when explained in the light of the New Testament, is a much clearer proof of Christ's being the Messiah, than any single miraculous fact, as this was. It is also debated, whether prophecy signifies the *gift*, so called among Christians, or the *written prophecies of the Old Testament*. But I think it cannot be doubted, that it refers to the latter, and is the same with what is called below, in the 20th verse, the *prophecy of scripture*, and is said to have *come in old time, by the will of God*.

[b] *Lamp shining in a dark place.*] Bishop Chandler supposes, prophecy is so called, because it grows gradually brighter and brighter, as it approaches nearer and nearer to its accomplishment. Bishop Chandler's Defence of Christianity, p. 26.

[c] *No prophecy of scripture is of private impulse.*] So I render ἐπιλύσεως; and take it to signify, that men did not *work themselves up* into such agitations, as led them to utter the predictions and oracles recorded. And this, I think, the original will very well bear, and the opposition justify. To interpret it in opposition to *the right of private judgment* in the interpretation of scripture, is quite foreign to the apostle's purpose, as well as extremely injurious to common sense. See Elem. Christology. Vol. I. p. 147. Dr. Clark and Mr. Baxter have understood this, as if the apostle had said, Scripture is not to be interpreted merely as speaking of this particular person of whom it literally speaks; but as having a farther sense, to which the expressions of the prophets were over ruled under the influence of the spirit, in reference to the gospel-dispensation; in respect to which they sometimes were carried farther than they themselves were aware. Mr. Jefferies, (after Dr. Hammond,) observes that ἐπιλύσεως, originally signifies a *sign* or *watch-word* given to the racers when they were to start. See his Review of the controversy between the author of the grounds, &c. and his adversaries, p. 149.

IMPROVEMENT.

MAY that uncertainty, that frailty and brevity of human life, which the ministers of Christ are frequently inculcating upon others, be seriously considered by themselves. Let them remember, that they must *quickly put off this tabernacle*, and be dismissed from their present state of service; and while they have opportunity therefore, let them stir up the minds of the people committed to their charge, *by way of remembrance*, and give diligence to make such impressions upon their hearts, that when they themselves are laid down in the silence of the grave, and sleeping among the clods of the valley, by the recollection and improvement of the lessons they taught, survivors may be quickened in their preparation to quit their dissolving tabernacles likewise, and to follow their pious leaders into the joy of their Lord.

SECT. II. Verse 1 13 15

It must undoubtedly yield us an inconceivable satisfaction as Christians, that we *have not followed cunningly devised fables*; that the persons on whose testimony we rely as an authentic evidence to the truth of our holy religion, were eye-witnesses of the illustrious facts on which it is founded; and particularly, that important oracle, the voice from heaven, by which the true and living God declared Jesus of Nazareth to be his well-beloved Son, and recommended him to the obedient regard of all who reverence his own authority, was, on the mount of transfiguration, distinctly heard by Peter, James, and John; who at the same time were eye-witnesses of his glory. Yet are we bound to acknowledge the Divine oracles of the Old Testament, and the numerous and various prophecies they contain, to be to us a superior, a more sure and incontestible evidence: let us therefore take heed to it, as a glorious light to our feet, and lamp to our paths. And let what is particularly said of the ancient prophets recommend to our regard the whole sacred volume; namely, that it was not written by private impulse, but by the inspiration of the Holy Ghost. Let us receive it with the profoundest humility, not as the word of man, but as it is indeed and in truth the *word of God, which is able to make us wise unto salvation*; and let us follow its sacred illumination, till at length it conduct us to the dawning of an eternal day, and to the rising of that bright and morning star, which will shine out hereafter with the full glory of the Sun of righteousness.

16 17, 20 21

SECT. III.

The apostle cautions Christians against false teachers: mentioning the judgments which God executed upon the fallen angels, on the old world, and on Sodom, and the deliverance of Noah and of Lot, as considerations which should, on the one hand, terrify the ungodly, and on the other, comfort and establish the hearts of good men. 2 Peter II. 1—9.

2 Peter II. 1.

SECT. III. 2 Peter I. 1.

I HAVE observed to you that it was by a Divine impulse that the prophets delivered and wrote their predictions in former times; *but* they were not always regarded in a becoming manner; for *there were also false prophets among the people*[a] of the Jews, *as there shall also be among you*,[b] the disciples of a greater Master than Moses: *false teachers, who will* make parties among you, and *privately introduce* pernicious and *destructive heresies, even denying the Lord who bought* and redeemed *them*; as those false prophets denied the God who had redeemed Israel from its bondage and misery: but they will at last be found in the same dreadful circumstances, *bringing upon themselves swift destruction.* 2 *And yet many will persist to follow their pernicious courses, by means of whom the way of truth*, the cause of genuine and uncorrupted Christianity, *will* by many others *be blasphemed:* as if the errors and madness of those members who are corrupted, were to be charged

2 PETER II. 1. BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

[a] *There were also false prophets among the people.*] Dr. Sherlock, (the late bishop of London,) has observed in his first dissertation, at the end of his discourses on prophecy, that there is a sensible difference, not so much between the first and second epistles of Peter, as between this second chapter, when compared with the first and third. This chapter abounds in pompous words and expressions. It is a description of false teachers, and seems to be extracted from some Jewish writer, who had given a description of the *false prophets*, either those of his own time, or those who had lived before him. This remark accounts for the great resemblance between this chapter and the epistle of Jude: as was observed in the introduction. He supposes it might be transcribed, or translated by them, from some Jewish or Hebrew book that remained among them. See the epistle of Jude, note c.

[b] *As there shall also be among you.*] Hence Mr. Mede, I think somewhat precariously, infers a similitude between the errors propagated by the *false prophets* among the Jews, and those which were to over-run the Christian church; and instances in image-worship, and the worship of departed saints and heroes, customary in the church of Rome. Mede in loc. Dr. Whitby applies all these things to the Nicolaitans, and Gnostics, who were a branch of them.

on those who are not infected with their disorders, or the vices of a few, were to be imputed to all. *And* as for the false teachers I mention, *they* will order both their teaching and their conduct *by* views and maxims of *covetousness*, and *with deceitful words will make merchandise of you*, trafficking as it were for your immortal souls. These are wretches, *whose judgment for a long time delays not*, but advances apace; *and their destruction does not slumber*,[c] how fondly soever they may dream of escaping it. But if they consider the numerous examples God has already given of his righteous indignation, they must certainly take the alarm; *For if God did not spare the angels that sinned*,[d] *but having cast* [*them*] *down* from heaven and sunk them *to* the abyss of *hell*,[e] *delivered* [*them*] *to be reserved in chains of darkness*,[f] *to* the *judgment* of the great and terrible day of account; we may from hence reasonably conclude, that he will find out a proper season to punish wicked men, the confederates and instruments of those rebellious spirits.

2 Pet. II. 3.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

[c] *Does not slumber.*] Mr. Blackwall observes, that this is a most beautiful figure, representing the vengeance that shall destroy such incorrigible sinners, as an angel of judgment pursuing them upon the wing, continually approaching nearer and nearer, and in the mean time keeping a watchful eye upon them, that he may at length discharge an unerring blow. See his Sacred Classics, Vol. I. p. 257.

[d] *Did not spare the angels*, &c.] Some have imagined this to be an imperfect sentence; I think it complete in the 9th verse. But as the length of the sentence is so necessarily increased, by such a method of paraphrasing as I have chosen, (though brought into the narrowest limits, which were judged consistent with answering the end,) I have thought it proper here, and in many other instances, to divide what, in the original, makes one sentence, into several; else I must have left many passages of the sacred writings far more intricate than I found them.

[e] *Cast* [*them*] *down to hell.*] Mr. Mede would translate the words, *When God had condemned the angels that sinned to the punishment of hell, he delivered them into chains of darkness to be reserved to judgment.* I cannot but think that the word ταρταρωσας is illustrated by the description given of Tartarus in Homer, (Iliad Θ. Lin. 13—15,) as a *deep gulph under the earth, where there are iron gates, and a brazen entrance.* It is derived from a word expressive of terror, and signifies the doleful prison in which wicked spirits are reserved, till they should be brought out to public condemnation and execution.

[f] *In chains of darkness.*] It has been queried, how the *confinement* of these unhappy spirits *in chains of darkness*, is consistent with their *wandering* up and down in the air, and upon earth. I think we are to answer, not by saying, that the darkness is moral, or that the light is disagreeable to them, as some have suggested, (compare Reynold's Inquiry concerning the Angelic World, Query xxx. p. 191:) but rather, that a general confinement may be reconcileable with some degree of liberty, yet still liable to restraint, as God shall see fit. Compare Luke viii. 31; Rev. xx. 1, 3. And this air, over which they seem indeed to have some power sometimes granted them, (Eph. ii. 2.) is to be sure darkness, when compared with the light in which they originally dwelt.

SECT. III. 2 Peter ii. 5.

And indeed the history of mankind furnishes us with many awful instances of this kind: and one, in which almost the whole human species was made the monument of Divine displeasure; for when God had been long insulted and provoked by their continued wickedness, we know that he *spared not the* inhabitants of the *old* antediluvian *world*. *Nevertheless*, it is worth our while at the same time to observe the favourable manner in which God interposed amidst the general ruin, for the preservation of the only good man that remained; for *he kept Noah, the eighth [person,]*[5] who was *a preacher of righteousness*, and seven others, who were with him in the ark, *when he brought the* irresistible destruction of the universal *deluge upon the* whole *world of the ungodly*, and destroyed all the impious wretches who had derided the admonitions of that faithful patriarch.

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 *And* in a succeeding age, when the inhabitants of those places were sunk into the lowest degeneracy, *he condemned the cities of Sodom and Gomorrah, with* the most dreadful *destruction, reducing them to ashes* by raining down fire and brimstone from heaven upon them; *setting [them]* as *an example* and pattern *of* that final vengeance he will bring on *those* sinners *who should afterwards be ungodly*, that they might learn their own condemnation and misery from the memorials of the destruction of those once noble, pleasant, and flourishing cities of the plain.

6 And turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them an* example unto those that after would live ungodly;

7 *And* by the miraculous interposition of his pro-

7 And delivered just

[5] *The eighth [person] a preacher of righteousness.*] Bishop Pearson would render this clause, *Noah the eighth preacher of righteousness*; supposing that Enos was the first, (Gen. iv. 26,) from whom Noah was the eighth; that all the intermediate persons bore the same office, and that Christ preached by them all. 1 Pet. iii. 19. Lect. on the Creed, p. 118. To which Bishop Cumberland assents, supposing God had a continued succession of extraordinary persons in the patriarchal church. Comm. on Gen. p. 49. But I think it certain, that Enos could not be the first preacher of righteousness: Adam was in a peculiar manner fitted to perform that office in the first world, as Noah was in the second; and what excellent instructions both might give, Dr. Winder has finely represented. Winder's History of Knowledge, Vol. I. p. 17, &c. p. 81—96. Bishop Pearson adds, that if we are not disposed to refer ογδοον to the noun, and translate it, *the eighth preacher of righteousness*, it may be understood as denoting, not the order in which Noah was ranked, but merely the number of persons that were with him, *Noah with seven others, or Noah one of eight*; and accordingly I have determined it to this sense in the paraphrase. The bishop hath produced several passages in the Greek classics in support of this sense of the word; and others may be seen in Raphelius. Compare also 1 Pet. iii. 20.

Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

vidence, he *rescued righteous Lot*, who was so long *grieved* and afflicted *by the lascivious conversation of these lawless men. For that righteous man, while he dwelt among them, seeing and hearing from day to day*, the instances of their profligate and abandoned wickedness, *tormented his upright soul by [those] unlawful* and scandalous *works*, whose cry came up at length to heaven, and brought down upon them this flaming destruction. And thus, on the whole, we discern in this memorable example, that on the one hand, *The Lord knows how to rescue the godly from temptation* and danger, *and* on the other, *to reserve the unrighteous to the day of judgment to be punished* with a severity becoming their guilt and wickedness.

SECT. III.

2 Peter II. 6

9

IMPROVEMENT.

THERE is no church so pure, but some false members, and even false teachers, may insinuate themselves into it; yet it is our duty to watch and pray, that the churches to which we respectively belong, may be guarded against their pernicious insinuations, and especially against the destructive heresies of those who deny the Lord who bought them. As we regard the edification of the church, and the salvation of our own precious and immortal souls, let us guard against whatever may justly deserve such an imputation as this. *Woe* be to those teachers who are actuated with a *covetous* spirit, who *teach things which they ought not for the sake of filthy lucre, and make merchandise of the souls of their hearers!* How swiftly does their damnation approach, though they perceive not the gradations by which it advances; and with what irresistible terror will it at length overwhelm them!

Verse 1

3

That our hearts may be preserved under an awful impression of the Divine judgments, let us often meditate on those displays of them of which the scripture informs us. And let us in particular, reflect on the fall of the apostate angels, who were for their first offence precipitated from heaven, and reserved in chains of darkness to the judgment of the great day; and while we contemplate this awful dispensation, let us adore that distinguishing grace and compassion which laid hold on apostate man, and provided an all-sufficient Saviour for him. Let us call to remembrance the dissolution of the old world by a deluge of water, and the tremendous destruction of the cities of the plain by fire from heaven; and let us fear *that God*, who can at pleasure *break open the fountains of the great deep, and open the win-*

4

5, 6

SECT. III. *dows of heaven*, and emit from these his various magazines, deluges of water, or torrents of burning sulphur, to execute his vengeance. Who can flee from his pursuing hand? or who can be secure and happy but under his almighty protection? Yet awful as the terrors of his indignation are, *his eyes are upon the righteous, and his ears are open to their cry.* What a noble support and encouragement may it therefore be to the small remnant, *who from day to day are vexing their righteous souls at the ungodly deeds of the wicked among whom they dwell*, to reflect on the deliverance of Noah and of Lot, from that general destruction with which they were surrounded. A more perfect and complete deliverance will be at length accomplished for all the faithful servants of God, and there will be no possibility of doubting any more his ability, or his willingness to rescue them from every evil; for he will make the day of his vengeance on his enemies, a day of complete and everlasting salvation to his saints. And the *Lord grant that we may all find mercy of the Lord in that* important *day.*

Verse 7, 8

SECT. IV.

The apostle describes in very emphatical terms, the infamous character of some ungodly and seducing teachers, who were crept into the Christian church; and warns the Christian converts of the danger of their being perverted by them, and them of the dreadful destruction to which they exposed themselves. 2 Pet. II. 10.—22.

2 PETER II. 10.

SECT. IV. I HAVE been just mentioning the Divine vengeance which will be poured out on audacious and impenitent sinners; *but* I would *especially* be understood to intend *those who go after* strange *flesh, in the lust of uncleanness*; for they are particularly detestable in the eye of God, and the crimes they commit so much resemble that of Sodom, that it is the less to be wondered if they share in its punishment: *and* with them I also comprehend those who *despise dominion*, of which there are many among the licentious wretches before described, *daring* and *self-willed*, uncontroulable in their own ways, and ready to face and withstand any opposition in the prosecution of them; *they fear not to speak evil of* those who possess the highest *dignities*: *Whereas the angels*, even those *who are greater in strength and power* than the rest of those glorious beings,

2 Peter II. 10.

2 PETER II. 10.

BUT chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

11 Whereas angels which are greater in power and might

bring not railing accusation against them before the Lord.

bear not a reviling testimony against them before the Lord; but abhorring all scurrility and violence of language, they with all calmness and decency declare matters as they are, as revering the presence of God, how much soever they may abhor the characters of ungodly men. (Jude 9.)

SECT. IV.

2 Peter II. 11

12 But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

12 *But these men* behave *as if they were irrational animals,*[a] *made* by nature *to be taken, and destroyed,* and consumed: the fiercest savage beasts, whom men for their own security and preservation, hunt down and destroy, can hardly be more violent, and outrageous than they; *blaspheming things which they do not understand;* and the consequence will be, that they *shall be utterly destroyed in their corruption;*[b] and many of them by their own intemperance, rashness, and folly, will hasten upon themselves that irretrievable ruin;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you;

13 *Receiving* indeed *the reward of* their *unrighteousness,* and irregularities; *while they account it a pleasure to riot in the day:* they are *spots and reproaches* to the society to which they belong, *living luxuriously* in other places *by means of* those *deceits,*[c] which they conceal under the mask of Christianity, *banqueting with you* at the holy table.[d]

14 Having eyes full of adultery, and

14 Many of them are as lewd as they are gluttonous, *having eyes full of adultery;*[e] *and that cannot cease*

[a] *Irrational animals.*] Dr. Whitby would render this, *But these are as natural brute beasts;* referring it to their *promiscuous greedie* of lust. And indeed it is evident, it must be explained as a general assertion, relating to some violence of temper; as no sin of the tongue, which is immediately afterwards spoken of, could be the resemblance of a brute. I may refer to their running headlong into extreme danger; which this licentious manner of speech, especially when attacking the characters of governors, might very naturally expose them to.

[b] *Destroyed in their corruption.*] The original phrase is εν τη φθορα αυτων καταφθαρησονται, and some would render it, *are destroyed by destruction,* that is, certainly, or utterly destroyed. Compare Cradock's Apostolical History, p. 117. They boasted of being beyond the power of corruption and punishment, but are lost in both these kinds.

[c] *Living luxuriously,* &c.] This is so good and proper a sense, that one is not tempted to wish the establishing of the reading of απατεις, for αγαπαις, which some have proposed, and so explain it of the riot of those pretended *love-feasts,* into which indeed it is not impossible that *luxury* might soon come, when persons of such a character were concerned in them; and probably, that was the occasion of laying them aside.

[d] *Banqueting with you.*] It is not to be thought that luxury could be introduced into those feasts, which they celebrated with the church, without detecting their own characters; and therefore I think it most reasonable to consider their luxury as practised elsewhere; and to refer this *banqueting,* of which the apostle speaks, to their attending the *sacred banquet* of the *Lord's supper,* as a cover for their licentiousness.

[e] *Having eyes full of adultery:* Οφθαλμους—μεστους μοιχαλιδος.] There is a prodigious strength in this expression; it properly signifies their having an *adulteress* continually before their eyes.

SECT. IV.

2 Peter II. 14.

from sin, even when the powers of animal nature are exhausted; but by their words and gestures they endeavour to fan the flame; *ensnaring unstable souls* by their artful addresses, and *having their heart* continually *exercised in avaricious schemes;* on all which accounts they are the *children of a curse,* and they shall find that in the end it will indeed fall heavy upon them.

15 For, *deserting the straight* and upright *way* of truth and integrity, *they have wandered* in dangerous and destructive paths, *following in the way of* that infamous person *Balaam, [the son] of Bosor,*[1] *who so loved the wages of unrighteousness,* that he was willing to sacrifice 16 every other interest to obtain them. *But he received,* in a very extraordinary manner, *the reproof of his transgression;* for *the dumb beast* on which he rode, *speaking with the voice of a man, restrained the madness of the prophet,* when he would have pressed on to his own destruction.

17 *These,* notwithstanding all their boasted pretensions, *are fountains without water;* they are *clouds agitated by a whirlwind,* easily yielding to every wind of persecution or temptation, and themselves big with storms and tempests: but after all their turbulence and mischief, they will be found in the number of those *to whom is reserved blackness of darkness for ever,* even the judgment of eternal darkness and despair.

18 They sometimes indeed affect sublime strains of language, which are often void of any real meaning, *and speaking swelling [words] of vanity,*[2] *they ensnare in the lusts of the flesh,* which they practise and promote *in* all variety of *lasciviousness, those who were,* so far as we can judge by their external behaviour, *quite escaped*[h] *from*

cannot cease from sin? beguiling unstable souls. An heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness:

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped

[1] *Balaam [the son] of Bosor.]* There is one manuscript which reads Beor, and this reading is confirmed by the Syriac version. Mr. Ainsworth and Dr. Lightfoot suppose, that the apostle, in writing Bosor for Beor, used the Chaldee dialect, as he writ in the neighbourhood of Babylon. See Ainsworth on Num. xxii. 5; and Dr. Lightfoot's Addenda to his Horæ Hebraicæ, on 1 Cor. xiv. cap. 5.

[2] *Swelling words of vanity.]* It is observed, that here, and in many other places, these heretical teachers are represented as seducing their followers, not by the power of *miracles,* but by the *arts of address.*

[h] *Quite escaped,* &c.] The words ὀλίγως ἀναστρεφομένους, which is the received reading, certainly signify, those who were *thoroughly* or *entirely* escaped. But the Alexandrian reading ὀλίγους, which some other copies in some degree imitate, where they do not entirely follow, leaves a strong suspicion on my mind, that the

from them who live in error:

them that have their conversation in error, and they draw back into apostacy some, who appeared to have set their faces in good earnest towards the kingdom of heaven; by which means they become partakers in the guilt of that aggravated condemnation and ruin, which these deluded and unhappy persons bring upon themselves. For *promising them liberty*, they are so far from performing their engagements, that *they are themselves* the despicable *slaves of corruption*, and have not power and spirit enough to extricate themselves out of that infamous bondage; *for by whomsoever any one is* defeated and *conquered, by him he is* of course *also enslaved*; and it is too evident to admit of dispute, that these wretched men are continually conquered by sin.

SECT. IV.

2 Pet. II. 18.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

19

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

And they ought certainly to be reckoned among the most miserable of mankind; *for if, having escaped the pollutions of the world by the knowledge of the Lord and Saviour Jesus Christ, they are entangled and subdued by them again*, caught as it were, in their nets, and so lying at their mercy to be wounded and destroyed by them, *their last state is* certainly much *worse than the first*:

20

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

For it had been better for them not to have known the way of righteousness at all, *than having known* [*it*] and professed a desire and resolution of walking in it, *to have turned aside from the holy commandment*[1] *delivered to them*; for by this means their guilt is so much the more aggravated; their conduct is the more pernicious to others, and consequently to themselves.

21

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

But indeed, when the matter comes thoroughly to be considered, it will appear, that under all the external appearances of reformation, there

22

apostle might intend those who had *almost escaped*. I have therefore taken a medium, and retaining the usual reading in the version, have paraphrased the words in what I apprehend the most natural sense, with some regard to the other copies.

[1] *From the holy commandment.*] The learned Dr. Sherlock, the late bishop of London, interprets this of some directions drawn up by the apostles, relating to the conduct which Christians should maintain with regard to these seducing teachers they are here cautioned against. See his Discourses on Prophecy, Disc. I. p. 124. It is however, certain, that it is capable of a larger interpretation, as many holy commandments remain upon record in the New Testament, which might guard them against the evils referred to in the preceding discourse. R.

SECT. IV.

was still an evil nature and principle remaining, which at length prevailed; so that *it is happened to them according to the true proverb, The dog* [*is*] *returned to* gorge up *his own vomit again; and the sow that was washed* from the filthiness she had before contracted, having still the same unclean nature prevailing, is returned *to wallow in the mire*, and so makes herself as filthy as she had ever been before. (Compare Prov. xxvi. 11.)

2 Peter ii. 22.

pened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

IMPROVEMENT.

erse 13 IT is indeed matter of grievous lamentation, that such wretches as those who are here described, should be any where found in the Christian church. Let us be the less surprised, if any such spots and blemishes are discovered among us, on whom the ends of the world are come; but let the licentious character, here drawn, be noted with a just abhorrence, that if any such persons
12 are found, they may with becoming indignation be put away.
Many there are, who seem to be as irrational and ravenous as
14 brute beasts, and are far more pernicious to society, than the race of savage or poisonous animals. They are indeed children of a curse, and they will inherit the curse, who thus contrive to make their lives one scene of iniquity, whose eyes, and lips, declare more wickedness in their hearts, than they have power to execute. But it should be remembered, they are accountable to God, not only for all they do, but for all they desire and wish
5, 16 to do; and they are incessantly aggravating that terrible account.
These disciples of Balaam will surely receive his reward; those
17 dark clouds will quickly, if they continue thus to obscure with their crimes the horizon in which they ought to shine as stars, be doomed to blackness of darkness for ever. May persons of
18 such a character, how specious soever the form which they wear, be universally detected and disgraced; may none of their swelling words of vanity, entice and ensnare those who appear just escaping from the delusions of error, and the fetters of vice; and
19 may none permit themselves to be seduced by promises of liberty, from such mean and miserable slaves of corruption.

Finally, let us learn, by the awful conclusion of this chapter,
20 to guard against all temptations to apostasy; may we never, after
21 having long escaped the pollutions of the world, be entangled again, and overcome by them. *Better*, far better, would it have been for us, *not to have known the way of righteousness, than having known it, to turn away from the holy commandment*; our *last end*, in this case, would *be worse than the beginning*: and those expressive similes, taken from such loathsome and detestable

animals, would not be sufficient to paint out the degree in which we should ourselves be loathsome and odious, in the sight of that God *who is of purer eyes than to behold iniquity, and cannot look upon evil,* (Habak. i. 13.) May we therefore, with the *righteous hold on our way;* and taking care to preserve the *cleanness of our hands* and hearts, may we daily *wax stronger and stronger,* (Job xvii. 9,) and shine with an increasing lustre; *for the path of the just should be as the shining light, that shineth more and more unto the perfect day.* (Prov. iv. 18.) SECT. IV. Ver. 9

SECT. V.

That they might be effectually guarded against the artifices of those who scoff at religion, or lie in wait to deceive, the apostle directs them to adhere closely and steadily to the holy scriptures; and represents to them the absolute certainty, and awful manner, of the destruction of this world; concluding with several weighty and pertinent exhortations. 2 Pet. III. *throughout.*

2 PETER III. 1.

2 PETER III. 1. THIS second epistle[a] *I now write to you,* my dearly *beloved* brethren, with the same purpose with which I wrote the former; *in [both]* *which, I stir up your sincere* and upright *minds,* for such I hope they indeed are, *in* the *remembrance* of those glorious principles of our holy religion, which may be of the greatest importance to your spiritual improvement. For 2 it is my ardent desire, *that* in order to your advancement in true religion, *you may be mindful of the words which were spoken* long *before* our own time, *by the holy prophets* who lived in remote ages; *and* also *of the commandment of us the apostles of the Lord and Saviour*[b], who hath SECT. V. 2 Peter III. 1

2 PETER III. 1. THIS second epistle I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

[a] *This second epistle.*] Archbishop Tillotson seems to think, this last chapter to be a distinct epistle by itself. See his Works, Vol. II. p. 518. Grotius imagines that it was written after the destruction of Jerusalem, and expresses the triumph of profane men, when they saw that Christ did not come to judgment, as it was expected he would then do. He infers from hence, that this *epistle* was written not by *Simon Peter the apostle*, but some other Simon. But I confess, I see no reason at all for any such conclusion; nor do I perceive these scoffers were then actually come, but only predicted.

[b] *The commandment of us the apostles of the Lord and Saviour.*] Some translate this clause, *The commandment of us the apostles of our Lord and Saviour*, and would from hence infer, that Simon, who wrote this epistle was not an apostle himself; but the version I have given, is most agreeable to the order of the original words. The learned author, whom I mentioned above, (sect. IV. note z) observes, that the apostolic constitutions affirm, there was a

SECT. V.

2 Peter III. 3.

condescended by our instrumentality, to send you messages upon which your salvation evidently depends; a method which Divine wisdom and love hath pitched upon to accomplish that important and desirable end; *Knowing this* 3 *first*, as what is most necessary to be remembered and considered, *that in the last days*, which are now approaching apace, *there shall come* profane *mockers*[a], *walking* in a most scandalous and licentious manner, *according to* the impulse of *their own* ungoverned *lusts* and appetites: 4 *And* they shall deride the hope of the faithful followers of Christ, *saying*, "*Where is the* "boasted *promise* and declaration *of his coming*, "in which these silly deluded creatures re- "posed so great a confidence? *For since the* "*fathers* of former ages *are fallen asleep*[b], *all* "*things remain* just in the same state and si- "tuation *as* [*they were*] *from the beginning of* "*the creation*; the times and seasons revolve "as they did before, and there is no such mar- "vellous interposition of this Jesus, as to turn "the sun into darkness, and the moon into "blood, to cause the stars to fall from heaven, "to bring down vengeance and destruction on "all his enemies, and to confer an ample re- 5 "ward on his servants." *But this they willingly are ignorant of*, and they continue ignorant of it through affectation, plain and obvious as it is from the word of God, that all nature is in his hand, and at his disposal, and that he can in whatsoever time and manner he pleases, change and overthrow its universal system; they know and consider not, *that by the* almighty and ever-efficacious *word of God*, *the heavens*, with all their host, *were* produced *of old*, *and the earth subsisting from the water*, with which the mass of it was

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of

council of the apostles called on occasion of these teachers, whom St. Peter guards against, and all that in common delivered this advice, which he has admonished the Christian converts to regard.

[a] *Mockers.*] Archbishop Tillotson explains this of the Carpocratians, a large sect of the Gnostics, who denied the resurrection of the dead, and the future judgment, and appeared quickly after the writing this epistle. See Tillotson's Works, Vol. II. p. 711.

[b] *Since the fathers are fallen asleep.*] Mr. Grove would render it, *for except that the fathers are fallen asleep*; that is, That the inhabitants of the world are continually changing, and new generations rising instead of the old, all other things continue as they were. See Grove's Addit. Posthum. Serm. Vol. I. p. 200.

SECT. V.

2 Peter III. 5.

the water, and in the water.

at first covered; till by the Divine command, it emerged from it, and the liquid element flowed to its appointed channel; *and* God ordained that the earth should be nourished and supported *by water*, which is the life of the vegetable creation. Yet that very element from which it had its original and support, became at length by Divine appointment, the means of its destruction; *whereby*,[e] that is, in consequence of which constitution of things, under a different direction and agency of God, *the world that then was, being deluged with* an irresistible inundation of *water, perished*, and every thing upon the face of it was destroyed; none of the human race, or rather terrestrial animals surviving, but those who, by God's special providence, were preserved in the ark. It appears from hence credible in reason, as well as certain from Divine revelation, that the earth may be dissolved, and its inhabitants removed. *But* we know that God has determined to effect this great revolution, by a method far different from that of the former; for *the heavens and the earth, which now [exist] are treasured up*, as it were, *by the same word*, and guarded from all danger of a second deluge of water, *being kept to* be dissolved by a deluge of *fire, on the day* which God has appointed for the display *of* his righteousness at the universal *judgment, and* for the *destruction of ungodly men*, who, alas! so generally abound, and towards whom his patience has been so long exercised. This is indeed in the course of Divine Providence long delayed; *but let not this one thing be hid from you*, my dearly beloved, *that one day [is] with the Lord as a thousand years, and a thousand years as one day*; all the divisions of our time are so absolutely disproportionable to his eternity, that the difference between one and another of them seems to be lost in his presence; and a vengeance certainly

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, That one day is with the Lord as a thousand years, and a thousand years as one day.

[e] *Whereby.*] Very possibly ὧν refers to ὀυρανοὶ, *the heavens*, mentioned above, and may relate to the *windows of heaven* being opened, and pouring forth upon the earth a destructive deluge of water.

[f] *One day as a thousand years.*] This was, as many have observed, a proverbial expression among the Jews, to signify, that no *finite* duration bears any proportion to the *eternity* of God. Plutarch has a passage exactly parallel to it in his discourse on the slowness of the divine vengeance.

SECT. V.

2 Peter III. 9.

to be inflicted after a thousand years, is nearer in his estimation, than that which is to be executed to-morrow is in ours. And indeed as to the delay of this awful season, *The Lord is not slow concerning* the accomplishment of *his promise* to his people, who look for this complete deliverance, *as some* under the infirmities of their impatience, may be ready to *count [it] slowness: but* good reasons are to be assigned for it, most consistent with the perfections of the Divine nature, especially this, That he *is long-suffering towards us*, and endures in great compassion, as *not willing that any should perish, but that all should come over to repentance*, and thereby to salvation; to which, by the exercise of this patience, he seems tenderly and graciously to invite the worst and most unworthy of mankind. *But* at length the day of patience will have its period, and this day of retribution will come suddenly and irresistibly; yes, sirs, *the day of the Lord*[a] *will come as a thief in the night*, (Mat. xxiv. 43.) will break in upon men, when they least expect it, with a terrible alarm; even that day, *in which the heavens shall pass away with a great noise, and the elements*, of which this goodly frame of nature, is composed, *being set on fire, shall be dissolved, and the earth and* all *its works, shall be burnt up*, so that none of the ornaments of nature, or of art, shall any longer continue; but the whole shall be one undistinguished heap of smoaking desolation. O, *therefore*, be persuaded to lay this to heart, and seriously and daily reflect with yourselves, *since all these things* which are now so ready to engross your thoughts and your affection, *shall be dissolved, what manner of persons ought ye to be in* the exercise of *holy conversation and piety*. We, Christians, I say, who have the express revelation

9 The Lord is not slack concerning his promise, (as some men count slackness;) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.

11 *Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for,

[a] *The day of the Lord.*] It has always appeared surprising to me, that Dr. Hammond should refer this context to the coming of Christ to the destruction of Jerusalem. Mr. Ray has most solidly confuted him at large, in his three Discourses, p. 244, 255. urging the opposition between the *deluge*, and the *day* here spoken of in the preceding verses, and that a long delay was intimated in the words *thousand years*; whereas the destruction of Jerusalem happened, at farthest, about twenty years after the writing of this epistle. *The day of judgment of ungodly men* mentioned ver. 7, does also, I think, afford a sufficient answer to this hypothesis; as well as the mention of a *new heaven and earth*, as what was immediately to succeed this important scene.

and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless;

15 And account that the long suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

of these things, how should we be affected with them, *looking for, and* as it were, *hastening on* with our ardent wishes,[h] *the coming of the day of God*, though it be attended with so much terror, though it be the day *in which the heavens being on fire*, as I said, *shall be dissolved, and the elements shall melt with fervent heat?* SEC. V. 2 Pet. III.

Yet still, through the Divine grace, it is a day 13
that we have reason, not only to wish, *but* even to long for, as *we*, *according to* the tenor of *his* unfailing *promise*, *look for* a glorious and transporting change, which will then commence, for *new heavens, and a new earth*, new and everlasting abodes, which Divine mercy will then open to our raptured view, into which it will conduct us, and *in which righteousness*, perfect holiness and felicity, *dwelleth*. *Therefore*, my 14
beloved, bearing these great truths in your minds, give up your whole souls to their influence, and *expecting these things*, these most awful and important scenes, *endeavour with* the utmost *diligence, that ye may be found by him*, by your great Lord, who will preside over even this dissolving world *in peace*, and may be presented *spotless and blameless* before him. *And* while 15
this triumphant season is delayed, *account the long-suffering of our Lord* Jesus Christ to proceed, as it really does, not from the least defect of power, or forgetfulness of his promise, but from his gracious desire to promote the *salvation* of his people, and to afford to all who are willing to embrace it, an opportunity of securing this final and everlasting deliverance; *as also our beloved brother Paul*,[i] whom I am far from honouring the less on account of his being sent to the Gentiles, *according to the wisdom given to him* by the inspiration of the Holy Spirit, *has written*. The passage *to* which I refer, is in a letter immediately directed to the

[h] *Hastening on, &c.*] This is the emphasis of the original expression, according to the version of Erasmus Schmidius; supported by several pertinent quotations from the classics, by Raphelius, (Annot. ex Polyb. and ex Herod. in loc.) and by Mr. Blackwall. (Sacr. Class. Vol. II. p. 180.)

[i] *Our brother Paul.*] It is very evident from hence, not only that St. Peter maintained a reverend regard for Paul, and looked upon him as a *brother*, but also that he had seen his epistle before he wrote this.

er. Romans, but it may be considered as designed
for *you*,[k] and for the general use of all Christians:
I mean that in which he expressly testifies, that
ter 15. the goodness of God leadeth to repentance:
16 (Rom. ii. 4.) *As also in all [his] other epistles;*
speaking in them of such persons as I have now
described; for undoubtedly the words are pe-
culiarly applicable to them: *In which* writings of
his, and particularly in that from whence these
words are taken, there *are some things hard to*
be understood,[l] *which the unteachable and un-*
stable torture and wrest, *as* they *also* do *other*
scriptures, whether belonging to the Old Tes-
tament or the New, *to their own destruction*;
putting such perverse interpretations upon
them, with some show or colour of reason,
as no candid man would on the whole have
17 thought of, or will admit. *You therefore*,
dearly *beloved*, *knowing* [*these things*] *before*,
knowing especially, in how awful a man-
ner the scene will close, and what dread-
ful vengeance will be executed on all wicked
men, and especially on those that pollute the

16 As also in all *his epistles speaking in them of these things*, in which are *some things hard to be understood*, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* be-

[k] *Has written to you.*] Lord Barrington is of opinion, that this refers to *some epistle* not now extant, which St. Paul wrote to the *proselytes of the gate*; imagining the converting and edifying them to have been a mixed province, partly managed by the apostles of the circumcision, and partly by those of the uncircumcision. Miscell. Sacra, Ess. II. p. 110. But as I think the whole foundation of this distinction groundless, I look upon this passage as a very instructive admonition to all Christians, to consider St. Paul, and the other apostles, as writing to them in their epistle, so far as a similarity of circumstances would admit. In which view it is of infinite importance that we should consider them as written to us, in like manner as St. Peter tells us, even the ancient prophets considered the great subjects of which these epistles treat as relating to them. 1 Pet. i. 12.

[l] *Some things hard to be understood.*] Some by ἅτινα understand not the epistles of Paul, but the things spoken of. But as these are plainly mentioned as spoken of in the scriptures, this interpretation will still leave us under a necessity of vindicating the perspicuity of some part of scripture. Not to mention that there are several manuscripts of considerable authority which read ὡς αἷς, which expressly refers to St. Paul's epistles.—It is remarkable that Barclay explains this of the ninth chapter of the Romans, in which there are some things which seem to be contrary to *God's long-suffering to all*, and which are very liable to be perniciously *wrested*. See Barcl. Apol. p. 155. It is by many writers justly remarked, that the difficulty is said to affect, chiefly *ἀμαθεῖς* and *ἀστηρίκτους*, *unteachable* and *unsteady* men, whose prejudices indispose them for admitting the truth, or whose levity prevents their due solicitude to retain it; but not persons of *humble teachable* minds, resolute in pursuing and maintaining the truth. And the remedy prescribed, is not *laying aside* the scriptures on account of their obscurity, as some would persuade us to do; but a concern to *grow in grace, &c.* (ver. 18.) The expression *στρεβλοῦν, wrest*, or *torture*, as on the rack, plainly implies, that *violence* is done, by these bad men, to some passages of scripture, to make them speak an unnatural sense, which may answer their own purposes. And truly he must know little of the history of theological controversies, who hath not observed many deplorable instances of this.

fore, beware; lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

church of Christ, into which they have professed to enter; *guard* [*yourselves,*] *that ye may not, being entangled with the error of the ungodly, fall from your own stedfastness,* which by God's assistance you have hitherto retained. *But grow in grace,* more and more, advancing from one stage of practical religion to another, *and* increasing daily *in the knowledge of our* Divine *Lord and* almighty and all gracious *Saviour, Jesus Christ: to him* [*be*] *glory* throughout all the churches, and all the creation of God, *both now and for ever. Amen.*

SECT. V. 2 Peter III. 17, 18

IMPROVEMENT.

Who is there, that can be so sluggish and lethargic, as not to be in some measure awakened and alarmed by the awful views here given, of the *dissolution,* as well as the *creation of the world, by the word of God!* Who must not even tremble, when he turns his eye back to the dreadful ruin brought on it by the universal deluge; when that element, which had been, and is, the means and instrument of life to the whole animal creation, at the Divine signal, became the means and instrument of death! Who can be unaffected, when he seriously reflects on *the heavens passing away with a great noise? on the elements melting with fervent heat? on the burning up the earth, and all things therein?* Let *scoffers who walk after their own lusts,* madly deride *the promise of his coming;* let them deliver over their taunts and insults to each other, through the succession of a thousand years: were his coming at the distance of ten thousand generations, or a yet remoter distance, they who have any just impression on their minds, of the eternity of God, or the immortality of the human soul, would discern the important day of final retribution as immediate and present to their view. While they scoff and deride the tremendous reality, let us hear the declaration of its approach with the profoundest attention; and let our souls enter deeply into the alarming and important reflection. If indeed we *look for such great things* as these, *what manner of persons ought we to be in all holy conversation and godliness,* that we may be *found of him in peace, without spot or blemish?* And if we desire this blessedness, (as who can fail earnestly to desire it, who hath a firm and steady persuasion of its reality?) can we possibly live in tolerable composure, if we have little or no reason to conclude that we shall obtain an interest and share in it? Let us be all concerned *that we may grow in grace, and in the knowledge of our Lord and Saviour;* by the knowledge of whom every grace will be greatly revived and strengthened. On these lively and

Verse 6 10 8 11 14 11

SECT. V. Verse 15, 16

important subjects of meditation let our thoughts frequently dwell, and let us endeavour that the sentiments which result from them, may be wrought into our hearts, and controul our lives. And as for those hard sayings, which occur, either in St Peter or St. Paul, or any other sacred and inspired writer, let us neither wrest and torture them to our own mischief and destruction, nor be so curiously and sedulously diving into their meaning, as to neglect these, and the like plain and serious admonitions, this *sincere milk of the word, that we may grow thereby.* May all the powers of our souls be exerted in securing their deliverance from wrath to come, that so *the patience of God,* and his *long-suffering toward us,* may indeed prove *salvation.* And if that be indeed the case, the light of heaven will mightily illustrate those mysteries both of the Divine word and Providence, which our weak and defective organs of vision have not enabled us clearly to discern and unfold, while by the comparatively fainter, though in itself glorious, light of revelation, we are guided through this dark and gloomy valley.

THE END OF THE FAMILY EXPOSITOR ON THE SECOND CATHOLIC EPISTLE OF ST. PETER.

THE

FAMILY EXPOSITOR.

OR,

A PARAPHRASE

ON THE

FIRST CATHOLIC EPISTLE

OF

ST. JOHN.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE FIRST

CATHOLIC EPISTLE OF ST. JOHN.

THE Apostle John, to whom the unanimous suffrage of the ancients hath ascribed this epistle, is the same with John the *evangelist*, who is said to have written his gospel in extreme *old age*; and, as Eusebius informs us, with a view to record some particulars concerning our blessed Lord, which had been omitted by the other evangelists, though he explicitly acknowledged the truth of their history, as far as it went, and confirmed it by his own testimony. (See Euseb. Eccl. Hist. lib. iii. cap. xxiv.) According to the title of this epistle in the old Italic version, and the account which is given us by St. Austin and others, it was written to the Christian converts in Parthia, which was a part of the Upper Asia. But in the opinion of the learned Dr. Mill, (see his Prolegom p. 18, § 150. Edit. Kuster,) this notion had its sole original from a tradition, that the apostle John had preached the gospel in that country; whereas, if we may credit the report mentioned by Eusebius, it was St. Thomas who exercised his apostolical office among the Parthians. Others have conjec-

tured, from some passages in this epistle, in which the persons, whom St. John addresses, are represented, as *having known Christ from the beginning*, (see chap. ii. 13, 14, and other places,) that he writes only to the Jewish Christians, who inhabited Judea and Galilee. But I very much question, whether these expressions will support the stress which hath been laid upon them; and accordingly, in my paraphrase, I have assigned them a more general interpretation.

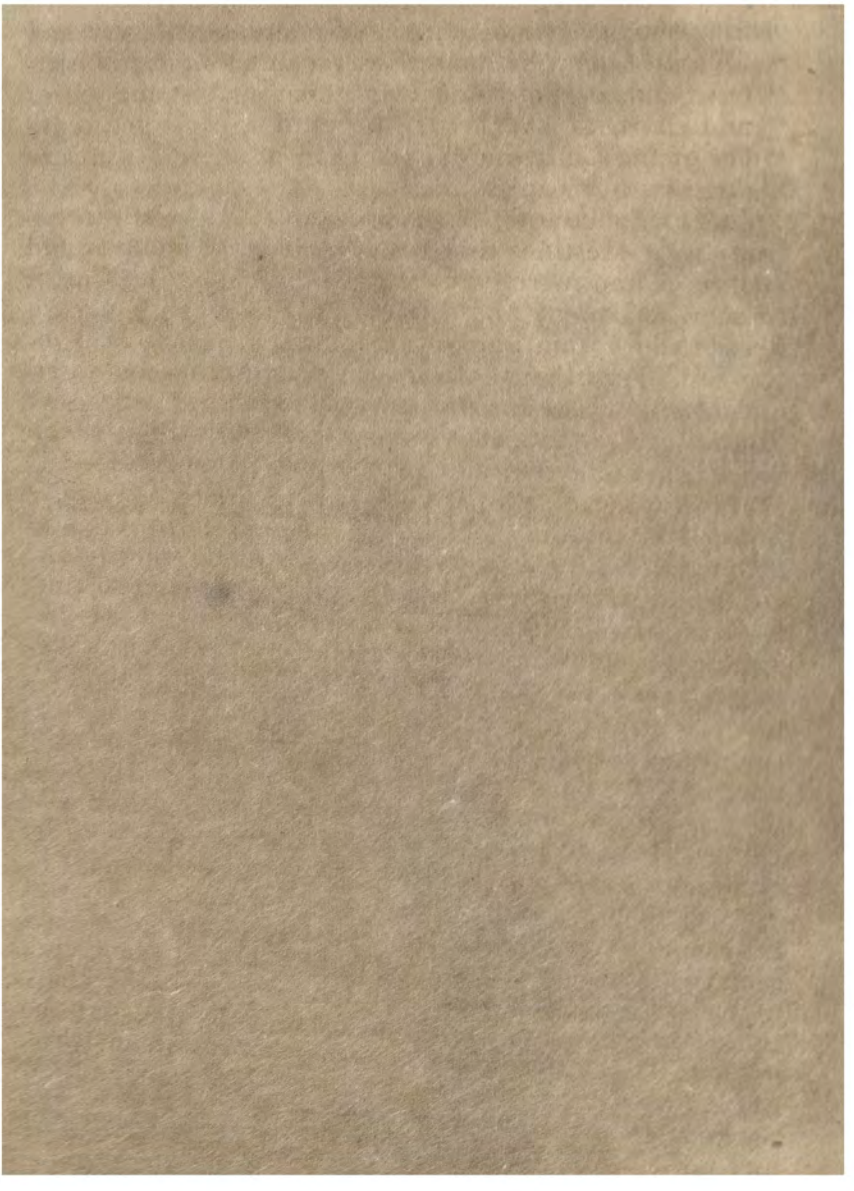
And as we find nothing but conjecture and uncertainty concerning the persons to whom this epistle was addressed, so there is very little precision to be expected, in our inquiries concerning the time when it was written. From the apostle's saying, chap. ii. 18, *It is now the last time*; and chap. iv. 1, that *many false prophets are gone out into the world*, compared with Mat. xxiv. 24, where this is mentioned as a sign of the approaching dissolution of the Jewish commonwealth; some have indeed inferred this epistle was written a very short time before the destruction of Jerusalem; whereas, several others (and in particular Dr. Mill,) are of opinion its date should be assigned to the year 91, or 92.—It was probably written before the apocalypse, as I shall have occasion to observe hereafter, in sect. iv. note[b].

In the style of this apostle there is a remarkable peculiarity; and especially in this epistle. His sentences, considered separately, are exceeding clear and intelligible; but when we search for their connection, we frequently meet with greater difficulties than we do even in the epistles of St. Paul. The principal signature and characteristic of his manner is an artless and amiable simplicity, and a singular modesty and candour, in conjunction with a wonderful sublimity of sentiment. His conceptions are apparently delivered to us in the order in which they arose to his own mind, and are not the product of artificial reasoning, or laboured investigation.

His leading design is, "To demonstrate the vanity "of faith separate from morality, to sooth and refine "the warm and over-zealous tempers of the Christians

" to whom he writes, into that amiable charity and " love for which he himself was so eminent and illustri- " ous, and to guard and arm them against the snares " and efforts of *antichrist*, the grand *apostate* and sedu- " cer of the Christian church; and of all who were en- " dued with his spirit."

In pursuance of which pious and benevolent intention, he first testifies the Divine purity and holiness, and the grace and mercy which is exhibited in Jesus Christ, to all who lament and confess their sins with sincere desires of reformation and amendment; (chap. i. 1, to the end.) And then he urges the propitiation and intercession of Christ, as arguments to that obedience, that brotherly love, and that victory over the world, which are the genuine fruits of Divine love, (chap. ii. 1—17.) And that they might not be perverted from their course of fidelity and holy obedience, he forewarns them of the many *antichrists* who were springing up in the world; directing them to the best preservatives against their seducing and ensnaring doctrines (ver. 18—28.) With the same intention of awaking a generous ambition in their breasts, to attain the Divine resemblance, he discourses of those exalted privileges to which Christians, as the children of God, are entitled, and urges the necessity of holiness, both in heart and life, to prove that we are in that blessed number, (ver. 29—iii. 10.) In this view, namely, as the grand characteristic of the children of God, he further enforces brotherly love, (ver. 11, to the end.) Cautioning them more particularly against being deceived by seducing spirits, and directing them in what manner they might distinguish between the spirit of truth and the spirit of error; (chap. iv. 1—12.) Drawing to a conclusion, with declaring his general design to be the confirmation of their faith; reminding them of the ground they had to hope their prayers should be heard for themselves and others, who had not sinned unpardonably; and at the close, adding a reflection on the happy difference, which their knowing God in Jesus Christ had made between them and an ignorant and ungodly world, ver. 13, to the end.



A

PARAPHRASE AND NOTES

ON THE

FIRST CATHOLIC EPISTLE OF St. JOHN.

SECT. I.

The apostle John opens the pious and charitable design which he had in writing this epistle, and lays the foundation of what he has further to say, in bearing his testimony to the holiness of God, and to the mercy which he exhibits in Jesus Christ to all who are truly sensible of their sins, and confess them with sincere desires of reformation and amendment. 1 John I. 1. *to the end.*

1 JOHN I. 1.

1 John I. 1. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have

MY Christian brethren, I am now going to address you on a very important subject; to speak of *that which was from the beginning* of the gospel-declaration, and indeed from the beginning of the world, and previous to its existence; of *that which we have heard* most credibly attested by authentic witnesses, and *that which we have* not taken merely on their credit, but have *seen with our own eyes*; we are going to treat of *that which we have attentively looked*

SEC. I. 1 John I. 1

CT. upon,[a] and viewed so near and so long, that it is impossible we should mistake in it; *and* which, in allusion to the condescension of our blessed Redeemer in submitting himself to be examined by our touch and feeling, I may venture to say, that even *our hands have handled*[b] *of the word* 2 *of* eternal *life*. And well may it be styled the word of life; for *even* Jesus, who himself is *the* living word, and eternal *life*, *was* graciously *manifested* in human flesh for the redemption of sinful men; *and we saw* [*it*] in its full evidence, *and we* cheerfully *bear* our renewed *testimony*, *and declare unto you that eternal life*, *which* from the foundation of the world *was with the Father*, most intimately conversant with him, *and* united to him; but in due time, by assuming the human nature into an union with the Divine, *was manifested to us* with all the genuine characters 3 of the promised Messiah. And in consequence of this, *what we have seen and* intimately conversed with, and have not only heard of, but have ourselves *heard* speaking to us, *we declare unto you: that ye also may have communion with us* in that dignity and felicity to which we are by Divine grace, exalted: *and truly* it is a glorious privilege well worthy your most ready acceptance and earnest pursuit; for *our communion is with* God *the Father*, *and with his* only-begotten *Son Jesus Christ*, as we are happy in an intimate and inseparable union with each. 4 *And these things we write to you*, that the Divine life may be so improved in your souls, and your meetness for the heavenly inheritance may be so apparent, and so advanced, *that your joy may*, as far as possible, *be fulfilled*, and no circumstance, which this mortal state will admit, may be wanting to complete it.

looked upon, and our hands have handled of the word of life.

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

[a] *That which we have attentively looked upon*: ὃ θεασάμεθα.] Mr. Blackwall observes, (in his Sacr. Class. Vol. II. p. 152.) that it is by no means synonymous with the former clause, but hath a more emphatical signification, namely, that of *beholding attentively*, with a kind of delight and admiration.

[b] *Our hands have handled.*] This probably refers to Thomas' having insisted upon handling Christ's body, in proof of his resurrection, which being permitted, was a confirmation of this important fact to all after-ages. Dr. Berriman supposes these words were particularly levelled against the Menandrians, who denied the real existence of the *flesh of Christ*, and asserted that it was only a visible appearance; they were therefore called δοκηται, and φαντασιαστ. See his Hist. of the Trin. p. 77.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

SECT. I.

1 John i. 5.

And this is the great *declaration which we have heard from him,* upon which our faith most cheerfully centers, *and* which we again *declare unto you, that God is* perfect *light,*[c] consummate knowledge and holiness; *and in him there is no darkness at all,* not the least mixture of ignorance, or of sin. And *if we* pretend to *say,* 6 *that we have communion with him, and walk in darkness,* that is, go on in the practice of sin, which is as contrary to his holy nature, as darkness is to that of light, whatever professions we may make of our acquaintance with Christianity, and of being zealous for its interest, *we lie, and do not the truth,* but act in direct opposition to it. *But if,* on the other hand, *we walk in* 7 *the light* of holiness, *as he himself is* ever *in the light* of it, and surrounded with it as his brightest glory, *we have* then *communion* with him, and *with one another* in him; and though we are indeed conscious to ourselves of many past offences, for which so holy a God might for ever banish us from his presence, *and* of many remaining imperfections, which might discourage our approaches to him, we have this grand consolation, that *the blood of Jesus Christ his Son, cleanseth us from all* our *sins,* be they ever so numerous, or ever so heinous. And 8 indeed it is a consolation which we absolutely need; for *if we say, that we have no sin,* it is too evident that *we* grossly *deceive ourselves, and the truth is not in us;* we must be destitute of every good principle, if we are utterly insensible of our own guilt and imperfection. But *if we* 9 *confess our sins*[d] to God, with a becoming lowliness and contrition of spirit, *he is* not only merciful and gracious, but *faithful and just, to forgive us our sins,* in consideration of his engagements to our great Surety, and to us by him, *and* effectually *to cleanse us from all unrighte-*

[c] *God is light.*] This expresses his most clear and perfect *knowledge,* for light discovers all things; his unspotted *holiness,* for light is incapable of any pollution; and his sovereign *goodness* and happiness, for light, joined with vital heat, inspires pleasure into universal nature. See Dr. Bates's Works, p. 537.

[d] *If we confess our sins.*] This so evidently refers to confessing our sins *to God,* and not to the *priest,* that one could hardly forbear being astonished, that it should ever have been urged in behalf of auricular confession; if it were not for the many examples we have of such shameful and preposterous reasoning in the arguments which are pleaded in favour of popery.

ET. *ousness*, by his atoning blood, and the influence of that sanctifying Spirit which it has purchased for us.

hu 0. This is our ground of confidence, and our refuge as sinners; and let us often renew our applications to it: for as on this foundation we are indeed secure, so on the other hand, *if we* are so rash and presumptuous, as to *say, that we have not sinned*, we not only lie ourselves, which in every instance must be displeasing to the God of truth; but *we*, in effect *make him a liar*,[e] who in the constitution of the gospel which he hath sent to all, goes on a supposition, that every soul to whom it is addressed, is under guilt and condemnation. *And* consequently, if we assert and maintain our own personal innocence, we shall shew that *his word is not in us*, that this humbling message of his grace has never been cordially received by us, nor hath produced its genuine effects on our hearts.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

IMPROVEMENT.

sn 1 How seriously should we attend to the word of life, when addressed to us by those who were so intimately acquainted with it, and with him who brought it and revealed it to the world! In like manner may all concerned in dispensing it, be able to say that it is what they have heard, and, as it were, seen and handled; yea, tasted and let in all its sweetness and energy. Jesus Christ is in-
2 deed that life which was with the Father, and is now manifested unto us: may we ever regard him as such, and have communion with John, and the other sacred writers, in their *communion with*
3 *the Father, and with his Son Jesus Christ.* Surely they, who by experience know the delight and benefit of that communion, will desire that others may be partakers of it with themselves. Their own joy, instead of being diminished, will be rather rendered
4 more complete and intense, by being in this manner imparted to others.

Nothing can be of more importance than to form right and
5 worthy conceptions of God; and that we may do so, let us reflect on him as the purest and even unmingled light, without any the least shade of darkness; as truth in perfection, without any mixture of falsehood or evil. And let us be particularly con-

[e] *We make him a liar.*] This text plainly implies, that Christianity does in effect assert, that we are all in a degenerate state, and consequently is a clear proof of the corruption of human nature.

cerned, that as we desire to *have fellowship with him*, we allow not ourselves to *walk in darkness* of any kind, but *put off all its works*, that we may *put on the whole armour of light, and walk in the light, as he is of the light.* Let every action of our lives, every thought of our hearts, be brought to the light of the gospel, and tried and proved according to it. And as it would be very vain and criminal in us, to deny our having any sin, as it would be self-deceit to imagine it, and self-confusion to affirm it, let us, with humble thankfulness, apply to that blood, which is able to cleanse us from all unrighteousness. Most freely confessing our sins, in all their aggravations, so far as our weak and limited thoughts can attain to the view of them, let us humbly plead his promise, and his covenant; and then fidelity and justice will join with mercy, to insure our deliverance from the punishment they merit: so that instead of being, as we have deserved, companions in condemnation and ruin, we shall share together in that complete freedom from all the penal consequences of sin, which will be the portion of all those who truly repent, and obey the gospel.

SECT. II.

Farther to promote that holiness of temper, which it is the great design of this epistle to recommend, the apostle urges the propitiation and intercession of Christ, and the necessity of shewing our love to God, by obedience, by brotherly love, and by overcoming the immoderate love of the world. 1 John II. 1—17.

1 JOHN II. 1.

1 John II. 1. MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the

PERMIT me now to address myself to you, with all tenderness and endearment, as *my little children*, and to assure you, that *I write these things* concerning the readiness of God to forgive sin, not *to* encourage *you* to offend, but with a contrary purpose, *that you may not sin.* And I hope you will consider it as your highest interest, to guard against that greatest and most formidable of all evils. *But if any man*, through the surprise of a violent temptation, and remaining infirmity of human nature, do fall into *sin*, let him not absolutely despair, as if his case were hopeless; for we have still this great and important consolation, that if we are true believers, *we have an Advocate with the Father*[a], to

[a] *An Advocate with the Father.*] The word, *Advocate*, in our language commonly signifies one who is to plead for a person in a court of judicature; but Dr.

Ecr. plead for our pardon and renew our peace, even
c. 1. *Jesus Christ, the righteous one;* that great exalt-
~ ed Saviour, who was himself, by way of emi-
1 John c. 1. nence, and in such a degree, as no other person dwelling in human flesh ever was, so perfectly righteous, that his obedience absolutely answered the demands of the Divine law in all its ex-
2 tent and purity. *And he is the* great *propitiation for our sins*, to whom, under that character, we have fled with cheerful confidence; *and* it is a joy to us to reflect, that he is *not only* the propitiation *for ours, but also* [*for the sins*] *of the whole world*[b]: no nation under heaven is excluded from a share in the blessings he hath purchased, nor shall any person whatsoever be excluded, let his iniquities have been ever so great and aggravated, if he be disposed to make
3 a proper application to him. *And by this* certain mark and evidence, *we know that we are acquainted with him* to the most happy and effectual purposes, even *if we* faithfully and up-
4 rightly *keep* all *his commandments*. For *he that saith, I know him, and keepeth not his commandments, is a liar;* he falsely pretends to a knowledge of him, of which he is quite destitute; *and* therefore *in this respect the truth is*
5 *not* [*in him.*] *But whosoever* uprightly and impartially *keepeth his word, in him certainly is the love of God perfected:* it is plain he has it truly in his heart, and does not, like those who

Father Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the* whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him:

5 But whoso keepeth his word, in him verily is the love of

Samuel Harris hath taken great pains to show, that it properly signifies the same with *patron* amongst the Romans, or נָשִׂיא in the Hebrew, a *great person*, who used to patronize the cause of some of inferior rank, and who was also a *sponsor* for their good behaviour. By this he imagines several scriptures may be illustrated, and particularly Isa. l. 7—9; Job xxix. 12; Psal. lxxii. 12; Job xxxiii. 23, &c. And in confirmation of this, sentiment he brings some remarkable quotations from the ancients. Harris's Observ. p. 49—61. Perhaps there is nothing that illustrates the matter more, than the residence of some eminent persons from distant provinces, in the courts of great princes or states, whose business it was constantly to negociate with them the affairs of those whom they represented, to vindicate them from any unjust aspersions, and to advance their interest to the utmost of their power.

[b] *For the sins of the whole world.*] Mr. Reyner has urged this as a proof, that the merit of Christ's death shall extend, not only to *believers*, but to *virtuous heathens*; and I do not see that Christianity can receive any prejudice by our acknowledging, that if there are those in whom a *truly virtuous* temper prevails, they may be accepted of God, in consideration of the *atonement* which Christ hath made. But this will by no means prove the doctrine of *universal redemption*, in the sense in which some persons have stated it. But it seems to me, that the apostle is to be understood, as speaking only of all those who believe, whether Jews or Gentiles, over the whole world.

God perfected: hereby know we that we are in him.

are regardless of the Divine authority, make a vain and hypocritical pretence to it. And *by this we know, that we are* intetested *in* the Son of God, and united to *him* by this influence of our faith upon our practice. *He that saith, he* 6

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

abideth in him, and pretends a claim to his saving benefits, *ought himself so to walk as he*, whom he calls his Divine Master, *walked*, when he was here on earth. He ought in every thing to trace, and endeavour to imitate his example.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

And this is so obvious and natural a truth, that I persuade myself, *brethren*, ye already 7 know it; for herein *I write no new commandment to you, but the old commandment*, founded in nature, recommended by the Mosaic law, and that *which ye had* especially inculcated *from the beginning* of your acquaintance with the gospel, the great practical intent of which was, doubtless, presently made known to you, by whomsoever it was preached. I may therefore well say, it is *the old commandment*; for it *is the word which you heard from the beginning* of your acquaintance with Christianity. Yet considering its peculiar obligations, and the new mo- 8

8 Again, a new commandment I write unto you, which thing is true in him, and in you: because the darkness is past, and the true light now shineth.

tives with which it is enforced upon us continually, I may say *again, a new commandment I write to you, which* expresston *is true in him, and in you*, for he has laid us under new engagements to observe it, by his admirable love declared and exhibited to us; *because the darkness* of heathenism, and twilight of the Jewish state, *is* now *passed away: and the true light now shineth*, and in proportion to our knowledge, he may reasonably expect, that our care to act suitably should be awakened. *He that saith, he is in the light*, that he enjoyeth, that he understands 9 and receives the gospel, *and hateth his brother*, and does him any designed injury, *is in the darkness even till now.* And his ineffectual acquaintance with some principles of religion, which do not influence his heart to charity and beneficence, will, as to his real and final happiness, stand him in no stead. But *he that loveth his brother, abideth in the light*, 10 he improves the advantages which he enjoys by the Christian religion, and as he answers its

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and

cr. end, he will continually share the pleasure *and* there is none occa-
II. the security, which it gives; for *there is no oc-* sion of stumbling in
casion of stumbling in him; this will secure him him.
ohn 10. from giving any just cause of offence; whereas the malevolent passions turn a thousand circumstances into temptations, which prove fatal to a man's credit and repose in this world, and his
11 salvation in the next. *But* on the contrary, 11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
as I said before, *he who hateth his brother, is in darkness, and walketh in darkness; and* the consequence of that is, that as one who walketh in the night, without any light to guide him, *knows not whither he goeth*; so such an one, while he flattereth himself with the hopes of salvation on account of his knowledge and profession, is really ignorant of his own state, *because darkness hath blinded his eyes*; and so he is in the utmost danger of falling, before he is aware, into the bottomless pit, from whence there is no redemption.

12 These things I say unto you, and they are of 12 I write unto you, little children, because your sins are forgiven you for his name's sake.
universal concern; I hope therefore you will all attend to them, and improve them for your own advantage. *I write unto you, little children,* amongst the rest, to guard the least and weakest of you against sin: *because by his name,* even the name of the Lord Jesus Christ, who has made an atonement for them, *your sins are forgiven you,* and I am very solicitous that you may make all due return for so inestimable a favour, as a pardon purchased at the expence of such sacred
13 blood. [*I write to you, fathers, because ye* 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked
have known him that is from the beginning; because ye have heard of his divine dignity and glory, who was in the beginning, who was with God, and himself God; that ye may behave aright towards that Divine Saviour, who submitted to such abasement for us, though originally he was so exalted and glorious. *I write to you, young men, because ye have overcome the wicked one,* have bravely bid defiance to his allurement and terrors, in taking upon you, in so solemn a manner, the Christian profession; and I would by no means have you disgrace the victory you have already gained. *I*

one. I write unto you, little children, because ye have known the Father.

write to you, little children,[c] *because* even the youngest of *you have known* God, as *the Father* of his people, have been taught to call upon him as your Father in heaven; and I desire you may, with all filial reverence and love, approve yourselves dutiful and grateful to him under that relation. And (as I have before said,) *I have* 14

SECT. II.

1 John II. 13.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

written to you, fathers, because ye have known him who is from the beginning; so also, *I have written to you, young men, because ye are strong*, you are in the full vigour of nature; and may God preserve your hearts in a right frame, and lengthen out your lives to do him much service in future and distant years. *And* this may the rather be expected, as *the word of God abideth in you*, as you have been instructed in the principles of Divine truth by your pious parents, and other teachers, *and* many of *you have* given noble specimens of the good effects of their instructions, in that ye have already *overcome the wicked one* in many of his attacks; for otherwise ye could not have assumed the profession of the Christian faith in these circumstances, nor have retained it for such a length of time.

15 Love not the world, neither the things that are in the

And now whatever your age, station, and cir- 15
cumstances may be, suffer me to address to you one farther word of exhortation; which is this, *Love not the world, nor the things* [*which are*] *in the world*, in an irregular and excessive de-

[c] *To you little children*, &c.] There is such an apparent tautology in these three verses, as cannot that I know of, be equalled in any other part of scripture. Some have imagined, that the signification of *little children* here, (in the original *παιδια*,) is different from that in the 12th verse, (where the word is *τεκνια*,) which Wolfius says is used to signify Christians in general; whereas *παιδια* refers either to those who were young in years, or lately converted to Christianity. (See Curæ Philolog. Vol. V. p. 259.) And they have supposed the meaning of the apostle's exhortation here is, that as one of the first persons children become acquainted with, is their father, so they should know God, and improve more and more in a practical acquaintance with him: and each of these congratulations contains a tacit exhortation to go on in that which he commends them for, or congratulates them upon. But on the whole, comparing the beginning of the 13th with the 14th verse, where the same words are repeated, I am ready to conjecture, that if they were written in the original, they were left out again, and were written more perfectly afterwards in the 14th; and consequently, that all that should be retained, is the last clause of it, in connection with the 12th. *Your sins are forgiven—because ye have known the Father.* Thus all tautology is avoided, and every sentiment and expression in either of the verses, is preserved. I have therefore inclosed in a parenthesis all that part, both of the text and paraphrase, which may be left out without taking away any thing from the sense, or burdening it with an unnecessary repetition.

SECT. III.

1 John ii. 15.

gree;[d] for *if any one love the world* with too great an attachment, and have his heart chiefly set on its interests or its pleasures, it may justly be concluded, that *the love of the Father is not in him;* for there is a real inconsistence between the love of the world in this sense, and that of God: which will easily appear, when we consider

16 what we may justly understand by the world; *For all that is in the world,* when it comes to make up the largest catalogue of good things, which it can promise to those who eagerly and idolatrously pursue it, [*is*] to be comprehended under these three well known particulars, *the lust of the flesh,* that is, the pleasurable indulgence of our carnal appetites; *and the lust of the eyes,* that is, the acquisition of money, which if not expended for other purposes for which it is designed, only serves us to behold and count over; *and the pride of life,*[e] some ambitious pursuits, in consequence of which we may make a parade in the eyes of our fellow-creatures for a little while, in our way to the grave, which is to strip us of it all. Now it is evident that, [*these things*] considered as the food of luxury, avarice, and ambition, *are not of the Father, but of the world.* It plainly appears, that God, considered as the author of all good, cannot be pleased with such affections and pursuits: and it would be profane to suppose that they are produced or excited by him, or that the prevalence of them can be acknowledged by him, as consistent with his love

17 in the heart. Endeavour therefore, my brethren, to get more and more above such snares and entanglements as these; *and* so much the rather, as *the world, and* all *the luxury of it,* and

world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world

[d] *In an irregular and excessive degree.*] It is plainly necessary to attend to *such a limitation*: for otherwise there is a *degree of love* to worldly enjoyments which is rational, and which we must have for them, or we cannot in a proper manner attend to the duties of life.

[e] *The pride of life* αλαζονια του βιου.] Erasmus Schmidius understands this of that vain and empty boasting of the continuance of life, and of projects to be executed in some future part of it, which St. James condemns. (James iv. 16.) Raphelius seems to have been at first of the same opinion; (see Annot. ex Xenoph. in loc.) but afterwards from the use of the word αλαζονια, in Polybius, (see Annot. ex Polyb. in loc.) he was disposed to understand it in general, of the *splendour and luxury,* which vain persons affect in their whole manner of living. But more strictly, the phrase, αλαζονια του βιου, refers to that ambitious turn of mind, which prompts men to engage in all those pursuits, which will supply materials for their vanity, and enable them to make a figure in the world. See Wolfii Cura Philolog. in loc.

passeth away, and the lust thereof: but he that doeth the will of God, abideth for ever.

whatever belongs to it, which can serve to the gratification of our desires, *passes away* like a glaring pageant, which only amuses the eye for a few transient moments, and then disappears. *But he that doeth the will of God* faithfully and steadily, *abideth for ever;* he hath built his happiness upon a basis which nothing can remove, and accordingly finds it secure, even when he quits this momentary world, and enters on an eternal and unalterable state. SECT. II. 1 John II 17

IMPROVEMENT.

OFTEN let us be lifting up our eyes and our hearts to him who is our great *Advocate with the Father*: too frequently do the infirmities of our lives demand our application to him under that character. Let us rejoice that he is *Jesus Christ the righteous*, that he is the *Lord our righteousness*. While we joy in him as the propitiation for our sins, let it comfort our heart to think, how wide the efficacy of his atonement extends. O, that all the world might be engaged to apply to him under this important consideration! O, that all those who profess so to apply to him, might remember how necessary it is, that if they would shew they indeed know him, they should keep his commandments: this, rather than any of those passionate transports of mind, on which some are ready to lay so great a stress, is the perfection of love to God. May the spirit of Christ impress upon us more of our Master's image, and teach us with greater care and exactness to order our walk and conversation by his example. Since we have an illustrious light to direct our path, let us make use of it to this purpose, lest eternal darkness come upon us. Let us learn the Divine lesson we are here taught, to love our brethren, and gradually to rise higher above that love of the world, that attachment to temporal and present interests, which is inconsistent with the love of the Father! When we are tempted too fondly to admire, or too eagerly to pursue this gaudy pageant, let us survey the inventory here given of its boasted treasures. Let us compute the most it can even pretend to confer upon us, and impartially weigh all that can gratify the lust of the flesh, the lust of the eye, and the pride of life, against those solid pleasures which arise from the love of God, against those infinite benefits which will finally result from it. They who do his will abide for ever, nor is their removal from this empty and transitory world any objection against it. Yea, rather, how would it be possible, or how desirable, they should abide for ever, were not a removal from such a mutable, such an unsatisfying, and in many respects afflicting world, to make a part of the plan, formed by Divine Providence and grace in their favour! Ver. 1 2 3-5 6 9 15 16 17

SECT. III.

The apostle discourses of the antichrists which then began to arise in the world, and directs Christians to the best preservatives against their seducing doctrines. 1 John II. 18—28.

1 JOHN II. 18.

SECT. III. 1 John II. 18.

AND now, my beloved, dear to me as *little children* to the most affectionate parents[a], attend to my cautions against those many seducers, with which not only the world, but even the church abounds. *It is* indeed *the last time*[b]; the last dispensation God will ever give to the world, is now promulgated; and it is no wonder if Satan endeavour to the utmost to adulterate a system from which his kingdom has so much to fear. *And as you have heard, that* one great seducer, from his opposition to Christ called *antichrist, is coming*, so I must assure you, that *even now there are many* aspiring and interested men, who act in such opposition to the Redeemer's cause, and the whole purposes of his appearance, that though they profess his name, they may not improperly be called *antichrists*[c], *by which* indeed *we* may *know that this is the last time*: for when we compare this event with the predictions of our Lord, it is so far from contradicting them, that indeed it is a great accom-
19 plishment and illustration of them. Once indeed they pretended to join themselves to us; but that it was only an hypocritical pretence to Christianity which they made, appears from the issue of it: *they went out from among us*, and *yet they were not*, upon the whole, *of us*, nor did truly belong to our number, while they seemed

1 JOHN II. 18.

LITTLE children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for

[a] *Little children.*] Mr. Cradock has observed, that *little children* are not so apt to *love the world*; but seem by reason of the weakness of their understandings, more likely to be seduced by artful and designing men; and therefore he imagines, that in this place there is a peculiar propriety in this appellation. See Crad. Apost. Hist. p. 459.

[b] *The last time.*] Some explain this of the *last age* of the Jewish church and commonwealth, because it was the period in which our Saviour had foretold the rise of many *false Christs*; and this observation, to be sure, is material: but the expression of *the last time*, from comparing other scriptures, seems to be more extensive.

[c] *Many antichrists.*] Dr. Whitby explains these antichrists of unbelieving Jews opposing Christianity. I rather understand them to be apostates, who had once professed themselves Christians, and brought in pernicious heretical notions.

if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest, that they were not all of us.

to adhere to us. *For if they had* ever *been* sincerely *of us*, so as to feel the inward power of our gospel on their hearts, *they would doubtless have continued with us*; upright men would never have seen any cause to leave us, and Divine grace would have preserved such from the temptations by which these artful deceivers have been ensnared. *But* [*this hath happened,*] *that they might be made apparent*, and that we might also reap an advantage from the detection of their hypocrisy, *because* it would thereby appear, that *all* who join with us in external forms, *are not* indeed *of us*;[d] but that even in the purest churches, there may be a mixture of tares among the wheat, which it will be prudence to remember, and to guard against. *And* as for you, I hope and trust you will not be seduced by them; for *ye have an* inward *anointing of the Holy One*, even the spirit of purity and joy, which Christ the Holy one of God, hath poured forth upon us; *and ye know all things* relating to Christianity, in such an experimental manner, as will effectually preserve you against those snares of this vain world, which have been ruinous to those unhappy apostates I have just mentioned. And as to what I have now said, *I have not written to you, because ye know not the truth*, nor have I entered so largely into the discussion of this matter, as would then have been necessary; *but* on the contrary, have contented myself with these short hints, *because ye know it*, and I am desirous to confirm you in it, and to awaken your zeal to join with me in testifying it to others, and opposing the many false doctrines which are taught in opposition to it: *for every lie is not of the truth*; there is an irreconcileable inconsistence between truth and falsehood, and the more you are confirmed in the one, the more faithfully will you guard against and oppose the other. And *who is a liar* and a seducer in the most dangerous sense

SECT. III.

1 John II. 19.

20 But ye have an unction from the Holy One, and ye know all things.

20

21 I have not written unto you, because ye know not the truth; but because ye know it, and that no lie is of the truth.

21

22 Who is a liar,

22

[d] *That they might be made apparent, because all are not of us: ἵνα φανερωθῶσι ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.*] Thus, I think, these words may be rendered; and the meaning is, that as there are some, who only *pretend* to be Christians, when they are not, and for some secular end mingle themselves with us, God has suffered these to be discovered, to awe and alarm others who may yet be concealed.

SECT. III.

that can be imagined, *but he that denieth that Jesus is the Christ?*[e] This is the most pernicious of all errors, and tends most directly to overthrow all virtue and religion in the world, and utterly to subvert and destroy men's souls; and he who maintains *this* detestable doctrine, *is* in a sense *antichrist, who* in effect *denies* both

1 John ii. 22.

but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 *the Father and the Son:* For however some may pretend a zeal for the honour of God, while they are crying down that of our Lord Jesus Christ, yet so it is, that *every one who denieth the Son, hath not* any real regard to *the Father*, nor any interest in him: for God hath declared with an evidence which all who sincerely love and honour him will not fail to receive, that no man cometh to the Father but by Christ; that he is well-pleased in him as his beloved Son, and maintains a favourable intercourse with sinful men only by him. [*But he who acknowledgeth the Son, hath the Father also,*[f]] and taketh the most effectual method to secure the continuance of his favour.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father also.*

24 *As for you therefore*, to whom I now address myself, let what I here say be improved by way of caution to yourselves; be on your guard against the numerous artifices of those who would ensnare and seduce you, and *let that* word *which you have heard from* me, at *the beginning* of the gospel, *abide in you* so steadily, that no man may ever wrest it from you. And *if* it be indeed so, and *that* word *which ye have heard from the beginning*, thus *abide in you, you also will abide in* that state of blessed union, in which you are, with *the Son and the Father*; you will dwell under their united protection, and find a source of delight springing up in your souls from communion

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

[e] *Denieth that Jesus is the Christ.*] Some are of opinion this was written against Cerinthus, who in his doctrine separated Jesus from Christ, maintaining them to be two *distinct* persons, and denied him to be the *Son of God*. See Dr. Berriman's Hist. of the Trin. p. 33. Compare Dr. Whitby's Preface to this epistle. Mr. Baxter also takes in the Simonians, Menandrians, and Carpocratians, with other heretics in those early ages. Baxter's Works, Vol. III. p. 216.

[f] *He who acknowledgeth the Son, hath the Father also.*] These words, which I have included in crotchets, are generally printed in our versions in *Italic characters*; but they are to be found in so many good manuscripts, that I cannot but believe they made a part of the original, by whatsoever accident they were omitted in some early copy, to which, as it seems too much regard has been paid. See Mills and Wetstein in loc.

SECT. III.

with them, to which there is nothing comparable in any of the enjoyments of the present world. *And this* will readily be acknowledged, if you only consider, with what exalted hopes you will then be supported: for this *is the promise which he hath promised to us*, (which while I mention, I cannot but exceedingly rejoice in the consideration of my own interest in it,) even the possession of that invaluable treasure, *eternal life*, in comparison of which, whether we consider its excellence, or its duration, all the glories of the world, and even the world itself, are lighter than vanity, and unworthy the reflection of a single moment.

25 And this is the promise that he hath promised us, even eternal life.

1 John II. 25.

These things therefore *I have written unto you* 26
concerning those who would deceive you,[g] and rob you of that inestimable treasure, that you may guard against them with the utmost vigilance. *And*, I trust this will indeed be the case, for *as* 27
for you in general, I esteem you sincere in the profession of your religion, and therefore may reasonably say, that *the unction* of the Holy Spirit *which you have received from him*,[h] who hath given you the promise of eternal life, *abideth in you* perpetually and powerfully; *and* in consequence thereof *you have no* such *necessity* as others, *that any one should teach you* the first principles of true religion. *But* let it be your care uprightly and humbly to yield up your souls to the superior instructions of this Divine Spirit; and *as this* same *unction* from him *teacheth you concerning all things*,[i] *and it is true*,

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and it is truth,

[g] *Those who would deceive you.*] It is in the original, *they who do deceive you*; but it is plain, as has often been observed, from the common latitude given them elsewhere, that it signifies no more than an endeavour to seduce; and there are many passages, both in sacred and profane authors, in which a person is said to *do a thing*, which he attempts. See Mr. Blackwall's Sacr. Class. Vol. I. p. 121.

[h] *The unction which you have received from him*, &c.] *The Spirit of God* is compared to an *anointing*, because of his precious and cheering gifts which rendered Christians more fit to encounter with their spiritual enemies; as wrestlers were anointed with oil to make them fitter for their various exercises, and to prevent the advantages which might otherwise be taken against them. Whether this passage will be less capable of yielding support to the popish doctrine of *chrism*, or that of the Quakers, which asserts such an *inspiration* of all Christians as renders the office of a stated *ministry* unnecessary, it is hard to say. Compare Limborch's Theol. v. 77. 4, and Barclay's Apology, p. 52. With relation to the latter, it may be of some moment to observe, that the *Christian ministry* was in the highest repute in the *church*, when the *gifts* of the *Spirit* were poured down upon it in the greatest abundance.

[i] *Unction teacheth you all things.*] It

SECT. III.

and has no mixture of *falsehood* in it, *even as that has taught you, abide in him* to whom by that spirit ye are thus vitally united. *Yea*, let me *now* repeat it again, as a matter of the highest importance, comprehending in one word the whole of our duty and happiness; my dear Christian friends, dear to me *as little children* to their affectionate parents, *abide in him, that when he shall appear*, as he assuredly will, in all his pomp and glory, *we may have* humble *boldness, and may not be put to shame* and confusion, *before him at his coming*; but may welcome him with cheerfulness, as those who have approved their fidelity to him, and expect, by his grace, an abundant reward.

1 John ii. 28.

and is no lie; and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

IMPROVEMENT.

Verse 18, 19

LET us not be surprised, if there are some who revolt from Christianity in our days; evincing thereby the insincerity of their former professions: since even the apostolic age produced some instances of this kind. But notwithstanding this, *the foundation of God standeth firm, and the Lord knoweth them that are his;* (2 Tim. ii. 19.) They will continue united with his church in faith and love, and no temptation will be able entirely to separate them from it.

22, 23

Vain are all pretences to adhere to the Father, if we desert the Son. To his gospel therefore let us stedfastly cleave, uni-

25

mated by the infinitely important promise of eternal life. Can we go to another Saviour? Can we expect from any other hand a nobler, or even an equal reward? May we all, who profess a

27

relation to him, receive an anointing from above, which may teach us all those things it is of importance for us to know, and

24

which may engage us to abide in him with inseparable fidelity. Yet a little while, and he will again come, will appear with a glory which will warrant, and will reward the firm attachment

28

we have manifested to his interests. May we not, at that important period, have reason to be *ashamed before him*; may he not be ashamed of us; but having *confessed him before men*, may we be *confessed by him before his Father, and his holy angels!* (Luke xii. 8.)

seems manifest from hence, that every Christian is supposed to have been *anointed by the Holy Ghost*. But as it would be most absurd to pronounce it impossible, that a man in any degree of error should be a true Christian, it plainly shews, in how restrained a sense many general expressions occurring in scripture, may be taken, and in that view is well worth our attentive regard.

SECT. IV

The apostle discourses concerning the exalted privileges of the children of God, to which all true Christians are entitled, and urges the necessity of a holy temper, and of a holy life, in order to demonstrate that we are of that happy number. 1 John II. 29.—III. 10.

1 JOHN II. 29.

1 John II. 29. IF ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

I HAVE before been discoursing of the Divine holiness and purity; now the consideration of this may enable you to judge, whether you are, or are not, in the happy number of the children of God. For *since ye know, that he is* perfectly *righteous, ye* may *know, that every one that practiseth righteousness, is born of him;* as the production of righteousness in the mind, argues a Divine agency upon it, therefore he, in whom it is produced, is, by regeneration, the Son of God.

SECT. IV. 1 John II. 29

III. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Now on this view I would entreat you attentively to dwell; as indeed no subject can be more worthy of your serious regard. *Behold,* my brethren, behold with delight and holy admiration, *what manner of love,* what immense, unutterable, inconceivable condescensions of love, *the Father* of universal nature, the Father of our Lord Jesus Christ, *hath bestowed upon us,* sinful mortals, *that we should be* honoured with so sublime an appellation, should be *called the children of God;** as he hath himself expressed it, I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. (2 Cor. vi. 18.) It is true, indeed, this is a dignity which only attracts the observation of very few, and *in this respect the world knows us not,* and doth not acknowledge us for what we really are, *because it knoweth not him,* who

III. 1

* *We should be called the children of God.*] The original word is τεκνα, not υιοι, and therefore should be rendered *children,* rather than *sons.* It is worth observing upon this text, that when the Danish missionaries appointed some of their Malabarian converts to translate a catechism, in which it was mentioned as the privilege of Christians to become *the sons of God,* one of the translators was startled at so bold a saying as he thought it, and said, *It is too much; let me rather render it, They shall be permitted to kiss his feet.* Let. of Dan. Miss. No. 7. p. 56.

SECT. IV.

1 John III. 1.

is God's eternal and first-born Son, the Head of the family, through whom we have received the adoption. Such are the unhappy prejudices of apostate men against the Divine will, and the Divine image, that Christ himself was unknown while he dwelt in human flesh; and therefore it is no wonder that we are so, in that respect in

2 which we resemble him. Nevertheless, my *beloved*, it is a most certain, and a most joyful truth that *now we are the children of God, and* a truth which draws after it a long train of glorious consequences; for *it doth not yet* perfectly *appear what we shall be;*[b] the inheritance we expected is far beyond what we can at present conceive. *But* this *we know* in the general, *that if he*, by whom we have received the adoption, *be revealed,*[c] as he will certainly at length be, *we shall be like him, for we shall see him as he is;*[d] we shall have so clear and distinct a view and discernment of him, as shall transform us into his image, even the image of his holiness, the brightest and most illustrious of the various glories with which he is invested.

3 But let not any imagine this is an expectation indiscriminately to be entertained by all who style themselves Christians, or in any measure consistent with an unprofitable *and* wicked life. No, it is of the most generous tendency, and produces the most happy effects; for *every one who hath this hope in him* on a solid founda-

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him, purifieth him-

[b] *It doth not yet appear*, &c.] It is observable that these are the words of John, of him who had not only so familiarly conversed with Christ on this sublime and delightful subject, but had seen his transfiguration, when Moses and Elias appeared in such refulgent glory. He also, as Mr. Baxter observes in this connection, (See his Works, Vol. III. p. 16.) saw a most glorious *vision* of the *New Jerusalem*. But it may be doubted, (whether this epistle were not of an earlier date than the apocalypse, and it seems most probable that it was, both considering the great age of the apostle, when banished to Patmos, and how naturally some things on which he touches in this epistle, especially relating to antichrist, might have been illustrated by what he saw there.

[c] *If he be revealed.*] This is one of the many places, wherein the particle ἐαν, or αν, which is nearly equivalent to it, does not imply any *uncertainty of the event*, but is put for *when*.

[d] *We shall see him as he is.*] Archbishop Tillotson well observeth, and proves at large, that the *sight of God* is put to express the *knowledge* and *enjoyment* of him, because of its excellency and dignity, its largeness and comprehension, its spirituality and quickness, its evidence and certainty. (See his Works, Vol. III. p. 189.) Seneca has some most sublime passages in his 102d epistle, relating to that *Divine light* which good men should behold in a future state; the very thought of which, he says, will prohibit any thing sordid, base, or malevolent, from settling in the mind that entertains it.

self, even as he is pure.

tion, *purifieth himself* from every pollution, with a sincere desire to advance daily in every branch of moral perfection and excellence, till at length he becomes pure, *even as he is pure*, so far as the Divine holiness can be resembled by any creature in this mortal and imperfect state. On the other hand, *every one who practiseth sin, practiseth also the violation of the* Divine *law; for* this is the very nature and essence of sin, and what is common to every kind, and every act of it, that *sin is the violation of the law*,[e] either natural or revealed. *And ye know, that he* who is so familiar to our thoughts, and our discourses, even our Divine Master and Saviour, *was manifested, that he might take away* the guilt and power of *our sins*, by his atonement, and by the sanctifying influences of his spirit; *and there is no* kind or degree of *sin in him*, nothing but what is of the most opposite nature. It is plain, therefore, that *every one who abideth in him, sinneth not*, cannot make a trade and practice of it; and that *every one who* thus habitually and allowedly *sinneth*,[f] *hath not seen him, nor known him*: his views and knowledge of him have been so superficial, as that they deserve not to be mentioned, since they have not conquered the love and prevalence of sin, and brought the man to a holy temper and life.

SECT. IV. 1 Joh. III.

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

4

5 And ye know that he was manifested to take away our sins; and in him is no sin.

5

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

6

7 Little children, let no man deceive you: he that doeth righteousness is righ-

7

My dear *little children, let no one deceive you* on this important matter by vain words, with whatever pomp, or solemnity, or plausibility they may be attended. A being himself immutably holy, can never dispense with the want of holiness in his reasonable creatures. *He who practiseth righteousness is righteous*,[g] *even as he*

[e] *Sin is the violation of the law.*] I choose *violation* as rather a more expressive word than *transgression*, and so answering more exactly to ἀνομια, which implies not only *transgression*, *a passing the bounds of God's law*, but an attempt, if possible, to *annihilate* and destroy it.

[f] *Every one who* habitually and allowedly *sinneth.*] It seems absolutely necessary to interpret the expression *thus*, not only to prevent some of the best of Christians from falling into despair, on account of those remainders of sinful imperfection, which their very eminence in religion causeth them to discern, and to lament: while others, evidently their inferiors, are vain and ignorant enough to conclude themselves perfect, and lacking nothing; but likewise to make one scripture consistent with another, (compare James iii. 2.) and even to reconcile this assertion to other passages in the epistle before us. See chap. i. 8—10.

[g] *He that practiseth righteousness, is righteous.*] It is very necessary to interpret the phrase *thus*, to avoid an indulgence as extravagant as the severity we have opposed above. For certainly it is

SECT. IV. 1 John ii. 8.

himself is righteous: it is his own image, and he must invariably love and delight in it, and must as invariably abhor sin, as utterly contrary to his nature. For indeed *he who practiseth sin is of the devil:* he imitates his character, and complies with his instigations; *for the devil sinneth from the beginning:* he introduced sin into the creation of God, and he continues still to promote it ever since, to the utmost of his power and influence:[h] *whereas* the appearance of *the Son of God* was to a quite different and contrary purpose; for he *was manifested* in human flesh, *that he might* dissolve and *destroy the works of the devil,*[i] that he might recover mankind from the apostasy into which they were seduced by the temptations of Satan: and delivering them from the bondage of sin, might restore them to the practice of universal righteousness, and thereby to the favour and enjoyment of God: *Every one who is born of God,*[9] who is regenerated by Divine grace, and adopted into the number of his children, *doth not practise sin, because his seed abideth in him;* there is an immortal principle implanted by God in the heart, which will not suffer a man who hath received it, entirely to overbear it; *and he cannot sin,*[k] in such a manner, and to such a degree as others, *because he is* thus *born of God.*

teous, even as he is righteous:

8 He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

not every one who performs some one just or righteous action, that can be denominated righteous; nor can any man be entitled to that character, who doth not in the main course of his life, practise universal righteousness.

[h] *Sinneth from the beginning,* &c.] Mr. Limborch imagines this phrase refers to *repeated* acts of sin, and a continued course of it which preceded Satan's expulsion from heaven. See Limborch Theol. lib. ii. cap. xx. sect. 4. But it seems, that the use of the present tense implies a continuance in a course of sin; which is indeed the case with respect to this malignant and unhappy spirit, who continues incorrigible, notwithstanding all he has already suffered, and all which he certainly knows, he has further to endure.

[i] *Destroy the works of the devil:* λυσῃ.] This expressive word leads us to look on sin and misery as a *fabric,* of which the devil is the great *architect,* and which Christ is come to *overthrow* and demolish. Accordingly he has already broken, as it were, the compages and strength of it; and we may hope it will gradually be levelled, and its very ruins removed. He has certainly done what has a most powerful tendency to produce such an effect. But it seems driving matters to a very unjustifiable extremity, to argue from hence, as some have done, the utter exirpation of all moral and penal evil from the universe. And were not the judgment so palpably biassed by the affections, as we see it to be in many instances, it is not to be conceived that true of penetration should have laid any stress on so precarious an argument.

[k] *He cannot sin.*] It is certain these words must be taken in something of a *qualified* sense, or they would prove not only the *sinless perfection* of every child of God, but also the *impeccability* of every such person; or the *impossibility* of his sin-

10 In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

In this therefore, and by this, as the grand characteristic, *are the children of God manifested* on the one hand, *and the children of the devil*, on the other. *Every one who doth not practise righteousness is not of God; and* I may add, as a matter of great consequence, that *he who loveth not his brother*, as he cannot practise righteousness, a great part of which consists in brotherly love, is not of God, neither can he, without great presumption, pretend to claim a place amongst his children.

IMPROVEMENT.

How inestimable a privilege is it to be born of God! What infinite reason have those that possess it, to rejoice and be exceeding glad! With what astonishment should we reflect upon the Divine condescension, in admitting us to such an endearing relation! Let us *behold* with admiration and joy, *what manner of love the Father has bestowed upon us*, that we sinful wretched mortals should be called *the sons of God!* Let us behold how high it rises, how wide it diffuses its effects! How glorious the inheritance, to which in consequence of this we are entitled! *The world indeed knows it not:* nor do we ourselves completely know it. Even John, the beloved disciple, who lay in the bosom of our Lord, and drank so deep out of the fountain-head of knowledge and holiness, even he says, *it doth not yet appear what we shall be.* But let us, in sweet tranquillity of soul, depend on our heavenly Father, that he will do whatever is becoming his perfect wisdom and goodness, in respect to the advancement and felicity of his own children. During our state of minority, let us be contented to be at his allowance, and rejoice, that we are in the general told, that when Christ, the first-born of the family, shall make his second triumphant appearance, we shall also appear with him in glory, new dressed from the grave, to adorn his train, and transformed into his illustrious image, not only with respect to the glories of the body, but the brighter glories of the immortal spirit. With him we shall have an abundant entrance into his everlasting kingdom, and for ever experience the efficacy of that near and intimate vision of him, which we shall there enjoy, to transform us into the same likeness, from

ning, which none have been wild and enthusiastical enough to assert. It must therefore, I think, be understood only as expressing a *strong disinclination* to sin, in the kind and degree referred to before. And it is certain, there are many passages of scripture, in which the word *cannot*, must be taken in such a latitude. Compare Luke xiii. 33; Heb. ix. 5. Neh. vi. 3; Numb. xxii. 18. And this phraseology Raphelius well illustrates by similar passages from the classics. See Annot. ex Polyb. in loc.

glory to glory. O, that in the mean time, we may all feel the energy of this blessed hope to purify our souls, that our hearts and dispositions may correspond to our expectations! When Christ came in human flesh, it was with this important purpose, *that he might take away sin, that he might destroy the works of the devil,* and reduce to order and harmony that confusion and ruin, which Satan by his malicious insinuations had introduced into the world. Blessed Jesus! may this thy benevolent design be more and more effectual. May the empire of sin and corruption, which is the empire of hell, be entirely subdued, and thy celestial kingdom of grace and holiness advanced. And may none deceive themselves, nor forget, that *he alone is righteous who practiseth righteousness.* By this let us judge of ourselves, whether we are the children of God, or of the devil. And instead of flattering ourselves that though we do commit sin with allowance, yet there may be some secret seed of God still concealed in our hearts; let us judge of our having received this regenerating seed, by its tendency to preserve us from sin, and the victories it enables us to gain over its destructive wiles and insufferable tyranny.

SECT. V.

The apostle discourses of the necessity and importance of brotherly love, as a distinguishing mark and characteristic of the children of God. 1 John III 11, *to the end.*

1 JOHN III. 11.

I MENTIONED the want of brotherly love, as an argument of not belonging to God; and a little consideration may persuade you, that it is indeed so. *For this,* as you know, *is the message which you heard* of us the apostles and ministers of Christ, *from the beginning* of our appearance among you, as our Lord had frequently in person inculcated it, and almost with his dying breath, *that we should love one another;* And that we should *not* be *as Cain, [who] was* most apparently *of the wicked one, and* barbarously *slew his* own innocent and pious *brother. And for what cause did he slay him?* truly for this, *because his own deeds were evil, and those of his brother righteous:* in consequence of which he was disapproved, and his brother approved by God; and this excited not his repentance, but his envy and hatred, which at length settled

1 JOHN III. 11.
FOR this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

SECT. V.

1 John III. 13.

into the most rancorous malice, and produced that horrible effect. And as there is a great deal of the same malignant temper remaining in the world, and there are many, in that sense, though not by natural descent, of the seed of Cain, *wonder not, my brethren, if,* under this influence, *the world hate you.*

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

But *we,* on the other hand, *know that we are passed over, from* the boundaries and territories of *death, to* those of *life*[a], *because we* unfeignedly *love the brethren;* as they are the children of God as well as ourselves, and the members of one body with us. *He that loveth not* [*his*] *brother,* can have no good principle, but necessarily *abideth in* spiritual *death,* and must for ever continue in that miserable state, if the frame and temper of his mind be not entirely changed. 14

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

And this you may easily apprehend, if you consider, that *every one who hateth his brother, is a murderer;* and were it not for the restraint of human laws, that private malice which is harboured in his thoughts would produce, as it did in the instance of Cain, actual murder. *And ye* assuredly *know, that no murderer hath eternal life abiding in him,* nor can any person of that detestable character enter into the celestial kingdom, the region of perfect love. 15

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Jesus Christ, who reigns in that blessed world, has given us various and numberless proofs of an unparalleled charity; and it is *in this,* above all the other instances of it, that *we know* by experience the greatness of *his love, as he hath laid down his life for us*[b]: *and we* in imitation of such an example, *ought* to be ready *to lay down* [*our*] *lives for the brethren*[c], when the 16

[a] *Passed over from death to life.*] This is said even of the best of men; which implies by a strong consequence, that they are, as it were, *born* in the land and territories of *death*: or that the gospel finds them in such a condition, as to be liable to condemnation and destruction, to the execution of a *capital sentence.* And it seems to me, that such oblique expressions speak such truths as these, in a manner peculiarly convincing and affecting.

[b] *We know his love, as he hath laid down his life for us.*] This text, as it stands in our version, has generally been mentioned as equivalent to Acts xx. 28, in which, as *he* who laid down his life for us, is God, as well as *man,* God is said to have done that which the man united to him did. But it is not to be denied, that many copies, which I here follow, read only αὐτὸς instead of Θεὸς: *hereby we perceive his love.* And there are many places, where the relative evidently refers to a remote antecedent. Compare Heb. vii. 2. note [a].

[c] *Lay down our lives for the brethren.*] That is, when the life and happiness of *many* are concerned, we ought to be willing to sacrifice *our own.* If one only were

SECT. V.

good of his church, or of any number of our fellow-Christians requires it. And if we ought to be willing to die for the good of others, how much more to relieve them in any of those necessities, which require us only to impart to them a little of our substance? *Whosoever therefore hath the good things of the* present *world, and when he seeth his brother in necessity, shutteth up his bowels from him*; so that he will not impart any thing out of his own abundance for his relief; *how dwelleth the love of God in him*, or with what face can he presume to call himself a Christian.

1 John III. 17.

17 But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 *My little children*, let me speak freely to you on this head, and *let us not love* merely *in word or in tongue*, not content ourselves with any external and complimental expressions of regard; *but* let our actions prove the sincerity of our professions, and show that we love *in deed and in truth*. *And in this we know that we are of the truth*, and that we are real Christians; *and* in the consciousness of this *shall assure our hearts before him*, when we draw nigh in the exercises of devotion. *For if our* own *heart condemn us* of any evil which we secretly indulge, while we preserve our characters in the sight of men unsullied, we may well be thrown into terror and anxiety; knowing that *God is* infinitely *greater than our heart, and knoweth all things*, without exception; so as continually to view numberless follies, which we never observed, or have entirely forgotten, and numberless aggravations attending each, which it was impossible for us fully and distinctly to conceive. But, *beloved, if our heart condemn us not*, but we have the testimony of our consciences before him, as to the sincerity of our repentance and faith, and the integrity of our general walk and conversation, [*then*] *have we* that *confidence* and freedom of speech *before God*, in our addresses to him, which nothing else could give us,

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

to be rescued on such terms, the argument would in a great measure fail, unless that one were of so *great importance*, that in dying for him we died for many; and the heathens themselves saw the obligation to submit to death in such a case, though they were unacquainted with that noble motive to which the apostle here refers. Compare Cicero de officiis, lib. 1. cap. iii. p. 34.

SECT. V.

and which it is impossible we should have, while we know that we deal deceitfully in any instance, either with him or our fellow-creatures. *And* we know, that *whatever we ask, we* shall *receive of him*, if subservient to our truest good, *because we* are conscious of a prevailing care to *keep his commandments, and* to *do the things which* we have reason to apprehend *are pleasing in his sight*; which he, as the righteous God, will be pleased with, when proceeding from a sincere principle of faith in Christ, and attended with those humble regards to him, which the imperfections of our own obedience, in its best estate, will require. *And this is his* great *command, That we should believe in the name of his* dear *Son Jesus Christ*, and endeavour to grow more in that blessed principle of faith in him; *and* that we should unfeignedly and cordially love *one another, as he hath* so strongly and affectionately *charged us* to do. *And* this is the true way to have that communion with God, to which I expressed, in the beginning of my epistle, such a desire to introduce you: for *he that keepeth his commandments abideth in him, and he*, that is, God, *abideth in that man: and in this we* farther *know, that he abideth in us*, by such an intimate union, even *from the spirit which he hath given us*, and which is the token and effect of his habitation in us; producing in our souls by his gracious operation, the image of God, and forming us to an intimacy with, and nearness to him.

1 Joh III. 2

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

23

24

IMPROVEMENT.

O THAT the Divine Spirit which God hath given to dwell in believers, and by which he himself resides in them, may teach us more effectually this great lesson of love, which is so agreeable to the purposes for which he was conferred! Let us abhor the temper of Cain, as much as we abhor the actions it produced, and dread the doom they incurred. As for that hatred of the world, which in a steady adherence to our duty may probably fall to our lot, let it by no means surprise or discourage us. It is surely enough to support our spirits under the malice and outrage of a wicked world, that if we are steady and consistent Christians, *we may know, that we are passed from death to life.* O blessed transition! O the adorable riches of Divine grace to which it is owing! May the ardour of our love to our bre-

Verse 11, 12, 13, 14

SECT. V. Verse 16 thren render this happy change more and more apparent; and may this Christian benevolence be so ardent in our hearts, as to make us willing, when certain duty requires it, even to lay down our lives for them: having been ourselves distinguished with the like token of the love of our Divine Master, who spared not his own life for us; and O, what are even thousands of our lives in comparison of his! And shall we then, while our brethren in the 17 Lord are in necessity, be tenacious of our substance? When we are surrounded with plenty, shall we be unwilling to impart a 18 little of our abundance for their relief, or content ourselves with the charity of words, which cost us nothing, while we withhold the things that are needful for them? How will such shameful, detestable hypocrisy disgrace all our pretensions to the love of God: but let us treat all hypocrisy either towards God or man, with detestation and abhorrence. Let us love, not only in word and in profession, but in deed and in truth, and rather choose that our actions should exceed our engagements, than disappoint in any instance the expectations we have raised.

19 Of what infinite importance is it to have confidence towards God in all our addresses to his heavenly Majesty! And if we desire this to be the case, let us reverence our own consciences, avoiding every thing which would cause our hearts to condemn 21 us, in the presence of him who is *greater than our hearts, and knoweth all things.* And while we rejoice in this, that they do not condemn us, let us be very careful that we examine them thoroughly, that we be not imposed on by a false answer, as it is to be feared many, through a superficial inquiry, are, whose expectations are the most sanguine, and whose pretensions are the loudest. Let us remember this great summary of Christian 23 duty, *that we believe in the name of the Lord Jesus Christ, and* 22 *that we keep his commandments, and do the things that are pleasing in his sight.* An obedience, springing from such a faith, a faith, verified by such an obedience, will give us a comfortable hope, that our prayers shall be accepted of God now, and our persons accepted hereafter to eternal life. Amen.

SECT. VI.

The apostle cautions the Christian converts against being deceived by seducing spirits; and directs them how they may distinguish between the spirit of truth and the spirit of error. 1 John IV. 1—12.

1 JOHN IV. 1.

IT is necessary, my *beloved*, that in the circumstances in which we are placed, I should cau- 1 JOHN IV. 1. BELOVED, be-

SECT. VI.

1 John IV. 1.

1 Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

tion you against credulously submitting to every one who pretends a Divine inspiration for what he says: *believe not* therefore *every* pretended *spirit*[a]: *but make trial of the spirits, whether they be* indeed *of God* or not: *for*, it is certain, that *many false prophets are gone forth into the world*, boasting a Divine mission, and thereby laying snares for the souls of men, with such artifice, that might, as our Lord expresses it, (Mat. xxiv. 24.) deceive the very elect, if it were possible. Now *in this ye know*, and may distinguish *the spirit of God*, which is the spirit of truth, from that of error: *every spirit that confesseth Jesus Christ, who is come in the flesh*[b], that pays a becoming deference to his authority, and the Divine discoveries which he hath made, *is of God*: there cannot, in the general, be any better attestation of any spirit than this, that it tends, in its agency and operations, to promote the honour of the great Redeemer. *And* you may, on the other hand, be sure of this, that *every* pretended *spirit* of revelation, *that doth not confess* and do homage to *Jesus Christ, who is come in the flesh, is not of God: and* indeed *this is*, on the contrary, *the* very [*spirit*] *of antichrist*[c], *of whom you have heard* in the Divine oracles and predictions which our blessed Lord delivered concerning this last time *that he is coming, and is now* in some measure *already in the world*. But, my *dear children, ye are of*

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and

[a] *Believe not every spirit.*] Many pretended to the character of the Messiah, and others, in an extraordinary manner to be sent and inspired of God; and this they did with a view of turning away Christians from their faith and hope. The apostle here, by a short turn of argument, demonstrates that they were indeed impostors from this very attempt.

[b] *That confesseth Jesus Christ, who is come in the flesh.*] So the words ὁμολογοῦντα Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, may very well be rendered: and indeed they must be so in this connection, for the bare confession of Christ's incarnation would not have been sufficient to have cleared them from the suspicion of being impostors. To *confess Jesus Christ*, seems to mean, not barely professing some kind of regard to him, but yielding a regular consistent homage, and, as it were, harmonizing and falling in with his design.

[c] *This is the spirit of antichrist.*] From hence some have argued, that the Pope cannot be antichrist, because he confesses Christ; and that it must necessarily be some entirely opposing person or sect, and which does not bear the Christian name: but the interpretation above obviates this objection; for it is certain popery is an usurpation entirely inconsistent with a due homage to Christ, and founded upon principles most opposite to those of his government and religion. It is said to have been already in the world, as the ambitious, imposing, persecuting spirit, which is the very essence of antichristianism, did then greatly prevail.

SECT. VI.

1 John IV. 4.

God, and have overcome them, in all their snares and delusions[d], *because greater* and more powerful by far *is he that is in you, than he that is in the world*; the Son of God, who stands at the head of that interest in which you are embarked, and who aids you by the mighty communications of his Spirit, is infinitely too strong for Satan, the great head of the apostasy, and for 5 all his confederates. *They* of whom I have now been speaking, *are of the world*, and they know how to manage their affairs in a manner which will be pleasing to it: *therefore they speak* as *of the world*, as taking their instructions from it, they give their followers worldly hopes and expectations, *and the world* greedily *hears them*, and drinks in their fallacious maxims, to the unspeakable detriment of the interests of true religion. 6 Whereas, on the contrary, *we are of God*, and have approved ourselves to be so, by such irresistible evidence, that I may now venture to say, that *he who knoweth God*, and experiences the governing influence of Divine fear and love, *heareth* and regardeth *us*; but *he who is not of God, doth not* attentively and obediently *hear us*; and by rejecting our testimony, attended with such evidence, proves himself destitute of all true religion. After such a series of miracles, as have been wrought in confirmation of the gospel, and other proofs attending it in their days, it may be laid down as a test; so that *by this we* may sufficiently *know*, and discern between *the spirit of truth and the spirit of error*, as the

have overcome them, because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God, he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

[d] *Ye—have overcome them.*] That is, your doctrines have prevailed against some who deserve the name of antichrist, as undoubtedly all who opposed the Christian interest in some measure did; and as you have the true miraculous gifts of the spirit, to which they falsely pretend, it is soon seen, that the advantage is clearly on your side.

[e] *He who knoweth God, heareth us.*] Bishop Bull thinks, the meaning of this is, "Regard our temper and conduct, "and compare it with that of those who "oppose us, and you will find a *carnal* "principle continually prevailing in "them, and a *spiritual* principle govern- "ing us: in consequence of which you "may know assuredly that *we* are of "*God*, and *they of the world*." Compare Bull's Serm. I. p. II. I rather think, as Archbishop Tillotson has stated it, (Vol. III. p. 501.) He considers the Christian religion as now so abundantly demonstrated, that it might be made a test by which other pretences might be tried; and to those who have received it upon full evidence, it must be so. Thus the Jews were directed to judge, and obliged to condemn, a pretended prophet, as *ipso facto*, proved an impostor, if he attempted to turn them aside from the revelation which God had given by Moses. Deut. xiii. 1—3.

one receives, and the other rejects, this Divine system. SECT. VI.

But think it not enough speculatively to admit its authority. Let it be your great care practically to acknowledge it; and especially to the purposes of mutual benevolence. Yes, my *beloved, let us love one another*;[1] *for love is* as really *from God*, as truth itself; *and every one who loveth*, every one in whose heart this Divine principle reigns and triumphs over the selfish and contrary passions, shows by it that he *is born of God*, by his regenerating and transforming grace, *and* that he truly *knoweth God*; he makes it appear, that he judges rightly of God's nature and will; and that his acquaintance with him has made deep and powerful impressions on his heart. Whereas *he who loveth not*, whatever he may pretend, *hath not* truly *known God*; *for God is love*, its great fountain and exemplar; he recommends it by his law, and produces and cherishes it by his influences: and the due contemplation of him will naturally inflame our hearts with love to his Divine Majesty, and to our fellow-creatures for his sake, whose creatures they are. And *in this* great instance *is the love of God*, of which I now speak, when I say that God is himself love, in the most illustrious manner *manifested*, and displayed *in* and towards *us*, *that God sent* Jesus *his only-begotten* and well-beloved *Son into the world*, *that we*, condemned and miserable sinners, *might live through him*; that the sentence of death to which we were obnoxious, might be reversed, that we might be quickened to a principle of spiritual life, and so conducted to the possession of life everlasting. Yes, Sirs, I must repeat it again, that your hearts, and my own, may be the more deeply affected with it, *herein is love*, not indeed *that we loved God*, for we were, on the contrary in a state of enmity to him, in which, unsolicited and untouched by his love and grace, we should have persisted and perished; *but that*

7 Beloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God.

1 John IV. 7.

8 He that loveth ot, knoweth not God: for God is love.

8

9 In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.

9

10 Herein is love, not that we loved God, But that he

10

[1] *Let us love one another.*] It is reported, that when the apostle John was grown old, and past preaching, he used to be led to the church at Ephesus, and only say these words to the people, *Little children, love one another.* And the importance of the argument by which he here enforces *love*, justifies the repetition of it so frequently.

SECT. VI.

he loved us, and in boundless compassion to our necessities and our miseries, *sent his Son [to be] a propitiation for our sins*; to make atonement to his injured justice for our offences, and so to introduce us on honourable terms to his favour.

1 John IV. 10.

loved us, and sent his Son to be the propitiation for our sins.

11 And let me make this important inference from it, my *beloved, if God so loved us, how ought we to love one another*, in imitation of his Divine example, from a sense of the happy state into which we are brought, and in gratitude to him

11 Beloved, if God so loved us, we ought also to love one another.

12 for so inestimable a favour? And the inference has the greater weight, as *no man hath ever seen God*, or can see him, since he is in his own nature invisible, and possessed of such essential perfections, that it is impossible that any expressions of love and duty from any of his creatures should in the least degree increase his happiness. But as he is the great fountain of benevolence, *if we love one another*, it appears that *God dwelleth in us, and* that *his love is perfected in us*; for this is the best proof we can give of our love to him, and of the prevalence of his grace in our hearts, transforming us into his image.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

IMPROVEMENT.

THE spirit of error has been working, in some measure, in all ages of the church: nor are we to wonder, if having infested that

Verse

of the apostles, it be transmitted to our own. It is necessary, 1 therefore to try the spirits, whether they be of God; and we may safely try them by the homage they pay to Christ; and this not merely to his name, but to the genius of his religion, and to the 2 great standard of it, which he hath left upon record in his word, that it might not be that uncertain thing which the fancies or 3 traditions of fallible men might have rendered it. Antichristian principles and powers have arisen, but God has enabled, and he 4 will enable the remnant of his people to conquer them; *for the spirit in them is greater than that which is in the world*. That 5 may hearken to seducers as they accommodate their doctrine to 6 its prevailing lusts and passions; but let us remember that the gospel is now established as a test, and may we admit, or reject, all human teachings, as they agree, or disagree with it.

7 If we read and hear it to any valuable purpose, it will teach us to love one another: that great lesson of our Divine Master, with relation to which we have *line upon line, and precept upon* 8 *precept*. If we value ourselves in any degree upon knowing God, let us give this proof of it, without which all our most sub-

tile speculations or debates concerning his nature and perfections will be utterly vain. And that we may attain to this, let us frequently contemplate that incomparable display of *his love* towards us, *in sending his only begotten Son into the world, that we might live through him.* Let us daily consider our lives as derived from that great act of mercy and grace; and that it is through Christ alone, as thus given us of God, that we can obtain and secure life eternal, since in him we receive the only appointed propitiation for those sins, which would otherwise have obstructed the passage of all good to us, even from the great eternal fountain of felicity. He hath prevented us with the blessings of his goodness; we did *not love him, but he first loved us.* O that this love on his part, may produce the warmest return on ours! and let us testify the sincerity of this affection, by remembering how it ought to influence our hearts to benevolence as well as devotion. And as we cannot see God at any time, nor extend any act of beneficence to him, let us see his image with due regard in every Christian, and in some degree in every human creature, that we may express our love to him, by doing good to them for his sake.

SECT. VII.

The apostle further urges the excellence of love, as a substantial proof of our knowing God, and dwelling in him; and as bringing the greatest honour to God, and affording the truest composure and confidence to the soul. 1 John IV. 13, *to the end.*

1 JOHN IV. 13.

1 John IV. 13. HEREBY know we that we dwell in him, and he in us, because he hath given us of his Spirit.

I HAVE been mentioning love as an argument of our union to God; and I must now add, that *in this* also *we know, that we abide in him, and* that *he* dwelleth *in us, because he hath given to us* the communication *of his Spirit*, which operating in us by its gracious influences, sets, as it were, the mark of God upon us, and thereby assures us that he owns us as his, and is become our God: *And* animated and sealed by this Spirit, as *we have seen and* known by undoubted evidence ourselves, so we courageously *testify* to others, how hazardous soever the bearing that testimony may be, *that the* great almighty *Father* of all *hath sent* Jesus *the Son*, under the high character of *the Saviour of the world*, and that it is in, and by him alone, how proudly soever the infidel world may reject and disdain

14 And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.

SECT. VII.

him, that eternal salvation can be obtained.

15 *Whosoever*, in a steady and uniform manner, *shall confess that Jesus is the Son of God*,[a] maintaining this profession of faith with resolution and zeal, and acting in conformity to it, gives the happiest proof that *God dwelleth in him, and* that *he* dwelleth *in God*: there is a blessed union between God and his soul: so that it is, in the language of scripture, (Isa. lvii. 15.) the habitation of God, and he may be said to be, as to his affections and hopes, with God in heaven, and shall ere long, in his complete person,

16 reside there. *And we have known, and* firmly *believed the love which God hath unto us*; for as we have again and again taught you, and know not how to cease inculcating it, *God is* himself *love, and he that dwelleth in love, dwelleth in God, and God in him*;[b] this is the bond of union, and the pledge of its perpetuity. (Com-

17 pare ver. 8, and 12.) And *herein is love perfected in us, that* notwithstanding all our acknowledged and lamented imperfections, *we may have boldness* and confidence *in the* great *day of* universal *judgment*,[c] *in that as he* our Father and our God *is, so are we* in some prevailing degree, even while we reside *in this world*, so far as the imperfections of that mortal life, to which we are here confined, will admit.

18 And happy are they, who are arrived to such a temper and character as this; for *there is no* servile and abject *fear in love, but perfect love casteth out* such *fear* from the soul, in which it

1 John iv. 15.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth

[a] *Whosoever shall confess*, &c.] Bishop Hopkins accounts for *this*, and such passages, by observing, that in the primitive times there were no *temporal* inducements to embrace Christianity; and consequently *most* of the professors of it acted upon conscience, and it might be charitably hoped they were indeed *regenerate*. See his Works, p. 520.

[b] *Dwelleth in God, and God in him.*] Perhaps when John wrote this epistle, he might refer to that excellent prayer of our blessed Lord, which he has recorded in his gospel, and to such passages of it as John xvii. 22, 23.

[c] *In the day of judgment.*] Some by this phrase understand *the day* in which Christians were judged: as if it had been said, The perfection of *love* is, when it induces us to maintain the cause of Christ before *judges* and *persecutors*, that we may be conformed to him, whose life was in a manner a continued series of sufferings: whereas the violent *fear of death*, which, where it prevails, is a *tormenting* passion, is inconsistent with the perfect love of Christ. This is the sense which Dr. Bates gives to this passage. Bates's Works, p. 924. But the *day of judgment* has generally a different signification from what this explication gives it; and therefore I choose to paraphrase the words after the manner in which they are usually understood.

out fear; because fear hath torment. He that feareth, is not perfect in love.

resides. And this is a very desirable effect; *because fear hath torment*, it throws the mind into a most uneasy situation: but *he that feareth, is not made perfect in love.* Study therefore to increase more and more in that noble affection of love to God, and you will find your self-enjoyment rising in proportion to it. And reflect upon this with all humility, that if we do indeed experience any thing of that Divine principle in our hearts, we must freely acknowledge, that *we love him, because he first loved us.* He hath not only given us natures capable of these sublime actings, and poured in upon us, from their first original, numberless providential bounties, but hath also appointed his Son, to lay a foundation for our happiness in his own blood, and his spirit, to diffuse that grace in our hearts, by which they are formed to every sentiment of pious gratitude.

SECT. VII.

I John IV. 8

19 We love him, because he first loved us.

19

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

And let this also be remembered, as of the last importance, that *if any one say, I love God, and hateth his brother*, how high soever his pretences to devotion may be, and to whatever fervour he may carry his zeal, *he is a liar*; for it is impossible that the love of God should be sincere in the soul, which is destitute of this brotherly affection; as will appear, if you consider what peculiar advantages we have for engaging our hearts towards those with whom we are conversant; *for how can he, who loveth not his brother, whom he hath seen, love God whom he hath not seen?*[a] The invisible nature of the Divine Being, is, in this respect, an obstacle which our weak and carnal minds cannot be expected easily to conquer; *And* it is certain, that the neglect of this benevolent disposition would be an high instance of disobedience to him, since *we have this* express *commandment from him, that he who loveth God*, and profess-

20

21 And this commandment have we from him, That he who loveth God, love

21

[a] *How can he, who loveth not his brother, whom he hath seen, love God, &c.*] Mr. Howe observes, that the apostle seems to take it for granted, that we are *more disposed* to the love of our *fellow creatures* than to the love of *God*. Mr. Seed has charmingly illustrated this text; (Ser. Vol. I. p. 390;) and observes, that we rise to the *love of God* from the *love of our fellow-creatures*; as to the *knowledge* of God, by the knowledge of the creatures. Hardly any text was ever more fully illustrated than this, in those posthumous sermons of the great Mr. Howe, which were published by Mr. Fletcher.

SECT. VII. eth himself religious, *should also love his brother.* his brother also.
And God hath hereby, in effect declared, that he will treat those as his enemies, who pretend
1 John IV. 21. to devout zeal, while they are destitute of brotherly love.

IMPROVEMENT.

THAT all these repeated exhortations may not be entirely in vain, let us now call our hearts to a deep and affectionate contemplation of the astonishing *love of God, that he hath sent even*
verse 14 *his son to be the Saviour of the world*, according to the testimony of this Divine herald, who beheld his glory, and witnessed it to be such a glory, as became *the only begotten of the Father, full of grace and truth.* (John i. 14.)

Let us think of the world as lost, of the whole race of rational creatures in it as perishing, as going down to eternal perdition. But a Saviour is provided: and O, what a Saviour? The Son of God, that almighty Deliverer, to whom our salvation was dearer than his own life. So dear, that he was willing to be invested with mortal flesh, in order that he might be capable of enduring pain and death for our redemption. Have we not herein seen
16 and known the love of God to us? That love, wherewith he has so graciously prevented us; for surely nothing can be more apparent than this, that if we do indeed love him sincerely and
19 faithfully, it is because he hath first loved us. And therefore, instead of boasting of our love to him, as if we could make him our debtor, let us humbly acknowledge that he is the great Original and support of that beatifying affection of the human mind; and that our obligations to him are great, in proportion to the degree in which we feel it working in us. Let us be en-
15 couraged boldly to *confess Christ as the Son of God.* Let us seek after more perfect love to him, and to the Father, as that which tends to make the mind happy by casting out every tor-
17 menting passion, and to establish it in an humble boldness amidst the most awful prospects. It is matter of deep lamentation, that
20 our spirits should be so degenerate, as that while we are strongly impressed by sensible objects, we should be the less inclined to love the blessed God, because he is an invisible being.

Let us adore his goodness, that in condescension to our weakness, he hath made himself visible in the person of his Son; and as Christ has constituted our brethren, in some degree, his representatives, to receive, as in his name, the tokens of our kindness and affection, let us be studious by our love to them, and particularly to the poor among them, who have peculiarly this honour; let us, I say, be studious to approve the sincerity of that love to him, which we so universally profess, and the absence of which were so inexcusably criminal.

SECT. VIII.

The apostle further discourses of the character of those who are born of God, particularly describing them as lovers of Christ, as conquerors of the world, and as courageously maintaining the gospel, on the witnesses to which, both in heaven and on earth, he more especially enlarges. 1 John V. 1—12.

1 JOHN V. 1.

1 JOHN V. 1. WHOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

HAVING been discoursing of the privileges of the children of God, let me a little farther illustrate, and remind you of the great essentials of their character, that you may judge the better of your own concern in what is said. And here nothing is of more importance than to observe, that *every one who* truly *believeth that Jesus is the Christ*, so as to have his heart duly affected with the belief, without which faith does not deserve its name, *is born of God:*[a] he is brought to that Divine temper by the influences of the Spirit of God upon his heart, and in consequence of this he may be assured of his adoption. *And every one who loveth him that begat, loveth him also that is begotten by him:* we naturally love the children of our common friends, and much more will the children of our heavenly Father be dear to us, if we bear a becoming affection to him. And we may take the same truth likewise the other way, and say, that *in this we know that we love the children of God, if we love God, and keep his commandments.*[b]

SECT VIII. 1 John V. 1

2 By this we know that we love the children of God, when we love God, and keep his commandments.

[a] *Is born of God.*] It is probable the apostle may here refer to the vain boasts which the Jews made of being the children of God, while they set Christ at defiance, and poured the greatest infamy on his name and cause. Mr. Locke quotes this place to prove that this was the only fundamental of the gospel; but it is evident, this proposition may be understood in very different senses; and consequently there is no room to lay all the stress that he supposes may be laid on such an expression.

[b] *In this we know that we love the children of God,* &c.] Dr. Clarke supposes this clause to be transposed, and that it should be read, "*By this we know that we love God, and keep his commandments, because we love his children.*" Posth. Serm. Vol. II. p. 102. To the common reading it has been *objected*, that the medium is more *obscure*, than the thing to be learnt from it. Dr. Bates answers, that the apostle speaks concerning our knowing that our *love* to the brethren is of the true Christian stamp: now a strong internal principle of *love to God* may be more self-evident to the mind, as less in danger of being confounded with a merely human affection, or benevolent instinct. Bates's Works, p. 695. Some have queried, whether it might not be translated, *Hereby, even in that we love the children of God, do we know that we love God, and keep his commandments.*

SER. III. 1 John iv. 2.

For certainly if our love to the children of God arise from truly religious motives, it will be an uniform thing, and all the other precepts of God will have a suitable influence upon our hearts and lives; whereas any pretended benevolence of temper, which leaves us rebels to the authority of the common father of the family, is a mere natural impulse, and deserves not the noble name of brotherly love. Wonder not, that I insist so much on the influence of religious principles on the life and conversation. *For this is the love of God*, this is the great evidence we are to give of it, *that we* impartially *keep* all *his commandments*, without allowing ourselves in the violation of any one of them. *And* to a mind influenced by true love, *his commandments are not grievous*: as they are all most equitable, reasonable, and gracious in themselves, all adapted to promote the true happiness of our lives, so we shall find, that fervent love will make them all pleasant and delightful to us. *Because*, whereas the great obstruction to keeping God's commandments is the influence of worldly motives and considerations on the mind, *whatever is born of God*, every son and daughter of his, not excepting even the feeblest, *conquers the world*, and would despise and trample upon all the glories of universal empire, if opposed to the favour of his heavenly Father. *And this is the* great *victory that conquers the world*, the grand triumphant principle which accomplishes things which appear so incredible, [*even*] *our* firm *faith* in the great articles of the Christian religion; particularly, that Christ is the Son of God, that he came into the world to redeem us from its lusts and vanities, and that he will assuredly conduct all his people to seats of infinitely greater and nobler felicity. And indeed, as this is the happiness of true Christians, so only of them; for *who is he that conquers the world, except* it be *he that believeth that Jesus is the Son of God?* The great principles peculiar to our Divine religion, a sense of redeeming love, and the prospect of such a sublime and perpetual happiness as the gospel opens upon us, can alone be sufficient to teach us to triumph over these transitory vanities, and

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

to establish an uniform character, superior to the variety of temptations with which we can be assaulted: while the boasted triumphs of others, upon meaner principles, have been very partial and imperfect, and they have evidently been subdued by one vanity, while they have gloried in despising another. SEC. VII. 1 Jo. V.

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

6 *This* Jesus, of whom we have now been speaking, *is he who came by water, and* by *blood*;[c] even *Jesus the Christ*, whose great design it was both to cleanse and purify his people, and to make an atonement to God for their sins. He came *not by water only*, did not only instruct men in the purest morals, or set them the most perfect and complete example; *but by water and blood.* He shed his most precious blood to expiate our offences, and God gave, as it were, a sensible intimation of these united purposes, when there came out of his wounded side a stream of blood and water, which descended in such a manner, as that each might evidently be distinguished from the other. *And the Spirit is that which witnesseth*, the extraordinary communication of the Spirit to his servants is the most glorious attestation of all; *for* we well know, that *the Spirit is truth*; and when we consider the wonderful manner of its interposition, we can no longer doubt of the truth of whatever shall be attested by such an authority. 6

7 "For" there are three that bear record in heaven, the Fa-

And indeed, when I consider this, I may say, that whereas the law admitted the concurrent testimony of two witnesses as valid, we have, as it were, a double trinity of witnesses, one in heaven, and the other on earth, to support this most momentous truth. *For there are three, who bear witness* to it,[d] [*in heaven, the Father*, by whom the scheme of our salvation 7

[c] *Come by water and blood.*] I think it a great mistake of Mr. Cradock and some others, to imagine that this relates to *external washing* and Jewish sacrifices.

[d] *There are three who bear witness,* &c.] As it would be altogether unfit to introduce into such short notes as these are intended to be, a critical dissertation upon the authority of this *celebrated text*; I shall content myself with referring to what so many learned persons as have engaged in the controversy, have written on each side; but I thought myself obliged to intimate such a remaining *doubt* at least, concerning its authenticity, as I have done by inclosing it within crotchets. I am persuaded the words contain an important truth; but whether they have been added by some, or omitted by others, contrary to the original copy, I will not pretend to determine.

CT. III. was originally projected, and who revealed it so early to the church by the prophets; *the* Divine *Word*, whose great business it was, by such humiliations, labours, and sufferings, to bring it into execution; *and the holy Spirit*,[c] who seals and applies it to believers; *and these three are one*, as in the agreement of their testimony, so likewise in the perfections of their nature, and each worthy of those Divine honours, which cannot be communicated to any creature. *And there are three on earth who bear witness*,] *the Spirit*, sent down from heaven in its sanctifying and miraculous operations, which still continue to produce the noblest effect; *and the water* of baptism, *and the* representation made of Christ's *blood* in the sacramental wine,[f] which are intended, throughout all ages, to keep up the remembrance of these wonderful facts, and to bear, as it were, their testimony to this mysterious Person, who united in himself humanity and deity, and came by water, and by blood; *and these three agree in one:* they join to advance the same end, by establishing the gospel in the world. And *if we receive the testimony of men*, which in many cases we cannot, without the most palpable absurdity, reject, surely *the testimony of God, is* worthy of infinitely *greater* credit; *for this is the testimony of God, which he hath witnessed concerning his Son*, recommending him thereby to our most dutiful and obedient regard; that by a firm faith in him, and adherence to him, we may conquer the world, and all the enemies of our salvation. *He, who* upon this testimony, *believeth in the Son of God*, hath not only an external evidence to produce, which may suffice for the conviction and con-

ther, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of

[c] *The Father, the Word, and the Holy Ghost.*] *The Father*, Mat. iii. 16, 17; xvii. 5; John xii. 28. *The Word* himself, Acts vii. 55, 56; ix. 3, 4; Rev. i. 10, &c. *The Holy Ghost*, John i. 32, 33.

[f] *The water and the blood.*] By *the water*, Mr. Jefferies understands the *baptism* of Christ, and the miracles which were wrought on that occasion, as the descent of the Spirit, and the voice from heaven; and by *the blood*, *the death of Christ*, which he willingly suffered, and demonstrated thereby, that he was no impostor, especially as he predicted so many extraordinary circumstances attending it. See his Review of the Controversy with Collins. Others interpret the *blood* here spoken of, of the *blood* of the martyrs shed in confirmation of Christianity, and the *water*, of the purity of the lives of Christians. I confess it is a *difficult* text; but on the whole, prefer the sense given in the paraphrase.

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

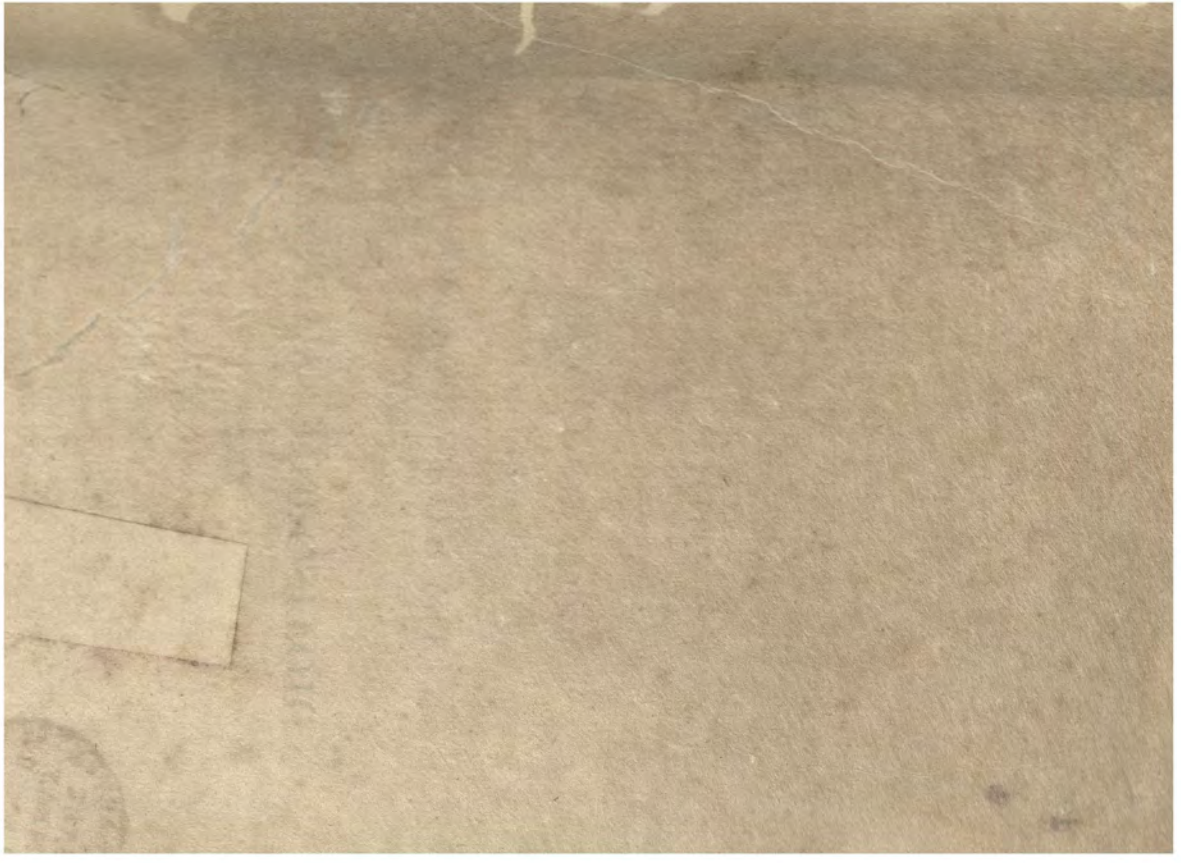
SECOND EPISTLE

OF

ST. JOHN.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.



SEC. VIII.

1 Joh. V. 1

God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

demnation of the unbelieving world, but from the time in which he experiences the efficacy of his faith, *hath* also *the witness within himself*:[z] the happy change it makes in the whole state of his soul, manifests the excellency and reality of its object. But *he that believeth not God*, offers him the grossest and most insufferable affront, for he in effect *makes him a liar*; charges him with attesting the most notorious falsehood in the most solemn manner; *because he hath not believed in the testimony which God hath testified concerning his Son* by so many prophecies, and other miraculous interpositions, to demonstrate the truth of his mission. So that if this may be rejected, it cannot be conceived how he should ever be able to give any convincing proof, that he testifies any thing at all. *And this is*, in one word, *the* substance and abridgement of this *testimony*, *that* the blessed *God hath*, in his infinite condescension and bounty, *given unto us* the promises of *eternal life; and this life is in his Son*; purchased by him, and laid up in him, to be bestowed according to his pleasure; and therefore only to be obtained through him. So that *he who hath* an interest in *the Son* by a lively and operative faith, *hath* this eternal *life*, in the sure pledges and beginnings of it in his own heart, and shall shortly enter on the complete enjoyment, though in himself acknowledged to be ever so unworthy of it; and *he who hath not* an interest in *the Son of God*, *hath not life*, whatever proud conceit he may entertain of his own merits and excellencies; but, on the contrary, remains exposed to the righteous displeasure of God, and under a sentence of eternal death.

11 And this is the record that God hath given to us eternal life: and this life is in his Son.

11

12 He that hath the Son, hath life: and he that hath not the Son of God, hath not life.

12

[z] *Hath the witness within himself.*] Some have considered and explained this, as if the meaning were, that every Christian did in those days receive some miraculous proofs of his religion, by some communication of the extraordinary gifts of the Spirit; in consequence of which he might, by looking within himself, know the certainty of the gospel. But I think this assertion incapable of being proved, either from this passage or any other; and can prefer no sense of this celebrated text to that which Dr. Watts has so largely established and illustrated in his sermons upon it; to which therefore I refer my reader with the utmost satisfaction. Watts's Sermons, Vol. I. Serm. i.—iii.

IMPROVEMENT.

ECT. VIII. Let us regard the grand question, on which our life, our eternal life, is suspended! I mean, *whether we have*, or *have not the Son of God?* Let us then examine into this important matter
rse 12 with the greatest attention. Let us hearken to, and receive the testimony of God, as comprehended in this one word, that God
11 hath given even to us, dying and perishing men, *eternal life; and this life is in his Son.* Let us receive this transcendent gift with all humility and thankfulness; and so much the rather, as
10 it is given us in him. By firmly believing this, we shall conquer the world, and gain a victory of an infinitely different and more exalted nature, than they who are strangers to Christ, or
4 who reject him, ever have done, or can possibly do.

1 May our stedfast faith in him furnish us with a substantial attestation that we are born of God; and may we prove it to be sincere, by *loving the children of God, and by keeping all his commandments.* We must surely acknowledge, that his commandments are reasonable; and if we have a genuine love to God existing in our hearts, it will render the observance of
8 them pleasant and delightful. And if we are not possessed of that evidence of love, which arises from a disposition to obedience, let us remember, he hath fairly and frequently warned us, that no other expressions of love, how fervent and pathetic
6 soever, will be accepted or allowed by him. That our faith may be confirmed, and our love awakened, let us often look to Christ, as coming by water and by blood. Let us meditate on that mysterious stream of blood and water, which came forth from his wounded side. Let us solemnly remind ourselves of the *baptismal water*, in which we were washed, and of the *sacred cup, the communion of the blood of Christ*, referring to this great important event. And while we are contemplating the memorial of his humility, let us also consider him as one
7 with the Father and the Holy Spirit; and as each of the sacred three join in their testimony to the truth of the gospel, and join their kind offices for supplying to us the invaluable blessings of it, let us joyfully ascribe *glory to each, world without end. Amen.*

SECT. IX.

The apostle concludes his epistle; declaring its general design to be the confirmation of their faith; and reminding them of the encouragement they had to hope, that their prayers should be heard, for themselves, and for others, who had not sinned unpardonably. And he then adds a reflection on the happy difference which the knowledge of God in Christ made be-

tween them, and an ignorant and wicked world. 1 John V. 13, *to the end.*

1 JOHN V. 13.

1 JOHN V. 13. THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

AND now, to draw towards a conclusion; *these things have I written to you, who believe in the name of the Son of God,* to confirm your faith, and establish your joy, *that ye may know, that,* if your attachment to him is of the right kind, *you have,* in consequence of it, an interest in *eternal life; and that,* this hope, operating to produce the substantial fruits of genuine and universal obedience, *ye may* yet more fully and stedfastly *believe on the* mighty and Divine *name of the Son of God.*[a] Then you may be assured of the certain truth of his religion, in proportion to the degree in which you inwardly experience its noble effects; and may in consequence of this, keep your hearts continually fixed upon him, in the many important views in which faith exhibits him. *And this is the confidence which we have towards him,* as our prevalent intercessor and mighty Saviour at God's right-hand: *that if we ask any thing according to his will, he heareth us*[b] graciously: that he observes and takes notice of all our petitions. *And* we are sure his is not an ineffectual notice; for *if we know that he heareth us, whatsoever we ask, we know,* as a farther consequence, since he is ever able to carry all his gracious purposes into immediate execution, that *we shall* certainly *have* an accomplishment of *those petitions which we have asked of him;*[c]

SECT. IX. 1 John V. 13.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

14

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

15

[a] *That ye may believe on the name of the Son of God.*] It is manifest, the apostle does not in this *epistle,* to establish their faith, produce the *evidences* of Christianity, and argue upon them. But the *good dispositions,* which his whole discourse has a tendency to promote, would certainly have a strong influence to *confirm* their faith; as such dispositions would appear to be the effect of the gospel; and as an ardent zeal in the teachers of the gospel to promote them, was a strong confirmation of their being *faithful witnesses* to the great facts which had before been received upon their credit. I look upon this as a strong text to prove, in opposition to what Dr. Whitby has advanced, that Christians are urged in the *New Testament, to believe in Jesus Christ.*

[b] *That if we ask any thing according to his will, he heareth us.*] Archbishop Tillotson supposes this refers particularly to the apostles. (Compare Mat. xviii. 18, 19; John xiv. 13, 14; xvi. 23, 24.) But so few of the apostles could be concerned in this advice of St. John, and there are so many promises of the *answer of prayer* scattered up and down in the *Old and New Testament,* (see Dr. Clark, on the Promises, cap. iii. § vi.) that I would by no means thus confine the interpretation.

[c] *If we know that he heareth—we shall have the petitions.*] *Hearing* cannot, in

SECT. IX. supposing, as I said before, they are agreeable to his will; and it is always his will, that his people should be truly happy, and be supplied with every necessary good.

1 John v. 15.

16 And let me now add one precaution, with regard to the cases, in which it may be proper to remember offenders in our prayers: *if any one see his brother commit a sin* [*which is*] *not unto death*, that is, any sin, but that which is marked out in the awful words of our Lord Jesus Christ as unpardonable; *he shall ask, and* may hope that, through the Divine goodness, *he shall give him life:* he may cheerfully expect, that God will return in mercy *to those who sin not unto death. There is* indeed *a sin*, [*that is,*] *unto death*, I mean such an apostasy from Christianity, as is attended with blaspheming the operations of the Spirit of God, and ascribing them to Satan; and *I say not, that he*, whose aid may be requested on such a sad occasion, *should pray concerning that*;[d] for Christ has told us it shall never be forgiven in this world, or the next. And as nothing but a miracle of Divine grace, never to be expected, can recover a person in such circumstances, it is better to wave the petition, how much soever we may be disposed to lament the misery of the unhappy creature who has fallen into it. *Every* in-

16 If any man see his brother sin, a sin *which is* not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unright-

the preceding verse, signify merely *knowing what we say*; for then there would be no reason to limit the assertion to our asking any thing *according to his will*: and it may seem, that if we take it for *answering our petitions*, it is a mere tautology: it is therefore necessary to interpret the former clause of *taking notice of us*, the other of *operating* in consequence of that notice. The almighty power of God to fulfil all his gracious purposes in favour of his people, seems to be the medium on which the inference is grounded.

[d] *I say not that he should pray concerning that.*] It seems to be intended as a brand set on a person who had been guilty of the *sin here specified*, that he was not to be *prayed for* by his converted fellow-Christians. Some indeed would interpret this sin of the more heinous kind of offences punishable with death by human laws: but I can see no sort of reason for refusing the charity of our prayers to persons in such circumstances. Others think it refers to the case of illness; but there is no express mention of it here; and it seems to have been taken for granted without reason, that this text is parallel to James v. 14, 15. It is certain, that illness in case of a capital crime, would not delay the execution. The popish distinction between mortal and venial sins will however appear to have no foundation in this text upon the interpretation we have given, or indeed upon any we have mentioned. The chief difficulty remaining is, how it could be known, that the apostasy in question was attended with such circumstances as made it the unpardonable sin? Where it was most difficult to distinguish, the *gift of discerning spirits* might infallibly decide it; where it was dubious, charity would incline to the milder extreme; and conditional prayer might however be offered.

ousness is sin; and there is a sin not unto death.

stance of *unrighteousness is* indeed *sin*, and every breach of his law must be displeasing to God, and be esteemed matter of just censure and lamentation; *but there is a sin not unto death* in the sense just assigned. There are indeed many, from which it evidently appears, that persons may be recovered; and in all such cases, Christian charity will require you to pray for your brethren. And from this dreadful evil Divine grace will preserve every good man; for *we know that whoever is born of God, does not sin*, in this terrible and ruinous manner; *but he who is born of God* diligently *keepeth himself* from it, *and* Satan, *the wicked one*, who is the great abettor of all evil, *doth not touch*, or come near *him*, but is immediately repelled in his first assaults. *We* Christians do indeed *know that we are of God, and the whole world lieth in wickedness*:[e] it is in subjection to the wicked one, and lies wounded and slain under him. *But we know that*, when the whole human race was in this helpless and miserable condition, *the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true*, even in the Father and *in his Son Jesus Christ: he is the true God and eternal life*;[f] he partakes with the Father in proper deity; and our immortal life is supported by union with him.

SECT. IX.

1 John V. 17.

18 We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

18

19 *And* we know that we are of God, and the whole world lieth in wickedness.

19

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true: even in his Son Jesus Christ. This is the true God, and eternal life.

20

See to it, therefore, my dear *little children*, that you adhere to the worship of this true God

21

21 Little children,

[e] *The world lieth in wickedness*: ὁ κοσμος ὁλος ἐν τῳ πονηρῳ κειται.] The *whole world* here, as the *whole creation*, Rom. viii. 22, signifies that part of the world in which Christianity was not received.—Some imagine, that by the *world's lying in wickedness*, ἐν τῳ πονηρῳ, the apostle refers to the abandoned wickedness of the Roman emperors, by whose means the most enormous impiety and immorality was propagated through the whole empire, by *prefects, officers*, and *soldiers*. Gosp. Truths vindic. p. 174. Mr. Reynolds, who supposes that *hell* is situated in the *air*, observes, that the *earth*, on that hypothesis lies, as it were, in the *suburbs* and *frontiers* of it. See his Enquiries concerning the Angelic world, p. 191. But I rather think the word κειται alludes to the circumstance of a body which *lies slain*: in which sense it is often used by Homer; and on this interpretation it gives us a most compassionable idea of the great misery and helpless state of mankind, fallen by the stroke of this formidable enemy, the *wicked one*, (ὁ πονηρος,) and insulted over by him as his prey.

[f] *This is the true God.*] To paraphrase this of the *true religion*, as a very celebrated divine does, is quite enervating the force of scripture, and taking a liberty with plain words by no means to be allowed. It is an argument of the *Deity of Christ*, which almost all those who have wrote in its defence have urged; and which, I think, none who have opposed it, have so much as appeared to answer.

SECT. IX.

alone, and *keep yourselves from idols* [z] of every kind; whom the jealous God will not suffer to share with him, either in the offices of religious worship, or in the supreme affection of the mind. *Amen*, may you be so kept and preserved to eternal life!

1 John V. 21.

keep yourselves from idols. Amen.

IMPROVEMENT.

LET us thankfully own the Divine goodness, in giving us so many helps for the confirmation of our faith; and learn the importance of its being thus confirmed, from that variety of provision made for its establishment. The declared end of the apostle in writing this epistle was, that *they who believed in the name of*
Verse 13 *the Son of God, might* more firmly *believe in it. Lord, increase our faith*, and with it our zeal for him, in whose name we believe,
14, 15 and our love to each other, for his sake: then shall we have *eternal life, the gift of God, in Christ Jesus our Lord;* and in the mean time may address the throne with cheerfulness, and present our petitions in a pleading and confident hope, that asking what is agreeable to his will, (and all that he knows to be subservient to our truest interests is so,) he will hear us, and we shall receive the things that we ask. Encouraged by this promise, with what
16 *boldness* may we come *to the throne of grace, that we may receive mercy and grace to help in every time of need!* (Heb. iv. 16.) Let his compassion to us teach us to have compassion on our brethren, on our afflicted brethren: yea, on those whose miscarriages have evidently brought their afflictions upon them. Let us not too soon pronounce the case of a sinner hopeless; but rather subject ourselves to the trouble of some fruitless attempts to reclaim him, than omit any thing where there may be a possibility of succeeding. May Divine grace awaken all to stand at the remotest distance, not only from the unpardonable sin, but from whatever might dishonour God, and endanger our own souls: for every sin is deadly and malignant, though every one be not the sin unto death. May we keep ourselves, and be
17 kept by Divine grace, in such a manner, that the wicked one
18 may not touch us; but all his attempts be turned into his own shame and confusion!

[z] *Keep yourselves from idols.*] Archbishop Tillotson, (Vol. II. p. 488,) who interprets *the sin unto death*, as signifying total apostasy from the Christian religion, to the heathen idolatry, urges this clause, the connection of which with the context he thinks not else to be accounted for, as proof of it. But a man might commit the *sin unto death* by falling back into Judaism, though guilty of no *idolatry*, and the caution here suggested, may be very well accounted for, from the general circumstances of the *church* near that time, even though there should be no such immediate connection between this clause and the preceding context, as the Archbishop supposes.

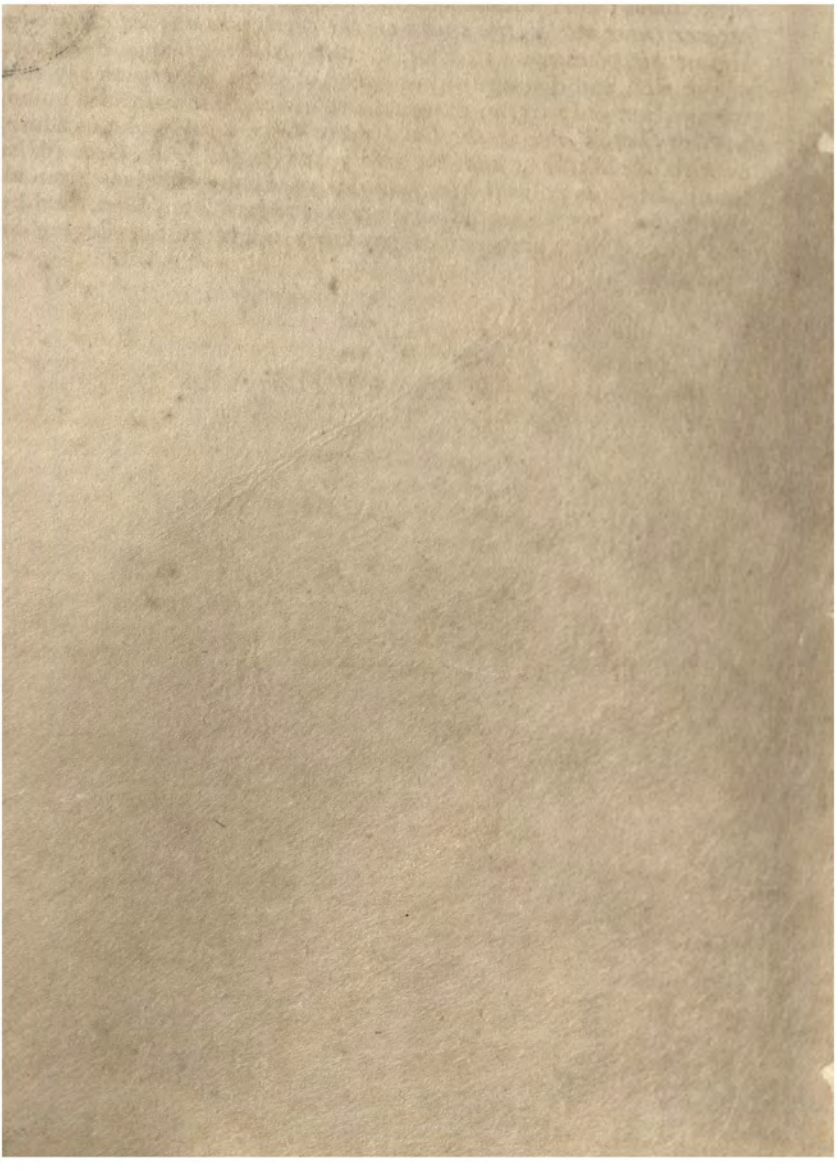
SECT. IX.

And O, may God excite our pity to a world which lies in wickedness; and animate us to use our utmost endeavours, to *recover those out of the snare of the devil, who are led captive by him at his pleasure.* (2 Tim. ii. 26.) May we be made sensible of the rich and distinguishing grace of God, if we can say that we are, not only by an external profession, but an inward union, *in him that is true in the Lord Jesus Christ.* Him let us adore, as with *the Father, and the Holy Spirit, the true God.* Him let us seek, as *eternal life;* and let us keep ourselves from all those idols, which would alienate our regard from God, and by the pursuit of which our *eternal life* might in any degree be endangered.

Verse 19

22

THE END OF THE FAMILY EXPOSITOR ON THE FIRST CATHOLIC EPISTLE OF ST. JOHN.



A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE SECOND AND THIRD

EPISTLES OF ST. JOHN.

THESE epistles have been very improperly ranked under the denomination, *general* or *catholic*; since each is inscribed to a single person; one to a woman of distinction, styled here the *elect lady*; and the other to Gaius; probably the same person with Gaius of Corinth, who is styled by St. Paul his *host*, and is celebrated for his hospitality to the brethren; a character very agreeable to that which is here given of Gaius by the apostle John.

There is no fixing the date of these two epistles with any certainty. It in a great measure depends on the date of the *first* epistle; soon after which, it is generally agreed, both these were written. And this indeed appears exceeding probable, from that coincidence both of sentiment and expression, which occurs in all these epistles; and from hence it is inferred, that the state of things in the Christian church, referred to in these smaller epistles, was very much the same as it was at the time of writing the *first* epistle, and that the apostle having *lately* written it, had it now particularly in his view, and the sentiments and expressions of it

present to his mind. And possibly about the same time that he sent his *first* epistle to the Christians in *general*, he might send his *second* to this honoured lady and his *third* to his friend Gaius in particular, as a mark of peculiar regard. I shall not here enter into the debate concerning the *authenticity* of these two epistles, especially as I have already suggested on some former occasions, such general sentiments as are very applicable on this.

The brevity of these epistles renders it needless to give any other analysis of them than I have done in the contents prefixed to each respectively; to which I refer the reader.

A

PARAPHRASE AND NOTES

ON THE

SECOND EPISTLE OF ST. JOHN.

SECT. I.

The apostle John, addressing himself to a worthy Christian lady, expresses his joy in her good character, and that of her children; exhorts to continued love, and to guard against deceivers, whom it would be dangerous to countenance and encourage; referring what he had further to say till he should make her a visit.—2 John *throughout.*

2 JOHN 1.

2 JOHN 1. THE elder unto THIS letter is addressed by John, well known in these parts by the name of *the Elder*,[a]

[a] *The Elder.*] The concealment of the *name* of the author can be no objection against ascribing it to St. John; since his name is also concealed in the *first epistle*, which is universally allowed to be his. Nor was it customary with this apostle, in any of his writings, to be free in mentioning his own name. His styling himself the *elder* in this and the following epistle, is probably the reason why they were ascribed by some of the ancients not to the apostle John, universally acknowledged to be the author of the *first* epistle, but to John, an *elder* or *presbyter* of Ephesus. He who would see the testimonies of the fathers, that the apostle John was the author of these two epistles, may consult the second part of Dr. Lardner's Credibility of the Gospel History. There can hardly be stronger internal arguments, than the three epistles, now commonly ascribed to St. John, were the production of the same author, than may be derived from that very re-

SECT. I. John I. 1.

called under that character, to preside in the churches, *to the elect lady*,[b] whom I need not name, as her excellent Christian graces render her so gloriously distinguished; *and to her children whom I love in the truth*, on those principles which the gospel, the great system of truth, requires with respect to those who so remarkably support and adorn it. *Nor* indeed do *I only* love her and them, *but* they are beloved *also* by *all those who know the truth*, and who have had any opportunity of forming any intimate acquaintance with them. These amiable persons are justly dear to us all, *because of the truth which dwelleth in us, and* I doubt not, *shall be in us for ever*. And particularly so deeply is it grounded in your mind and heart, that I am persuaded the relish of it will never be lost, be the remaining years of life ever so many, or the events of them ever so trying. May a rich assemblage of every desirable blessing, *grace, mercy, [and] peace, be with you* all *from God the Father* of all, *and from the Lord Jesus Christ the Son of the Father*; and may it animate you to walk *in truth, and* in universal *love*, according to the tenor of that glorious gospel with which he hath favoured you.

I rejoiced greatly, when in some of those excursions which I made for the service of the gospel, *I found some of thy children walking in* a manner agreeable to the system of Divine *truth*, and *according to the commandment which we have received from* God *the Father*. *And now I beseech thee*, my dear and honoured *lady, not as writing to thee a new* and unknown *commandment, but that which we had from the beginning* of our acquaintance with our Divine Master, and the religion he came to introduce, *that we may* all *love one another*. *And this is* that *love* which alone can prove acceptable to him,

the elect lady, and her children whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love,

markable similarity of sentiment and phraseology which appears in them all, on the slightest attention.

[b] *The elect lady.*] Lord Barrington is of opinion the *lady* here spoken of is the *church* at Jerusalem, *sister* to that at Ephesus. Barr. Miscel. Sacr. p. 51, and the notion seems to have been taken from Dr. Whitby. Compare Isaiah liv. 1; Gal. iv. 24, &c. But the arguments are by no means convincing: and vers. 10, seems a strong objection against it. It is probable that this *lady*, (styled here ἐκλεκτὴ κυρία, from whence some have fancied her proper name was *Eclecta*, and others, *Cyria*,) was a person of considerable distinction.

that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

that we should constantly *walk according to his commandments*, and *this is the commandment, as ye have heard from the beginning that ye should walk in it*; this was the great end of the gospel, to give us proper directions for our conduct, and motives to engage us to act accordingly. And these rules and principles have been so plainly and faithfully delivered to you, that I need not now say any thing more in relation to them. SECT. 1. 2 Joh. I. 6

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

I refer you to those sacred lessons into which at your first conversion to Christianity you were initiated; *because many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh.*[c] And *this is* a most certain mark of *a deceiver and an antichrist*; and if any would go about to refine upon the doctrine of the incarnation and passion of our blessed Redeemer, as if they were allegorical, and expressed mere appearances, and not realities, whatever sublime notions he may pretend, he is to be rejected with abhorrence. 7

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Let me therefore beseech you, and all my Christian friends, to whom this letter may come, that ye *look to yourselves*, and let us all attend to the caution, *that we may not lose the things we have* already *wrought* in the service of Christ, *but* persevering and abounding in it, *may receive the ample reward* which I trust through Divine grace is laid up for us. 8

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

For it is certain, that *every one who* in this respect *transgresseth and remaineth not in the doctrine of Christ, hath not* an interest in *God*; but *he that remaineth in the doctrine of Christ, he hath both the Father and the Son*, whose cause and whose favour are inseparable. 9

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

And if any one come unto you, under the character of a religious teacher, *and bring not this doctrine, receive him not into* [*your*] *house*, to give him countenance and support, *neither wish him good success.*[d] 10

11 For he that

For he that 11

[c] *Come in the flesh.*] The apostle here alludes to the vain affirmed that Christ only came in appearance.

[d] *Wish him good success.*] Thus the Jews, as Dr. Lightfoot and Dr. Whitby observe, were forbid to say שלום, or *God-speed*, to an excommunicated person, or to come within four cubits of an heretic. But the apostle must not be here understood, as excluding the common *offices of humanity* to such persons; for that is contrary to all the general precepts of benevolence to be found in the gospel. But

ECT. I. thus supports and maintains him, and *wisheth him good success*, in a case like this, though he does not actually engage himself to labour in it, *is partaker of his evil deeds*, and in the sight of God and man, accessary to the damage, which such a seducer may, in consequence of such encouragement, bring upon the church.

John 11.

biddeth him God speed, is partaker of his evil deeds.

12 *Having many* other *things to write unto you*, which might have employed my pen in a much longer epistle, *I would not* [*do it*] *with paper and ink; but* break off here, as *I hope* ere long *to* open my mind much more largely when I *come to you, and speak face to face, that our joy may be fulfilled*; and we may have mutual reason to acknowledge, that we have received much greater satisfaction than this imperfect method 13 of converse can afford. In the mean time, I shall only add, that *the children of thine elect sister salute thee*, and I join with them in the kindest wishes which the sincerest friendship can form. And may God accomplish them. *Amen.*

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

IMPROVEMENT.

e 1 LET us observe this delineation of a love truly Christian; the love, which the apostle, and all who knew the truth, are said to 2 have had towards this *elect* and excellent *lady, for the truth's sake, which dwelt in her*. Adored be that grace, which preserved her in so high a rank of life, from temptations which could not fail to surround her! that grace, which rendered her an example of wisdom and piety, great and eminent in proportion to her exalted situation!

Nor can we forbear reflecting, how happy, in consequence of 3 this, she herself was, possessed of *grace, mercy, and peace, from God the Father, and Jesus Christ our Lord, in truth and love!* What were all the secular honours by which she was distinguished! What the possession of riches, which in their own nature, and unimproved to the pious and charitable purposes to which she improved them, are very empty and unsatisfactory; what are these, when compared with such important blessings! We cannot but rejoice, at this distance of time, and ignorant as we

to have received a seducing teacher *into their houses*, and have given him suitable accommodations, would have been shewing him such regard, and affording him such support, as indeed, in some measure would have made them answerable for the mischief he might do in the church; such favours being not merely offices of common humanity, but of patronage and friendship: and, in the general, at least, a testimony of their approbation, as well as kindness.

are of the name, situation, and history, of this *worthy lady*, that *her children walked in the truth.* It was a singular joy to JOHN, and may be so in a degree to *all*; and may teach us to lift up our hearts to God in prayer, that all Christian parents, especially pious mothers, and more particularly those whose character in life is so eminently distinguished, may enjoy this happiness, and see the seed they are with such commendable industry sowing in the minds of their tender offspring, growing up, and bringing forth much fruit. SECT. I. Ver. 4

We have, in the beloved apostle, an excellent pattern of a becoming care, to make a correspondence with our Christian friends useful; which we shall do, if, like him, we are exhorting them to the cultivation of mutual love, and to a constant uniform care in *keeping the commandments of God:* if we continue warning them against the prevailing sins and errors of the day, and urging them to a holy solicitude, that they may *not lose what they have already attained;* but *may receive full reward* for every work of faith, and labour of love, in consequence of a course of resolute and persevering piety. 5, 6, 8

Persons of the most distinguished goodness have need to be cautioned against that excess of generosity and hospitality, which might sometimes make them *partakers with seducers in their evil deeds*, by giving them their audience, and *wishing them good success*, while by their fair speeches they impose upon the simplicity of open and upright hearts, who, because themselves are void of fraud, are often void of suspicion too. But there is a prudent caution to be observed upon this head; and it is the part of faithful friendship to suggest it; for *many deceivers are come out into the world.* For our security against them, let us be always upon our guard, and take care to *continue in the doctrine of Christ:* that so we *may have the Father; and the Son;* and if we are interested in *their* favour, we shall stand in *need* of nothing, and shall have nothing of which to be *afraid.* *Amen.* 10, 7, 9

THE END OF THE FAMILY EXPOSITOR ON THE SECOND EPISTLE OF ST. JOHN.

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

THIRD EPISTLE

OF

ST. JOHN.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

PARAPHRASE AND NOTES

ON THE

THIRD EPISTLE OF St. JOHN.

SECT. I.

The apostle John, in this short epistle to Gaius, expresses his concern for his prosperity, and his joy in the honourable character he maintained for Christian candour, hospitality, and zeal; cautions him against the ambitious and turbulent practices of Diotrephes; and recommending Demetrius to his friendship, refers what he had further to say, to a personal interview. 3 John, *throughout.*

3 JOHN 1.

3 JOHN 1.

THE Elder unto the well-beloved Gaius, whom I love in the truth.

THE Elder addresses this epistle *to the beloved* and hospitable *Gaius,*[a] *whom I love in the truth,* and hold as dear in the bowels of Christ,

[a] *Gaius.*] We read of one Gaius, of Corinth, Rom. xvi. 23. who hospitably received the apostle Paul, when he went out to preach the gospel gratis; and if this were, as he seems to have been, the same, he was St. Paul's convert: nor is St. John's calling him *his child* an argument to the contrary; since in the general he addresses *all* Christians in the same tender and affectionate style agreeably to the sweetness of his temper, and suitably to his advanced years. Compare Dr. Whitby in loc.

SECT. I.

from a regard to the advancement and honour of his gospel.

3 John 2

Beloved, I pray, that in every respect,[b] *thou mayest prosper; and* particularly that thou mayest *be in health; as* I have reason to believe that *thy soul prospereth;* for I doubt not but that religion flourishes in thy heart, and abundantly justifies my wishing thee as healthful and pros-
3 perous as thou art good. *For I rejoiced greatly when the* Christian *brethren came* from that part of the world in your neighbourhood, *and testified concerning thy truth,*[c] *as thou walkest in the truth,* and adornest the gospel by an exemplary
4 behaviour. For indeed *I have no greater joy than this* thing gives me, *that I may hear*[d] my Christian friends, whether converted by me, or others, whom I look upon as *my* dear *children, are walking in the truth,* and according to those directions which our Lord Jesus Christ himself, who is the Way, the Truth, and
5 the Life, has given us. And, *beloved,* I must declare my entire approbation of thy conduct, and can openly bear my testimony to it, that *thou dost faithfully, whatsoever thou performest towards the brethren, and towards strangers;* thy behaviour to thy fellow-Christians known to thee, and to those with whom thou hast little acquaintance, yea, to all who have occasion to cast themselves upon thy hospitality, is much to the credit of the gospel, and I doubt not but it proceeds from a principle of true faith, and over-

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.

[b] *In every respect: περι παντων.*] Our English translation is, *above all things*, Mr. Hallet would render it, *above all persons*; as if he had said, you are the *person*, for whose temporal and spiritual advantage I am concerned more than any other. Hallet's Notes and Discourses, Vol. I. p. 61, 62. But the words may so justly bear the translation I have given them, by which all manner of difficulty is removed, that I think it much preferable to either of the former. And it hath the sanction of so good an authority as Erasmus Schmidius, who translates it *de omnibus.*

[c] *Testified concerning thy truth: συ τη αληθειᾳ.*] Some have supposed the apostle here means, that they bore witness to *Gaius' sincerity*, and that this is the idea we should affix to αληθεια in this place, in order to avoid that tautology which there would be in the next clause, if we understood him here to speak of his *faith in the gospel.* But though it is allowed that αληθεια may signify *sincerity*, yet if we suppose that to be the case here, it will be necessary to understand it in two different senses in the same sentence; and I think the latter clause, *walking in the truth*, may have a further idea than merely his *faith*, which I have expressed in the paraphrase.

[d] *That I may hear.*] Dr. Whitby takes notice of it here, as an observation which many have made, that the use of the particle ινα for ὁτι and οτου is a peculiarity in St. John's style.

SECT. 1.

3 John 6.

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

flowing love to our common Redeemer. And indeed many of the Christian strangers, *who* have been thus generously entertained by thee, *have testified* very honourably *concerning thy love before the church; whom thou dost well in bringing forward in their journey,*[e] *in a manner worthy of God*, proceeding from a principle of Divine love, and correspondent to the relation in which you and they stand to him.

7 Because that for his name's sake they went forth taking nothing of the Gentiles.

And whatever thou dost for them, our great Lord will take as done to himself; *for* it was *on his account*, and out of zeal for his honour and interest, that *they went out*, abandoned their habitations, possessions, and callings, that they might spread his gospel; *receiving nothing of the Gentiles*,[f] among whom they laboured; that they might take off all suspicion of those mercenary views, above which Divine grace had so far raised them. 7

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

We ought therefore, all of us, who have any habitation of our own, hospitably and respectably *to receive such; that*, if Divine Providence do not give us an opportunity of laying ourselves out, as they do, in the ministerial office, *we may become*, as it were, *fellow-labourers* with them *in* the service of *the truth*, and through Divine grace may be entitled to a part in their reward. 8

9 I wrote unto the church: but Diotrephes,

I have lately *written to the church*, about which I know you are so much concerned; *but* I sometimes fear, lest it should not be with so good success as I could wish; for *Diotrephes*,[g] 9

[e] *Bringing them forward in their journey.*] This may possibly be understood in a *spiritual sense*, of assisting them in their travels through this wilderness to the heavenly world. Or it may have a literal signification, and then *one kind* of the hospitality and charity is put for the *rest*. But I rather prefer the former sense.

[f] *They went out, receiving nothing of the Gentiles.* Εξηλθον μηδεν λαμβανοντες απο των εθνων.] Beza refers απο των εθνων to εξηλθον, and understands it, that the persons here spoken of, *went out from their respective countries and native places*, (απο των εθνων,) *leaving all their worldly possessions*, (μηδεν λαμβανοντες,) *to go and preach the gospel*. And in support of this construction, he observes, that παρα should have been used after λαμβανοντες, and not απο. But Mat. xvii. 25, 26, and 1 John ii. 27, are evident confutations of this remark. And whereas he thinks it absurd to imagine, the *unbelieving Gentiles* would contribute to the support of the *preachers of the gospel*, it is an obvious reply, that των εθνων may mean the *believing Gentiles*, as it is certain the word frequently does. Wolfius, who agrees with Beza, in referring απο των εθνων to εξηλθον, understands it of their being *driven* and *forced out* by the Gentiles, having been *stript of their possessions*; which would render them the more proper objects of *kindness*, and *hospitality*. But there is nothing of this in the idea suggested by the word εξηλθον, and the more common signification of it is *to go out voluntarily*. See Wolfii Curæ Philolog. Vol. V. p. 534.

[g] *Diotrephes.*] It is uncertain who he was. Grotius thinks he was a Gentile

SECT. 1. *who affects the pre-eminence among them,* even above the apostles of Christ themselves, *hath not received us* with becoming regard; and his interest with some of the members is much greater than it ought to be. *Therefore if I come,* as I hope I quickly shall, *I will be mindful of the works which he does;* many of which are very irregular, while he is continually *prating*[h] *against us with* idle, petulant, and *malicious words; and not content with this,* goes yet farther in his opposition; for *he receives not the brethren himself,* though he knows they come from us, *and hinders those who would* receive them, from doing it; *and casts them out of the church,* forbidding them either to officiate, or communicate where his influence extends; than which nothing can be more tyrannical or intolerable. As for thee, my *beloved* brother, *imitate not that which is evil, but that which is good:* behold such a conduct as his with a just abhorrence; and act according to that model of humility and condescension which you have seen in others, who may justly claim an authority much superior to his. *He that doeth good is of God:* he knows him, and he imitates his most amiable and spotless pattern; *but he that does evil,* that harbours such malignant passions, and behaves in so injurious a manner, whatever high notions he may pretend to, *has not seen God,* but is plainly ignorant of his perfections and of his will.

Demetrius, on the contrary, is a most excellent person, who *has a good testimony from all men, and* even *from the truth itself; and we* have *also,* upon all occasions, borne, and *do bear* [*the same*] *testimony; and ye know that this our testimony is true.*

I have many other *things* which I should be glad *to write* to you; *but I will not write* them *to you by ink and pen,* as it would take up too much time, and I should not be able, after all, fully to express myself. *But I hope quickly to see thee,* and *to speak face to face,* with all the

phes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face.

convert, who would not admit the Jews; but it seems rather more probable that he was a Jew, who opposed the admission of the Gentiles, and set himself up as the *head of a party,* in opposition to the apostles.

[h] *Prating;* φλυαρων.] Compare 1 Tim. v. 13, note[l].

freedom we could desire; till that time therefore, I refer what I might now further say; and only add, *Peace* [*be*] *to thee*, and every desirable blessing from God our Father, and Christ Jesus our Lord. *The* Christian *friends*, who are here with me, *salute thee*; and I desire, that thou wouldst *salute the friends* that are with thee *by name*, and assure them of my most cordial and entire respect. SECT. 1. 3 John 15.

15 Peace *be* to thee. Our friends salute thee. Greet the friends by name.

IMPROVEMENT.

How happy was Gaius in the friendship of that apostle, whom Jesus had honoured with such a distinguished degree of his friendship! How much happier still was he, in a soul so thriving and prosperous, that even such a friend, who could not but hold flattery in detestation, should be able to make the good state of his soul, a standard by which to adjust his wishes in relation to his temporal affairs! O what a curse would this be upon many, that they might *prosper even as their souls prospered!* And yet what is *all other* prosperity without this, but like that of *fools, which destroys them*, (Prov. i. 32.) How agreeable is it to a true Christian, to hear well of the behaviour of those who are dear to him in the bonds of peculiar friendship; to hear of their walking in the truth; and especially when these are our own children, or those whom God has made us the means of converting, or those whom we have been concerned in training up for him! O that those especially, to whom the education of many has been committed, may have this great happiness! "Visit each of our chil- "dren, and young friends, O Lord, with thy mercy; animate "them to *walk in thy truth*; and entail thy blessing upon them, "when nothing remains, of all the offices of love we have be- "stowed, but the memory of our exhortations and examples!"

Verse 1, 2, 3, 4

May sentiments of true generosity fill and expand our hearts more and more! May we act toward strangers, and especially our brethren, in all the instances in which they need our assistance, in a manner worthy of God, worthy of the relation in which we, and they, have the honour to stand to our heavenly Father; and especially, let our love abound to those who have a desire to spread the gospel. And O, that it were more universal! O, that Divine grace would excite more to quit the indulgence of their homes, or their countries, if there be no bond of duty to detain them there, that they may go and preach to the Gentiles! And though there be no prospect of any requital from them, God will open to them the inexhaustible stores of his celestial treasure, *and they shall be recompensed in the resurrection of the just.* Let them but see it, that their intentions are

5, 6, 7

SECT. I.

pure, that they do it *for his sake; and their labour shall not be in vain in the Lord.*

Verse

But alas! how much more common even to this day, and that
9 among the ministers of the gospel, is the character of *Diotrephes, who loved to have the pre-eminence!* How has the spirit of opposition and ambition prevailed in the church, as well as in the
10 world! How does it still prevail! and in this view, how many malicious words have been uttered against those who have with the greatest simplicity desired to follow the apostles! With what contempt have they been cast out of the church! Yea, in a thousand instances, with what savage cruelty hunted out of the world! *How long, O Lord, holy and true!* Let us not, however
11 be impatient, but glorify God, in the most humble or painful station he shall allot, by doing, or suffering all his will: still *imitating that which is good*, as becomes those *who are of God*, who hope to see him, and enjoy him for ever.

12 Let us endeavour, like Demetrius, to secure to ourselves a *good report of all men*; but especially, let us see to it that we reverence our own consciences, and that we secure their testimony, which will be agreeable to that of the truth itself. So will our honour, and our happiness, be secured; and if any vapour should now rise to obscure it, the day is near, when the Sun of righteousness shall undoubtedly chase it away.

THE END OF THE FAMILY EXPOSITOR ON THE THIRD EPISTLE OF ST. JOHN.

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

CATHOLIC EPISTLE

OF

ST. JUDE.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE

CATHOLIC EPISTLE OF ST. JUDE.

JUDE, or Judas, the author of this epistle, is often mentioned as one of the *apostles* of our Lord, and the brother of James the less. The *canonical* authority of this epistle hath been disputed; but it is not the business of these commentaries to enter largely into such questions. Probably its authenticity would never have been doubted, had it not been for an imagination, ill-grounded indeed, that the author had quoted a *spurious* book, called the *prophecy of Enoch*. The reader may consult what learned men have written upon this argument, particularly, Dr. Lardner, in his Credibility of the Gospel History; Dr. Whitby, and Dr. Twells, in the second part of his critical examination of the new text and version of the New Testament. The latter hath collected the principal materials with accuracy, and set them in a clear and convincing light.

There is a remarkable similarity between *this epistle* and part of the *second epistle of St. Peter*, which, (as we observed in the Introduction to that epistle,) was probably owing to this, that both the *apostles* drew their character of the false teachers, against whom they

cautioned their readers, from the character given of the false prophets in some ancient Jewish author; and it is very possible too, (as Bishop Sherlock observes,) that St. Jude might have the *second epistle* of *St. Peter* before him.

Dr. Mill fixes the date of this epistle about the year 90; (see his Prolegomena, p. 17, sect. 145, edit. Kuster.) and his principal argument is, that the false teachers, which St. Peter describes as *yet to come*, St. Jude mentions as *already come*. But on a comparison, there does not appear that remarkable difference in their phraseology, which will be sufficient to prove that St. Jude wrote his epistle *so long* after St. Peter's second epistle as is here supposed, though I acknowledge it will prove that it was written *after* it.

The design of the apostle is plainly, "by describing "the character of the false teachers, and pointing out "the Divine judgments which persons of such a cha- "racter had reason to expect, to caution Christians "against listening to their suggestions, and being "thereby perverted from the faith and purity of the "gospel."

For the analysis of the epistle, I refer my reader to the contents prefixed to the two sections, into which I have divided it.

A

PARAPHRASE AND NOTES

ON THE

CATHOLIC EPISTLE OF ST. JUDE.

SECT. I.

The apostle Jude, after a general salutation, exhorts the Christians to whom he wrote, strenuously to assert the purity of their common faith; reminding them of the destruction which came on God's professing people, yea, on the apostate angels, for their sins; as well as on the inhabitants of Sodom and Gomorrah; and then he begins the description of some seditious and abandoned persons, from whom he imagined them in peculiar danger. Jude, ver. 1—11.

JUDE 1.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

JUDE 1.

YOU receive this epistle from *Jude*, who, like his brethren the other apostles, cannot but rejoice and glory in the title of *a servant of Jesus Christ, and* who is the *brother of James*, so well known by his distinguished services and sufferings in the cause of our Divine Master; and he inscribes it *to those who are sanctified in God the Father*, devoted to his service through the influence of his grace; who are also the *called and preserved in Jesus Christ*, brought into the

CT. fellowship of his religion, and guarded by his grace, in the midst of a thousand snares, which might have tempted them to have made shipwreck of their faith. *May mercy, and peace, and love,* from our heavenly Father, and our compassionate Saviour, *be multiplied to you;* and may you increase in all the happy fruits of Divine favour and mercy; and especially, in that spirit of candour and charity which is to be numbered among the most precious of them. My *beloved, giving all diligence to write to you, concerning the common salvation,*[a] to the hope of which we are brought by the profession of the gospel, *I judged it necessary* to direct my pen, particularly with respect to those unhappy attempts that have been made, to adulterate Christianity, by some who continue to profess a regard to it. I now therefore *write to you, exhorting* and beseeching [*you*] *to strive earnestly for the faith,* which was *once* for all *delivered to the saints,* for the instruction of every future age; and not to suffer any by violence or by fraud to rob you of so inestimable a treasure. *For some* crafty and pernicious *men have,* as it were, with a serpentine art, *glided in* among us, *who were of old,* as it were, described and *registered to this condemnation,*[b] by God's righteous sentence de-

2 Mercy unto you and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemna-

[a] *Giving all diligence to write to you concerning the common salvation, &c.*] Some have supposed the meaning is, That whereas he intended to write them a *practical* letter, he was compelled to go into some *controversial* subjects. I rather think he intends to declare by this expression, that the exhortation he now gives them, *to contend earnestly for the faith,* was indeed subservient to promote that *common salvation* he designed to lead them to the pursuit of. Bishop Sherlock thinks *the faith delivered to the saints,* is the same with the *holy commandment delivered,* 2 Pet. ii. 21, that is, with the directions and instructions which the council of the apostles had sent them, with regard to these pestilent teachers. Sherlock on Proph. p. 200 5th Edit.

[b] *Who were registered to this condemnation.*] The word προγεγραμμενοι may well signify *described and put upon record:* that is, whose character and condemnation may be considered as described in the punishment of other notorious sinners, who were a kind of representative of them. Which interpretation I prefer to any other, as it tends to clear God of that heavy imputation which it must bring upon his *moral attributes,* to suppose that he *appoints* men to *sin* against him, and then *condemns* them for doing what they could not but do, and what they were, independent on their own freedom of choice, fated to. A doctrine so pregnant with gloomy, and as I should fear, with fatal consequences, that I think it a part of the duty I owe to the *word of God,* to rescue it from the imputation of containing such a tenet. Bishop Sherlock thinks the word refers to the description given of such kind of persons by an ancient *writer of the Jewish nation,* cited as he supposes in this epistle, and in the second chapter of the second epistle of Peter. Sherl. on Proph. p. 181. 5th Edit. Compare ver. 14, 5, 7, 8.

tion, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

nounced against crimes like theirs, long before they appeared in the world. *Impious* and ungrateful *men, who* presume to *turn* even *the grace of our God* itself, which ought to be an everlasting source of love, and engagement to sanctity and obedience, *into* an occasion of *lasciviousness;* as if they thought they might with impunity go on to sin, that grace might abound; *and denying God the only* original *Sovereign,*[c] *and our Lord Jesus Christ,* whom he has invested with universal dominion, to be acknowledged by all who would not be found rebels against himself! *But I would remind you, as you* 5 *once knew this,* that having been taught it, you may never forget it, even *that the Lord, having saved the people* of Israel from *out of the land of Egypt,* and rescued them by so glorious an interposition of his almighty power, *afterwards destroyed those that did not believe,* though they had once experienced so wonderful a deliverance. And thus should we have reason to fear, that notwithstanding our Christian profession, he would destroy us, if we adulterate and pervert his religion, after a manner contrary to its original design. *The angels also who kept* 6 *not their first state,*[d] *but* suffering their minds to be transported with ambitious and irregular passions, were discontented in that high rank of being which Providence assigned them, and *left their proper abode* in the region of glory, instead of permitting them to advance themselves by their rebellion, *he has* by his righteous vengeance precipitated into the pit of destruction, and *reserved in perpetual bonds, under darkness,* in the infernal prison, *to* be brought forth at *the judgment of the great day,* and then to receive their final sentence. And earth has produced 7

SECT. I. Jude

5 I will therefore put you in remembrance, though ye once know this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 Even as Sodom

[c] *God the Sovereign, and our Lord,* &c.] Some would render it, *our only Master, God and Lord.* See Dr. Watts on the Trin. p. 133. But it seems most agreeable to the general doctrine and phraseology of scripture, to retain our translation. Compare John xvii. 3.

[d] *Their first state;* τὴν ἀρχὴν ἑαυτῶν.] Some translate these words, *the government of themselves.* But Dr. Scott interprets it of that *place* in heaven which was assigned them, and which they were not content with; and their *leaving this first habitation* he takes to have been a voluntary thing, and that they chose to come down to the neighbourhood of this earth, that they might seduce mankind to join with them in their revolt. But this does not seem to suit the phrase of their being *cast out,* 2 Pet. ii. 4. Mr. Boyse would translate it, *their own head,* that is, *Christ.* Boyse's Serm. Vol. II. p. 406. Compare Hos. i. 11, in the Seventy.

SECT. 1. many awful scenes, in which the Divine vengeance has had its triumph over sinful mortals; as particularly *Sodom and Gomorrah,*[c] *and the cities about them, in like manner with them, committing fornication, and* by yet grosser and more unnatural licentiousness, *going after strange* and detestable gratifications of their pampered and indulged *flesh, are set forth for an example* to other presumptuous sinners; *suffering* that, which really appears a most lively emblem of *the vengeance of eternal fire,*[f] having their lovely and fruitful country turned into a kind of hell upon earth. *So these dreamers also,*[g] in their luxurious indulgencies, suffer their thoughts to be amused with vain and polluted imaginations, whereby they *defile the flesh*, which ought to be sacred, together with the spirit, to the service of God. *They make light of dominion* and authority derived from the Supreme Sovereign, *and speak evil of dignities*, of persons in the most honourable stations: *Whereas* we have heard in tradition, that *Michael the arch-angel, when contending in dispute with the devil, concerning the body of Moses,*[h] which the angel was to bury

Jude 7

8

9

and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of

[c] *Sodom and Gomorrah, and the cities about them in like manner with them:* τον ὁμοιον τουτοις τροπον.] Some have pleaded, that this seems to imply, that the sin of the *angels* was *fornication*; and consequently, that this epistle is not *authentic*. But there seems no necessity for interpreting the expression with such extreme rigour, as if it must mean that their sin was of the same kind; it is sufficient that the comparison holds in this, that they were both guilty of very *great wickedness*.—There are some who refer τον ὁμοιον τουτοις τροπον *in like manner with them*, to the *cities about them*, who sinned in the same manner with Sodom and Gomorrah; nor is it any objection to this, as some have supposed it is, that τουτοις cannot agree with πολεις και γομορρα; for in reality, these nouns are of the neuter gender, (see Luke xvii. 29; Mark vi. 11; Gen. xiii. 10.) in the Seventy. And if they were not, nothing is more common than an *enallage* of gender, in such a case as this, where τουτοις must refer to the *men* who inhabited these cities.

[f] *Vengeance of eternal fire.*] Dr. Whitby has brought many arguments to prove, that the vengeance here spoken of must be the *loss of their cities*, rather than their *souls*, and produces instances to show that αιωνιος is used in a sense consistent with this interpretation.

[g] *Dreamers:* ενυπνιαζομενοι.] Our translators render this, *filthy dreamers*. The context shews they deserve the epithet; but as the Greek does not express it, I judge it most faithful to the original to omit it.

[h] *Body of Moses.*] Archbishop Tillotson, (see his Works, Vol. II. p. 158.) and many other good writers, think this illustrated by Deut. xxxiv. 6. He supposes, that had the devil been able to discover to the Jews the place where Moses was interred, they would afterwards have paid an *idolatrous* honour to his remains; and it would have gratified his malice exceedingly, to have made *him* an occasion of idolatry after his death, who had been so great an *enemy* to it in his life. To prevent this, he thinks that Michael buried the body secretly. Thus proves by the way, that *good angels* are sometimes concerned in limiting the power of *devils*, which must no doubt be a great vexation

Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and pe-

privately, and he would have revealed, *did not presume to bring against him a railing accusation,*[i] *but* had so much reverence for the Divine presence, as to speak with moderation and gentleness, even to that great enemy of God and men; and *said, The Lord rebuke thee*[k] for this outrage, and teach thee to restrain such shocking expressions. (Compare Zech. iii. 2.) *But these* 10 daring and impious men *blaspheme what indeed they know not; and what they naturally, as the irrational animals, know,*[l] the things which tend to the gratification of their inferior part, the low circle to which their knowledge and care is confined, *in these they are corrupted*, by the gross and scandalous abuse of them, to the dishonour of God, and to their own infamy and destruction. *Wo* be *unto them*, and wo will 11 attend them; *for they have gone in the way of Cain*, that persecutor and murderer, while, like him, they have despised the appointed method of God's mercy; *and they have run on* with prodigious eagerness *in the description of Balaam's reward*; enslaved, like him, to mean secular views, they have abandoned themselves to sin *and* ruin, till at length they *have perished*[m] *in*

to those malignant spirits. But Mr. Baxter suggests it as a doubt, whether it were about the *dead* body of Moses, or Moses exposed on the *water*, that there was this contention. Baxter's Works, Vol. II. p. 341.

[i] *A railing accusation.*] Archbishop Tillotson suggests, that the *archangel* was afraid the devil would have been too hard for him at *railing*. The words seem to me to intimate, that the angel thought it a part of the reverence due to God, not to mention his name and judgment, in a *furious passionate* manner, but mildly and gently. Witsius thinks the devil blasphemed, and that the angel did not accuse him, but referred the matter to the judgment of the great day. Witsii Miscel. Vol. II. IV. 6. § 28. See also the Commentary of this learned author in loc. whose remarks on all the verses are framed with great erudition and accuracy. Perhaps οὐκ ἐπολμησα κρισιν ἐπενεγκειν βλασφημιας may signify, that he did not pass *judgment upon his blasphemy*, but referred him to God.

[k] *The Lord rebuke thee.*] It is highly probable the apostle refers to some ancient book, in which this fact was thus mentioned, and speaks upon the supposition of its truth, which the persons he reasoned against, did not dispute. And the argument does not lie in any regard shewn to the devil as a dignitary, and one who exercises dominion over subordinate evil spirits; for to be a leader of a band of such inexcusable rebels could entitle him to no respect; but it seems to arise from the detestable character of the devil; as if he had said, If the angel did not rail even against the devil, how much less ought we against men in authority, even supposing them in some things to behave amiss? To do it therefore when they behave well, must be a wickedness yet much more aggravated.

[l] *Naturally know.*] Compare the notes on the parallel texts in 2 Pet. ii. for the illustration of this and other passages which occur here.

[m] *Have perished.*] This is a genuine trace of a *prophetic* spirit, which speaks of things certainly *future*, as if they were *past*. And as such I thought proper to illustrate it in the paraphrase.

the contradiction of Korah; like him they have opposed God's appointed messengers, and his Son, to whom he has devolved the conduct of his church; and methinks, like him and his company, I see them already struck by the lightning of God's wrath, and overwhelmed with remediless destruction. rished in the gain-saying of Core.

IMPROVEMENT.

How happy are the people of our Lord Jesus Christ, who in him are *called, sanctified, and kept* by the Divine omnipotence, *through faith unto salvation!* For *mercy and peace shall be multiplied* upon them, till mercy hath, as it were, finished his commission and conducted them to eternal peace. We learn from the example of the apostle before us, of how great necessity it is in some circumstances, if ministers would promote the common salvation of their hearers, to guard them against the prevailing errors of the day, and to excite them earnestly to strive for the faith once delivered to the saints, as for a prize of the highest importance. May we rightly discern its nature, and be very careful, that while we are attempting to exert a Christian zeal, we do not mingle with it our own mistakes, and our own irregular passions, in such a manner as to tear in pieces what we are so eager to preserve. In short, let us learn from scripture, what that faith is, and what the importance of its respective articles are; and let us always be endeavouring to maintain it in the spirit of love.

May all who would disturb the church by pernicious doctrines, or scandalous practices; and especially, they who would ungratefully *turn the grace of God into lasciviousness*, and thereby *deny the only true God, and our Saviour*, reflect upon the awful judgment of God on the rebel-*angels*, and on the sinful men, not on the *cities of Sodom and Gomorrah* only, but even on his own *people*, whom *he had delivered from Egypt*, when they proved obstinate and *unbelieving*; and as we dread an exclusion from the heavenly Canaan; yea, as we dread the chains of darkness, and the vengeance of eternal fire; let us avoid and abhor the character described in the following verses: the dream of lewdness, the brutal indulgence of sensuality, the contradiction of Korah, the covetousness of Balaam, and the malignity of Cain. God has written down their condemnation and destruction in the eternal records of his word; that they might be for a sign, and that others may hear and fear, and take heed that they do not so wickedly.

SECT. II.

The apostle pursues the character of the scandalous professors he had mentioned before; and concludes with exhorting the Christians to whom he wrote, to endeavour to secure their own edification in faith and love, and to do their utmost for the preservation and recovery of others. Jude, ver. 12, *to the end.*

JUDE 12.

THESE are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead,

I MUST further proceed to caution you, my brethren, against those wicked and seducing men, who are so desirous of insinuating themselves into the Christian church, and whose attempts to corrupt it are so unwearied, and, in many instances so fatal. *These are spots in your love-feasts,*[a] which tend to expose them to the reproach of the adversary; [*who*] *when they banquet with you, feed themselves without fear,* and will run into excesses, which if they be not resolutely suppressed, will be imputed to the whole body. They make indeed a great profession of their designs of usefulness in the church, but they are *clouds without water,* from which no refreshment or fruitfulness is to be expected: *borne about by the winds* of temptation, hither and thither, without any command of themselves; and if when they first took upon them the Christian profession, they gave some better hopes, as many of them perhaps did, they are like *trees, whose early buddings are withered,*[b] and so now remain *without fruit;* yea, not only so, but are *twice dead:*[c] successive summers and winters have passed over them, and they have been continually growing more fit for fuel,

SECT. II. Jude.

[a] *Love-feasts.*] So I chose to render ἀγάπαις, as it is well known the primitive Christians had such feasts, though it seems that from the *abuse* of them by persons of a character like those here described, they were soon laid aside. See Mr. Hallet on the subject, Notes and Disc. Vol. III. Disc. 6. Dr. Lightfoot and Dr. Whitby, who follows him, are not for referring the ἀγάπαις here mentioned to the Christians' *feasts of charity;* in opposition to whom, the learned reader may consult Witsius's Commentary on the place.

[b] *Whose early buddings are withered.*] We render this, *whose fruit withereth;* but it seems to me, that φθινοπωρινα is much more exactly rendered, as in this version, and the appearance of a tautology avoided.

[c] *Twice dead.*] Some explain this of *natural corruption* and *apostasy;* but the gloss in the paraphrase seems much more easy and genuine. There is an admirable strength and spirit in the description given in the following verses.

SECT. II.

and so are now good for nothing but *to be utterly rooted up*, to be taken away from the plantation, which they only cumber, dishonour, and
Jude 13 deform, and cast into the fire. Their passions are violent and impetuous, like so many *fierce waves of the sea*, furiously *foaming out* the irregular tumults of their hearts; and in them, *their own shame: wandering stars*,[d] which though for a while they may glitter, will soon have ended their course, will be found, notwithstanding all their blaze, destitute of any real and permanent light of their own, and in the number of those *to whom blackness of darkness is reserved for ever*, and will soon be driven to an eternal distance from the great Original of light and happiness, to which they shall never re-
14 turn. *And* indeed, when I consider their characters and their actions, I may say, that according to the ancient tradition, *Enoch, also the seventh* in lineal descent *from Adam prophesied*[e] *against them*,[f] and described their crimes and their condemnation, *when he said, Behold, the Lord comes with myriads of his holy ones*, attended with legions of angels in his descent for
15 this important purpose: For he comes *to execute judgment upon all* according to their respective works; *and* by witnesses that cannot be confronted, particularly *to convict all the ungodly*

plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly a-

[d] *Wandering stars.*] The Jews are said to have called their teachers *stars*; and they are represented under that emblem, Rev. i. 16; ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary, and sometimes retrograde, they are proper emblems of persons so *unsettled* in their principles, and so *irregular* in their behaviour, as these men were.

[e] *Enoch prophesied.*] A precious fragment of antediluvian history is here preserved to us, as it seems, by the special providence of God, who taught the apostle Jude to distinguish between what was genuine and spurious in the tradition. It can by no means be proved, that this is a quotation from that foolish book, called Enoch's prophecy, as Bishop Sherlock has very rightly urged; nor would it prove the inspiration of the book from whence it was taken, but only the truth of this particular passage. Sherlock on Proph. p. 188, 189, 5th Edit. Compare 2 Tim. iii. 8, and the note there.

[f] *Prophesied against them.*] Mr. Blackwall (Sacr. Class. Vol. I. p. 164,) has shown by adequate authorities, that ἐπροφήτευσε τούτοις may be rendered *prophesied against these*. Perhaps this may explain what was said before, of their being *registered to this condemnation*, ver. 4. Some have thought the *coming of the Lord* here mentioned, was his coming attended with *angels* to bring on the *deluge*. If it refers to his coming to the *universal judgment*, it is a most remarkable testimony to a *future state*, not indeed in the Mosaic economy, but previous to it. And perhaps Moses omitting this, (as I think it almost certain he knew it,) is to be resolved into the restriction under which he wrote, agreeable to the principles which the learned Dr. Warburton has so largely stated in his Divine Legation, &c.

SECT. II. Jude I.

mong them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate them-

among them, of all their impious works which they have impiously committed; and he will then be mindful, not only of their cruel and oppressive acts, but *of all the hard* and irreligious *things which impious sinners have spoken against him* and his people: and certain it is, that these words are as suitable to their case as if it had been particularly intended. *These are murmurers*, that 16 can never be contented with the allotments of Providence, or with the conduct of any about them; *that find fault* continually *with their lot, walking according to their own* unbridled *lusts; and their mouth speaks extravagant things;*[g] some, by way of exclamation against those they disapprove, and others in the height of encomiums and panegyrics, on those who are their favourites, and the leaders of their party; *having [such] persons in admiration*, not so much *for the sake of* their real excellencies, as of some present *gain* which they meanly propose to themselves as the reward of their servile flattery. *But you*, my *beloved*, instead of following these 17 wandering guides, *remember the words which were formerly spoken by the apostles of our Lord Jesus Christ*,[h] who have preached his gospel to you in all its purity and energy. *For they* 18 *have told you, that in the last time* profane *mockers shall come, walking according to their own ungodly* and wanton *lusts*,[i] and making a jest of those who do not run with them to the same excesses of riot. *These are they, who*, 19 in many places, *separate themselves* from the church, as of a purer stamp, and more refined attainments than others; *sensual*, and entirely addicted to the low gratifications of their animal

[g] *Extravagant things.*] So I think [illegible] may very probably be rendered; and if we may judge of extravagant things, *by those* which Irenæus in particular, has recorded in his account of some *early heretics*, the expression was applied with the utmost propriety. See the same phrase, Dan. xi. 36, in the seventy. Witsius in loc.

[h] *Apostles of our Lord*, &c.] The resemblance between this text and 2 Pet. iii. 2, is very remarkable. Bishop Sherlock observes it to be such as would incline one to think, that St. Jude had the text in Peter before him, and omitted what hath a peculiar reference to the former part of St. Peter's epistle, and to which there was nothing in his own to answer. See his Discourses on Proph. p. 193. 5th Edit.

[i] *Ungodly lusts.*] For ασεβειων, *ungodly*, some would read ασελγειων, *lascivious*, or wanton. See Phil. Lips. against Collins, p. 73. But as this reading is not absolutely necessary to the sense, I cannot persuade myself to alter the word merely on conjecture.

SECT. II.

life; by which they make it too apparent, *that they have not the Spirit*, whatever high pretences they may make to its extraordinary communications. *But* I have the pleasing persuasion, that *you*, my *beloved* brethren, will not only guard against being seduced by them, but, according to the exhortations so often given you, will still be *edifying yourselves* and one another, *in your most holy faith*; that understanding its articles more clearly, and feeling their happy efficacy to promote the work of holiness in your souls, you may be more and more established against the attacks of these deceivers: especially, *praying in the Holy Spirit*, and under his influence, vouchsafed in answer to your prayers, making swifter advances in the Divine life. And be careful thus to *keep yourselves in* the exercise of that sacred affection, *the love of God*, which ought always to rule in your hearts; *looking for the mercy of our Lord Jesus Christ to eternal life*, to which this compassionate Saviour will assuredly conduct all those who confide in him.

And while you are yourselves animated with this cheerful hope, do your utmost for the preservation of others; and in this respect, *on some have* tender *compassion*, and apply to them with the softest and most endearing offices of Christian friendship; *making a* great *difference* between them, and the case of others, who have drank deeper of the poison, and are become active in the mischief. It may seem to have an unkind appearance, *but* it is most certain, there are *some*, whom if you would *save* at all, you must attempt it *with fear* and trembling, by severe methods; as alarmed yourselves, and terrifying them with the apprehensions of God's judgments; as if you were *snatching* [*them*] with eagerness *out of the fire*, into which they are fallen, or just ready to fall. And if you desire, that your efforts, in either of these cases, should be successful, you must take great care to preserve your own purity, *hating even the garment that is spotted with the flesh*,[a] lest by the touch

selves, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

[a] *Garment spotted with the flesh.*] Mr. Cradock interprets this of the caution with which a man would avoid a garment which had been worn by one who had a *plague-sore*; but perhaps there may be a reference to such passages in the Mosaic

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

of it you yourselves be polluted. I am sensible, this will require strenuous vigilance and resolution; but I hope the grace of God will animate you to it. To this therefore *now* I solemnly commit you; *even to him who is able to keep you from falling:* rugged and dangerous as the ways of life are, *and* feeble as you know yourselves to be, he is able at length *to present* [*you*] *blameless*, and in the full perfection of holiness, *before the presence of his glory*, in his final appearance, *with exceeding* great and unutterable *joy*. *To* him, as *the only wise God*, who is now become *our Saviour*, our Guardian, our Friend, and our Father, [*be*] *glory and majesty, dominion and power*, ascribed; and obedience, reverence, and love rendered, through Christ Jesus, *both now and through all ages*, world without end. *Amen.*

SEC. II. Jude

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

25

IMPROVEMENT.

LET those, who have the honour of being numbered among the disciples of Christ, stand at the remotest distance from the evil with which these unhappy creatures are branded by the apostle in this epistle. And may Divine grace preserve all his churches from such *spots in their feasts of charity!* May our horizon be secured from those dark and gloomy clouds without water: the plantations of God among us be free from the incumbrance and disgrace of those *withered and fruitless trees, twice dead, and plucked up by the roots!* How illustrious was the prophecy, with which Enoch, the seventh from Adam, was inspired; and how precious is that fragment of antediluvian history, which is here preserved, and which shall surely be accomplished in its season! The day is now much nearer, when *the Lord will come with ten thousands of his saints:* may the ungodly remember it, and suppress in time the speeches which will then assuredly be reproved, and repent of the deeds, which, if unrepented of, however forgotten now, will be brought into open view, and draw down upon their heads the destruction which at present seems to linger. That we may have confidence before him at his coming, let us remember the words of the apostle, and implore the influences of the Divine Spirit, which sensualists who walk after their own lusts, quench and stifle, and which they mock and deride. Let us, however, be concerned to edify ourselves in our most holy faith, and to pray in the Holy

Vers. 12, 14, 15, 17, 18, 20

---

24. as Lev. xxi. 9, 10, 17. See Witsius on the place, who well defends this sense against Erasmus; whose opinion it was, that the apostle alludes to the *white garment*, which those who were *newly baptised*, put on in token of *innocence*.

ECT. Ghost, under his influence, direction, and assistance. The se-
r. II. curity of the heart amidst so many temptations, and its richest
~~~ cordial in all its afflictions, is the love of God: but how soon
Verse does the celestial flame languish and die, if it be not constantly
21 fed with new fuel! Let it then be our care in humble depen-
dence upon Divine grace, to *keep ourselves in the love of God*; which will be cherished in proportion to that degree of faith and hope, with which we *look for the mercy of our Lord Jesus Christ unto eternal life*: for what can so powerfully excite our love to God as such a consideration?

22 If we do expect it, let us express our regard to the salvation of others, as well as to our own; and apply ourselves to those who seem to be in danger, with such different addresses of awe or tenderness, as their different circumstances and tempers may
23 require. But some way or another, let us exert ourselves to pluck them out of the fire, who are in danger of falling into it, and perishing for ever.

A care to preserve our own characters and consciences unspotted, will be necessary to our courage, and hope of success,
24 in such efforts as these. Let us therefore be more frequently looking up to him, who *is able to keep us from falling*, and to improve as well as maintain the work he has wrought in us, till we shall be *presented blameless before the presence of his glory*. Then shall our hearts know a joy beyond what earth can afford, beyond what heaven itself shall have given us in the separate state; then shall God also rejoice over us, and the joy of our compassionate Saviour be completed, in the seeing the full accomplishment of the travail of his soul. To him who has so wisely formed the scheme, and will faithfully and perfectly accomplish
25 it, *be glory and majesty, dominion and power, both now and for ever. Amen.*

THE END OF THE FAMILY EXPOSITOR ON THE CATHOLIC EPISTLE OF ST. JUDE.
~~~

THE

FAMILY EXPOSITOR:

OR,

A PARAPHRASE

ON THE

REVELATION

OF

ST. JOHN.

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE

REVELATION OF ST. JOHN.

THOUGH the authority of this book was called in question in the beginning of the *third century*, yet this is no reasonable objection against receiving it into the sacred canon; for perhaps no part of the New Testament, though of unquestionable authenticity and credit, was more universally acknowledged, or mentioned with higher respect, during the *two preceding centuries*. Dr. Mill observes, that in a few years after it was written, it was numbered among the *apostolical* writings, by the churches of Asia, the neighbouring churches of Syria and Samaria, the more distant ones of Africa, Egypt, and Rome, and the other churches of Europe. Accordingly Mr. Lowman, citing this remark of Dr. Mill, makes the following additional observation, "that "hardly any one book hath received more early, more "authentic, or more satisfactory attestations."

Its *canonical authority* being debated so late as the *third century*, when it had been universally admitted before, appears to have arisen, from the opposition made to those absurd opinions, which it is well known

were entertained by several fathers, concerning the *millennium*. These being entirely grounded upon an injudicious and mistaken interpretation of some prophecies, contained in this sacred book. Caius, with some others, to end the controversy as speedily and effectually as possible, weakly and indiscreetly ventured to deny the authority of the book, which had given occasion to it. If the reader would see this argument handled at large, and the sentiments of the ancients represented fully and distinctly, he may consult Dr. Mill's Prolegomena, Sir Isaac Newton's Observations on the Apocalypse, Dr. Twells's third part of his Critical examination of the new text and version, and Dr. Lardner's second part of the Credibility of the Gospel-History, *passim*.

This prophetic book is entitled, *The Revelation of* Jesus Christ, *which he sent and signified by his angel to his servant* John. There is, in my opinion, very little reason to doubt, that the John here mentioned was the *evangelist* of that name, and the *author of the three epistles*. For concerning *this John* antiquity agrees, that he was banished to Patmos in the reign of Domitian, for his adherence to the Christian faith. And the author of this book informs the churches of Asia, (chap. i. ver. 9,) that *he, their brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, received these revelations, when he was in the isle called Patmos, for the word of God, and the testimony of* Jesus Christ. And if, with some learned men, we apprehend, that the tradition of the evangelist John being banished to the isle Patmos, was occasioned by this passage of the revelation, it shews at least, that it was the most early, as well as most generally received, opinion of the ancients, that the author of this book was the same with *St John the Evangelist*. This book is commonly called, *The Revelation of St. John the Divine*. But this appellation of its author is not of *canonical authority*: it was first given to St. John by Eusebius, not to distinguish him from any other person of the same name, but on account of those mysterious and sublime point-

of divinity, with the knowledge of which he seems to have been favoured above his fellow-apostles.

If the account of Eusebius is to be credited, that St. John was banished into Patmos, and there received his revelation, in the last year of the reign of Domitian, we may fix the date of this book, with great probability, about the year 96. I am aware, that some authors of very distinguished character, and particularly the great Sir Isaac Newton, place it earlier, and even before the destruction of Jerusalem. The learned Wolfius, (in his Prolegomena to the Revelation, in the fifth volume of his Curæ Philologicæ,) hath examined and refuted this opinion; I shall here only observe, that perhaps the seven churches of Asia were not founded so early as this opinion supposes, or at least they were not then become so considerable, much less had undergone such changes and revolutions, as the respective epistles to them recorded in this book represent them to have done.

At the close of the magnificent description of our blessed Lord's appearance to St. John, contained in the first chapter, he is ordered to *write the things which he saw*, (that is, the glorious vision he then beheld,) and *the things which are*, or the state of the churches at that time, and *the things which shall be hereafter*, or the future state and condition of the church, to the end of the world. Accordingly, this book may properly be divided into *three parts*.

The *first*, containing the *introduction*, or a preface and dedication to the seven churches in Asia, and an account of the glorious vision of our Lord, with which St. John was favoured during his banishment in Patmos, where he also received a Divine revelation, concerning the state of the church. (Chap. i. throughout.)

The *second part*, containing the *epistles* which Christ commanded him to write to the seven churches of Asia, relating to their present circumstances, and to the duties resulting from them. (Chap. ii. and iii.)

The *third part*, which describes the condition of the church in after-times, from the *third chapter* to the end

of the book, begins with a sublime description of the Deity enthroned in glory, surrounded with angels, and with the heavenly church; and then proceeds to represent a *sealed book*, or the volume of God's decrees, given to the *Lamb*, who only was worthy to open it, and who, on that account, receives the acclamation of the whole choir of saints, and angels. (chap. iv. v.) After this sublime apparatus, the *Lamb* is represented as opening the *seals* of the book, one after another; and with this the scene of prophecy begins; which may very properly be divided, (as it is by the learned Mr. Lowman, who is undoubtedly the best commentator extant, on this part of the New Testament,) into *seven periods*.

The FIRST PERIOD is that of the *seals*.

The *first* seal represents a white horse, his rider having a bow in his hand, and a crown of gold on his head, going forth to conquer.

The *second* represents a red horse; and to his rider is given a great sword, and power to take peace from the earth.

The *third* represents a black horse, whose rider hath a pair of scales in his hand, to weigh corn and provision.

The *fourth* represents a pale horse, whose name is Death, to whom is given power to slay the fourth part of the earth with the sword, and with famine, and with pestilence, and with wild beasts of the field.

The *fifth* represents, under the altar, the souls of those who were slaughtered on account of the word of God; and the final reward of their constancy.

The *sixth* represents an earthquake, the darkening of the sun, the moon becoming as blood, and the stars falling from heaven.

After the description of the opening of these *six seals*, and of the consequent visions, an *angel* is represented as sealing *one hundred forty and four thousand* with the seal of God; after which is introduced the choir of the *heavenly church* blessing the Almighty; and one of the

elders shews St. John the happiness of those who had patiently endured tribulation. (Chap. vii. throughout.)

The *Lamb* is then represented as opening the *seventh seal*, which is succeeded by silence in heaven for the space of half an hour; introductory to the

SECOND PERIOD, which is that of the *trumpets*, given to the seven angels, already mentioned. And upon the sounding the

First trumpet, there is hail and fire mingled with blood, cast down upon the earth, representing bloody and destructive wars. On the sounding of the

Second trumpet, a great mountain, as it were, burning with fire, is cast into the sea; by which a third part of it becomes blood, and a third part of the creatures in the sea die, and a third part of the ships are destroyed. On the sounding of the

Third trumpet, a great burning star falls from heaven upon a third part of the rivers, and of the fountains of waters, and a third part of the waters become bitter. On the sounding of the

Fourth trumpet, a third part of the sun, and of the moon, and of the stars, is darkened. And a woe is denounced by one of the angels against them that dwell on the earth, for the trumpets of the three angels who are yet to sound. On the sounding of the

Fifth trumpet, the bottomless pit is opened, and from thence issue forth *locusts* in great multitudes, not to destroy the fruits of the earth, but to torment its inhabitants. These locusts are described like horses prepared for battle, with crowns on their heads like gold, and their faces like the faces of men, their hair like the hair of women, their teeth like lions, their breast-plates like iron, the noise of their wings like that of chariots and horses, their tails like scorpions, and armed with stings; having the angel of the bottomless pit for their leader. On the sounding of the

Sixth trumpet, the four angels which were bound by the great river Euphrates are loosed, and lead up mighty armies of horsemen for the destruction of mankind. (Chap. viii. ix.)

After the sixth trumpet had sounded, St. John relates the marvellous vision of an angel who appeared to him in great glory, and brought him a little book, which he is commanded to eat; and then he is ordered, again, to prophesy to many people, and nations, and tongues, and kings. (chap. x. throughout.) And thus the

THIRD PERIOD is introduced, which is pointed out by various representations;

1. By the measuring of the Temple; part of which is given to, and trodden under foot by the Gentiles; and two witnesses are represented as prophesying in sackcloth 1260 days, and then, having been put to death, are raised again from the dead; and upon the sounding of the trumpet of the *seventh* angel, their triumphs over their enemies are celebrated by the heavenly hosts! (chap. xi. 1—18.) And the temple of God being opened in heaven, and the ark of the covenant displayed, the state of the church in this period, is described,

2. As a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; and while she was in travail, assaulted by a fiery dragon, with seven heads, and ten horns, and on his heads seven crowns; and when she is delivered, her child is caught up to God; and she flies into the wilderness to avoid the dragon, where she is supported 1260 days; and the dragon is vanquished by the angels: (chap. xi. 19—xii. throughout.) The deplorable condition of the church in this period is described further,

3. By the faithful being exposed to the ravages of a wild beast, whom St. John saw in a vision rising out of the sea, having seven heads, and ten horns, that is, ten diadems, and on his heads names of blasphemy, to whom the dragon gave his power and authority; so that the inhabitants of the earth worshipped the beast, as well as the dragon; and the beast had power to make war with the saints 42 months, or 1260 days; (which is the same space of time, during which the woman, in the preceding vision, is said to have been supported in the wilderness, and during which, in the first vision, the two witnesses are said to prophesy in sackcloth: a circum-

stance which plainly demonstrates these visions to be descriptive of the state of things in the same period, and not in successive periods.) And the power and authority of this beast is supported by another beast, which arose after it, and which is also particularly described. And the mark, or the name of the beast, or the number of his name, which is also said to be the number of a man, is *six hundred and sixty-six*.—After which follows a sublime description of the *Lamb* standing on mount Zion, surrounded with the *one hundred and forty-four thousand*, who have the name of his Father written in their foreheads, while the heavenly church celebrates the happiness of those who had continued faithful, and persevered to the end.—The next vision is of an angel flying through the midst of heaven, with the everlasting gospel in his hand, denouncing the judgment of God to be approaching on the beast, and on them who worship him: which is likewise set forth by some succeeding representations:—And particularly,

By an order given to the *seven angels* to pour out their vials, full of the *seven last plagues*, in which the wrath of God is completed on the beast and his votaries.

The *first* vial is poured out upon the earth, and produces a grievous ulcer on them who had the mark of the beast.

The *second* vial is poured out upon the sea, which becomes blood, and every living thing in the sea dies.

The *third* vial is poured out on the rivers, and on the fountains of water, which also become blood.

The *fourth* vial is poured forth on the sun, which hath power given to it to scorch men with fire.

The *fifth* vial is poured out on the throne of the beast, and his kingdom is darkened, and his votaries gnaw their tongues, and blaspheme the God of heaven for their pains and their ulcers.

The *sixth* vial is poured out on the river Euphrates, and the water of it is dried up, so that a way is prepared for the kings of the east; against whom the worshippers of the beast are drawn up in order of battle. And then upon the pouring out of

The *seventh* vial, a voice is heard from heaven accompanied with thunder and lightning, saying, "It is com-"pleted;" that is, Babylon the great hath drank of the cup of the wine of God's fiercest indignation.

After the pouring out of these *vials*, one of the angels, who had executed that commission, further explains what had been represented, by describing the character of the great *harlot* who sitteth on many waters, and with whom the kings of the earth committed fornication. And then follows an account of another angel descending from heaven, declaring with a loud voice, that Babylon the great is fallen, and pointing out the lamentation of her friends and merchants over her. Upon which is described the triumph of the heavenly host on account of the fall of Babylon; which is further illustrated by the representation of an attack made by Christ and his army on the beast, ending in an entire victory over him. (chap. xiii.—xix.)

The FOURTH PERIOD represents an angel descending from heaven to confine the great *dragon*, or *Satan*, in the bottomless pit for the space of a *thousand years*; during which the church is in a very peaceful and flourishing condition. (chap. xx. 1—6.)

The FIFTH PERIOD represents Satan loosed again for a little season, and making a fresh attempt for the establishment of his kingdom, which shall issue in its utter destruction. (ver. 7—10.)

The SIXTH PERIOD represents the general resurrection, the last judgment, and the utter destruction of the wicked. (ver. 11, to the end.)

The SEVENTH PERIOD represents the vision of new heavens, and a new earth, or the happiness of the Jerusalem above, described by the sublimest figures which can enter into the human imagination. (chap. xxi. xxii.—5.)

In the conclusion of this truly marvellous series of prophecy, with which the canon of scripture closes, our blessed Lord, in the most awful manner, charges his

faithful servant and apostle John, to reveal to the churches what had thus been revealed to him, and declares his own speedy approach to the final judgment; denouncing a very dreadful sentence of condemnation on those who should *add to* or *diminish* the words of the prophecy of this book. And then the sacred writer concludes the whole with a solemn benediction; (chap. xxii. 6, to the end.)

After all the labour and pains, which learned men have been at, to explain and illustrate this book, so many articles are contained in it, which are dark and mysterious, that I remained some time undetermined, whether I should publish any commentary upon it at all. But on a more devout and attentive review, I resolved to offer to the reader what assistance I could, to enable him to comprehend its general design, and lead him to those practical and important instructions, which it suggests with great plainness and energy; without entering very deeply into critical inquiries concerning those particular events to which the several prophecies may be supposed to refer. It is an excellent observation of Monsieur Saurin, that "this is a very mor-"tifying book to a mind greedy of knowledge and "science, but a very satisfying and agreeable one to a "heart solicitous about maxims and precepts," for regulating our tempers and lives; or, in his own expressive and elegant words, *L'Apocalypse, qui est un des plus mortifians Ouvrages, pour un Esprit avide de Connoissance et de Lumiere, est un des plus satisfaisans pour un Cœur avide de Maximes et de Precepts.* *Saurin's Serm.* Vol. XII. p. 234.

A

PARAPHRASE AND NOTES

ON THE

REVELATION OF St. JOHN.

SECT. I.

The preface, and dedication to the seven churches in Asia; including an affecting display of the Divine glory of our Lord Jesus Christ, and sublime songs of praise to him for redeeming love. Rev. I. 1—8.

REVELATION I. 1.

THE Revelation of Jesus Christ; which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

THIS is the book of *the revelation of Jesus Christ*; even that revelation *which God* his Father *gave to him* for wise and holy purposes, *to shew to his servants the things which must shortly be*; many of which are to be very quickly accomplished, and the rest within a period of time, which, when compared with his reign in the heaven of heavens, with all his saints and people, is only a short and very inconsiderable duration. *And sending* the discovery of these things *by his angel*, whose office it was to raise extraordinary signs and representations in his imagination, *he signified them to his servant*

SEC. I. REV. I.

SECT. 1. Rev. 1. 1. *John*, who had indeed been distinguished by his Master's affection in the days of his flesh; insomuch that he even lay in his bosom, and was styled, by way of eminence, the disciple whom Jesus loved: And *who*, being honoured with so important a message, failed not faithfully to declare it: but *testified the word of God*, which in those prophetic visions came unto him, *and the testimony of Jesus Christ*, (whose messenger the angel was,) exactly reporting *whatever he saw*. *Happy* [*is*] *he that* attentively *readeth*, *and they that* obediently *hear the words of this prophesy, and* who *keep the things that are written in it*, fixing their mind upon them, and duly regarding them; *for the time* of their accomplishment [*is*] *at hand*.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 And considering the particular manner in which they were addressed by our blessed Lord, in some of the first of these revelations, *JOHN* dedicates and inscribes this account of the whole, *to the seven churches, which are in* the proconsular *Asia*, at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea; wishing that *grace*, in the richest abundance, *and peace*, in all the variety of its blessings, may [*be*] *with you* all from the great God, the fountain of all blessings, even *from him, who is, and who was, and who is to come*[a], possessed of invariable Divine attributes and perfections; *and from the seven spirits, which are before his throne*[b], and appear as emblems of the various operations and endowments of that one blessed Spirit by whom they are actuated: *And from Jesus Christ, the* true and *faithful Wit-*

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful Witness, and

[a] *From him who is, and who was, &c.*] The learned Grotius is of opinion, that the nominative case not being varied into what the grammarians call a genitive, as the common rules of grammar require, is designed to represent the everlasting veracity and invariableness of God, and the unchangeable majesty of Christ in the testimony of his gospel, and the glory of his kingdom.

[b] *The seven spirits before his throne.*] Some have explained this of the *seven archangels*, and urged it as an instance of *invocation* to them; but we may rather suppose the Spirit of God to be *symbolically* represented by the *seven spirits before the throne*; as it is a view very agreeable to the genius of this *emblematical* book. This, as Bishop Burnet observes, in support of this opinion, (see Burnet on the Articles, p. 39,) is most consistent with the prohibition of *prayer to the angels*. And if we do not suppose this to be the case, it will be a great difficulty to account for the omission of the Spirit, whose dignity must, on almost every hypothesis, be allowed far superior to that of the highest created angels. See Mr. Lowman in loc.

the First-begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood,

ness, whose testimony is ever to be received with the most religious regard, as being *the First-born from the dead*, the first who rose to die no more, and who as the eldest Son of the family of God, is gone to take possession of the inheritance for himself, *and* in the name of his brethren; even from him, who is *the* supreme *Ruler of* all *the kings of the earth*, and who knows how to humble them in their proudest career, and defeat their mightiest opposition to his kingdom, by deposing one, or exalting another, at his sovereign pleasure; and even removing them by a single act of his will, not only from the thrones they fill, but from the world they inhabit. This glorious Person let us all adore, conscious of our infinite obligations to him; and say, *to him who hath loved us* with the most unparalleled affection, *and* hath condescended so low, that he hath *washed us from* the otherwise indelible stains of *our sins in his own* most precious *blood*, having shed it to make satisfaction and atonement for them; *And* in consequence of this, *hath made us kings and priests to his God and Father*, that we should reign with him in eternal life, and enjoy the perpetual pleasure of worshipping before him in his heavenly temple, and in the mean time be trained up for it by offering spiritual sacrifices: *to him* [*be*] *glory and dominion for ever and ever*, throughout the endless ages of eternity: *amen*: so let it be, for the honour of our Lord, as well as the comfort of his people, to whom he is more dear, than it is possible any separate interests of their own can be: And so it shall be; for *behold* and observe with suitable regard, *he is*, as it were, even now *coming in* that pomp and majesty in which he himself described his appearance, with *the clouds* of heaven, in power and great glory; the day is so near at hand, that it may be said to be already come; *and* however men may affect to overlook and neglect him, and his interest now, *every eye shall* then *see him*,[c] and every other object which at

SECT. 1.

Rev. I. 5.

6 And hath made us kings and priests unto God and his Father: to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall

[c] *He is coming in the clouds, and every eye shall see him.*] It is surprising, that Dr. Whitby should interpret these words as relating to the temporal calamities to

SECT. I.

Rev. I. 7.

present invites their regard, shall utterly vanish; *even* all *they who* have *pierced him* shall behold him, and they that condemned him shall be arraigned at his tribunal; *and all the tribes of the earth*, who have rejected his government, and opposed his interest, *shall mourn because of him*,[d] shall lament that fatal opposition, by which, instead of prevailing in the least against him, they have only effected their own destruction. "*Yea*, Lord, we repeat our joyful assent: *amen*; come, Lord Jesus, in the clouds "of heaven; take to thyself thy great power "and reign; thy people shall lift up their heads "with joy and triumph, being infallibly assured, "that their complete redemption is approaching." And to confirm their faith and hope, 8 let them hear him speaking, as it were, by his own majestic voice from heaven, and saying, *I am the Alpha and the Omega, the beginning and the end*; I was before all worlds, and shall continue the same, when all the revolutions of this world are over, and the final scenes relating to it shall be concluded. I am the First and the Last; I am he, *saith the Lord* Jehovah, *who is, and who was, and who is to come*, the eternal, the unchangeable, *the Almighty*[e] Author, Supporter, and Disposer of all things.

see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him; even so, Amen.

8 I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

befal the Jews, when the destruction of Jerusalem was long since past. And whatever slaughter was made of the Jews in Lybia, Smyrna, Alexandria, and other places afterwards, it could by no means be called, *the coming of Christ in the clouds* by way of eminence: even though that phrase might be allowed applicable to remarkable temporal vengeance, inflicted by the providence, and in the cause of Christ.

[d] *All the tribes of the earth shall mourn because of him.*] In this verse is prefixed the *great moral*, which the whole book is designed to illustrate; namely, that though there should be great opposition made against the cause and kingdom of Christ, yet it should be utterly in vain; and his kingdom should triumph in the most illustrious manner; so that all who had opposed it, should have the greatest reason to *mourn*. And as this series of Divine prophecy begins, so it ends with this sentiment, and with the joyful consent of his faithful servants to this glorious truth, which should fill the enemies of Christ with such terror and distress. Compare chap. xxii. 20.

[e] *I am the Alpha*, &c.] This has been interpreted by many as spoken by the Father; but it will be very difficult to give sufficient proof of it. Most of the phrases, which are here used concerning this glorious Person, are afterwards used concerning *our Lord Jesus Christ*; and παντοκρατωρ, though in ecclesiastical writers of the earliest ages, generally, so far as I can find appropriated to the Father, may, according to the Syriac version, be rendered, *He who holds*, that is, supports, intends, supports, and governs all; and then it is applied to Christ, Col. i. 17. Heb. i. 3. But if, after all, the words should be understood as spoken by the Father, our Lord's applying so many of these titles afterwards to himself, plainly proves his partaking with the Father in the glory *peculiar* to the Divine nature,

IMPROVEMENT.

SECT. I.

WITH what sublimity doth this wonderful book open! which though pregnant with inexplicable mysteries, is, at the same time, pregnant with instruction, which the weakest of Christ's humble disciples may peruse with sacred complacency and delight. For surely we are not to imagine that Divine book to be unfit for our perusal, and undeserving our regard, concerning which its Divine Author expressly declares, *Blessed is he that readeth, and* Verse 3
they that hear the words of this prophecy! Thanks be to our heavenly Father, that he *gave it to his Son Jesus Christ.* Thanks to the Son of God, that he *gave it to his servant John,* to be transmitted down to future generations.

Let us attentively view the Divine glory of the Father, and of his *only begotten Son, who is the brightness of that glory, and the express image of his Person,* and of the *Holy Ghost,* who is here represented by the *seven spirits before the throne.* From us, and 4
from all created nature, let there be glory to him *that is, and that was, and that is to come,* and to *the first-born from the dead,* who 5
is superior to all the kings of the earth, and to all the angels of heaven, who is so intimately united with the Father in Divine perfections and glories, that he also is the *Alpha and Omega, the* 6
Beginning and the End: that he also is *almighty:* able by his mighty power *to subdue all things to himself;* and is the same, *yesterday, to-day, and for ever.* Never let us be unmindful of the condescension of the Son of God, in becoming for our redemption and salvation the Son of man. Let the great things he has done for us, the great things he has taught us to expect from him, be ever familiar to our minds. How astonishing was that *love,* which engaged him *to wash us from our sins in his* 7
own blood! How glorious is that exaltation to which he is raising us! rendering us, even in the present world, kings and priests to God, and inspiring us with the ardent hope of an immutable kingdom, and an everlasting priesthood in the temple of our God above. This is the sublime and transcendant happiness of all who with lively faith *look for that blessed hope, and the glori-* *ous appearance of the great God, and our Saviour Jesus Christ.* This illustrious Personage is coming in the clouds, and our eyes shall see him: too often already have we pierced him; let us now look up to him with an humble and lively faith; let us mourn over our sins at present, that we may not pour forth

and incommunicable to any creature.—See Bishop Pearson on the Creed, p. 155. Dr. Clarke contends that the word παντοκράτωρ is peculiar to the Father, (compare Clarke on the Trinity, Numb. 414, and Posth. Serm. Vol. I. p. 70,) yet he intimates, that Christ may have the title of *Alpha and Omega,* as *Author and Finisher of our faith,* Beginner and Completer of our salvation. Heb. xii. 2.

SECT. II. floods of unprofitable tears in that awful day; as all the tribes of the earth shall do, who have dared to set themselves against the kingdom of Christ; a kingdom which shall then be triumphant over all opposition, the last of its enemies being vanquished and destroyed.

SECT. II.

St. John gives an account of the circumstances and manner of our Lord's appearance to him, when he received the revelation in Patmos. Rev. I. 9—16.

REVELATION I. 9.

SECT. II. Rev. I. 9. *I JOHN*, who was formerly distinguished by the name of the disciple whom Jesus loved,[a] *who am also your brother*, O ye Christians, *and* who have the honour to be a *partaker* with you all *in* the *tribulation, and in the kingdom and patience of Jesus Christ*: with all, I say, who are called to the hope of his kingdom, and in the patient expectation of that, endure with cheerfulness the afflictions which his infinite wisdom is pleased to appoint us: I *was in the* desert and disconsolate *island* of the Ægean sea *called Patmos*,[b] to which I was banished by Domitian the emperor, *for the sake of the word of God*, manifested in the gospel, *and for the testimony of Jesus Christ*, which I had endeavoured faithfully to maintain. *I was* on a sudden *in the Spirit*, under his miraculous energy, *on* that blessed day which we Christians are accustomed to call *the Lord's day*,[c] the first day of the week,

REV. I. 9. I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's

[a] *I John, the disciple whom Jesus loved.*] So I boldly paraphrase these words, trusting to the general tradition of the church upon this head, of which I have taken notice in the Introduction; and I think, there is some *similarity* in the phraseology here, and in the gospel of St. John, though I am sensible, at the same time, there is a greater elevation of style in some parts of this book than is to be found in the other writings of this apostle; which is not to be wondered at, considering the *extraordinary* nature of the *scenes* he records: which had a very natural tendency to raise the style, and perhaps might have elevated it in any *future* writings, in consequence of the wonderful and sublime ideas which now passed through his mind.

[b] *Island called Patmos.*] Ecclesiastical history tells us, that St. John was here employed in digging a mine, being banished hither by Domitian the emperor, after he had come unhurt out of a caldron of boiling oil. But the historical evidence produced for this great event, is very uncertain.

[c] *In the spirit on the Lord's day.*] It is so very unnatural, and contrary to the use of the word in all other authors, to interpret this of the Jewish sabbath, as Mr. Baxter justly argues at large, (see his works, Vol III. p. 798,) that I cannot but conclude with him, and the genera-

day; and heard behind me a great voice, as of a trumpet,

which our dear Redeemer has rendered sacred and venerable, by his resurrection from the dead on the morning of it; *and* though I was then incapable of joining in any worshipping assembly, the want of that privilege was amply made up, by that manifestation with which the Lord of the day was pleased to favour me; for I *heard a great voice behind me,* as loud *as* the sound *of a trumpet, Which said,* in distinct and articulate accents, *I,* who am going to appear to thee, O John, *am the Alpha and the Omega,*[d] *the First and the Last;* I boast Divine perfections, and glories, and assume without robbery or usurpation, the peculiar titles and prerogatives of the one eternal, infinite, and unchangeable Jehovah; and am now descended from heaven, to give thee a revelation of the most astonishing and important events. *And,* as even the remotest ages are concerned in *what thou seest, write* an exact account of it *in a book, and send* copies of [*it*] *to the seven churches in Asia,*[e] *to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea,* that each may receive its own lesson, and at the same time enjoy the benefit of those which are intended for all the rest. *And I turned to see the* Person who uttered that wonderful *voice which spake unto me; and being* thus *turned, I saw* an astonishing scene, the particulars of which I shall now relate: There were

SECT. II. Re. I. 1.

11 Saying, I am Alpha and Omega, the First and the Last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw

lity of Christian writers on this subject, that this text strongly infers the *extraordinary* regard paid to the first day of the week in the apostle's time, as a day solemnly consecrated to Christ, in memory of his resurrection from the dead.

d *I am Alpha and Omega.*] That these titles should be repeated so soon, in a connection which demonstrates they are given to Christ, will appear very remarkable, whatever sense be given to the *eighth verse.* The argument drawn in the preceding note upon it, would have been strong, wherever such a passage as this had been found; but its immediate connection with this, greatly strengthens it. And I cannot forbear recording it, that this text has done more than any other in the Bible, toward preventing me from giving into *that scheme,* which would make our *Lord Jesus Christ* no more than a *deified creature.*

e *Seven churches in Asia.*] I presume not to inquire, Whether these were the only *Asiatic churches.* To be sure, they were the *principal.* Nor will I inquire, why the epistles were appropriated to the churches of that province. It is certain they contain many things, of *universal* concern; and as there is plainly an intention to represent the regard of Christ to ministers, and churches, by his *walking among golden candlesticks, and holding stars in his right-hand,* the number *seven* may be mentioned, as it seems best to harmonize with some other parts of this book, namely, with the *seven seals, seven trumpets, seven vials, seven thunders,* and *seven spirits before the throne.*

cr. *seven golden lamps* on their stands, which gave a
i. bright and beautiful flame; *And in the midst*
~ *of the seven* golden *lamps*, there was [*one*] in a
v. human form, a glorious and majestic Person,
13. *like* him who appeared to Daniel under the title of *the Son of man*, and in whom I traced the lineaments of that blessed Redeemer, whom I had so long known under that endearing name and character; he appeared *clothed in a long robe*, not unlike the priestly vestment, *and* like persons of that holy order, *girded*, not about the middle, but something higher, *about the breasts with a golden girdle*,[r] which being properly
14 fastened there, hung down to his feet. And *his head, even* [*his*] *hairs* which adorned it, and flowed round his shoulders, [*were*] *white as wool*, or to speak more properly, *as white as snow*; (Dan. vii. 9.) *and his eyes* [*were*] vivid
15 and piercing *as a flame of fire*; *And his feet* were resplendent *like fine brass, when purified in a furnace* from all its dross, and polished by the hands of some skilful artificer; *and his voice* was loud *as the voice of many waters*, so that I imagined it might have been heard as far as the sounding noise of the billows of the sea, when
16 they beat against the rocky shores; *And he had in his right hand, seven* luminous and very beautiful *stars*, the motions of which he seemed to direct and govern, at the same time that he supported them; *and out of his mouth there went a sharp two-edged sword*, or dagger, capable of piercing and wounding every way; *and his countenance* [*was*] radiant and glorious *as the sun* [*when he*] *shineth in* all *his* meridian *power* and lustre, and beams forth his rays, vigorous and unclouded.

seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs were white like wool, as white as snow, and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

[r] *A golden girdle.*] The girdles were a kind of *sash*, which first went over the neck like a tippet, were crossed on the breast, and then went round the lower part of the breast, two or three times, like a modern circingle, and then they fell down almost to the feet. And as they were sometimes *embroidered*, and sometimes *fringed with gold*, they must make a very ornamental part of dress. The priests were required, for coolness and decency, to wear linen garments, and gird themselves higher than others. Compare Ezek. xliv. 17, 18. And this is one of the many allusions to the *temple*, and its forms and customs, with which we shall find this book so greatly to abound. Compare Exod. xxxix. 5.

IMPROVEMENT.

WHAT unspeakable happiness can our blessed Redeemer confer on his faithful servants, while suffering in his cause! How wretched was Cæsar on his imperial throne, compared with this despised and persecuted disciple of Christ, in his old age banished to the desolate island of Patmos! There his Lord condescended to visit him, opened his eyes to prophetic visions, and diffused around him celestial glories. May we in no case be ashamed of *the word of God, and the testimony of Jesus Christ*, a zeal for which was so graciously acknowledged, so gloriously rewarded.

It was on the Lord's day that the apostle was in the Spirit: how often has the Spirit of God visited his people at that sacred season, visited them as well in their secret retirements as in the public assembly; when the hand of Providence, as in the instance before us, and not their own negligence and indifference to Divine ordinances, occasioned their absence from them: otherwise we might fear that those raptures of mind, which in the contempt of ordinances some make their boast and glory, arise from the artifices of the great enemy of souls, and are to be numbered among the most dangerous engines by which he attempts our ruin.

Let our souls again bend, in humble veneration, to him who is *the First and the Last, the Alpha and Omega*. As if we heard his awful voice proclaiming himself by these illustrious and Divine titles, let us turn, as it were, to behold him; and by these marvellous visions in which he manifested himself to St. John, let us endeavour to form some imperfect ideas of our blessed Lord, and the magnificence and glory with which he appears to the inhabitants of the heavenly regions. Every circumstance, not excepting the minutest and most inconsiderable, attending this appearance of Christ to his beloved apostle, seems designed to convey some Divine truth, some important lesson, for the contemplation and instruction of future ages. It was, in general, beyond all question, intended to impress us with the lowliest reverence of our glorified Redeemer, that we may pay him our humble and devout adoration, and thus in some degree anticipate the pleasure with which we hope to appear in his immediate presence above.

SECT. III.

Our Lord Jesus Christ addresses himself to the apostle John, and charges him with an epistle to each of the seven Asiatic churches already mentioned; and, in the first place, with the epistle to the church of Ephesus. Rev. I. 17—II. 7.

REVELATION I. 17.

I HAVE just been describing the appearance of Jesus Christ to me, with which I was favoured on the Lord's day, in the island of Patmos, while I was engaged in such devout sentiments as were suitable to the time and occasion; *and I* now add, that *when I saw him* in this awful, this glorious and resplendent form, I was perfectly overwhelmed with the majesty of his appearance, so that *I fell down at his feet as dead*; *and* he immediately condescended to raise me up with great indulgence; for *he laid his right-hand upon me, [and] said to me, Fear not*, John, for I appear to thee for purposes of mercy; *I am*, indeed, as I have proclaimed myself, *the First and the Last*, possessed of Divine perfections and glories; And yet I still wear the human form, which I assumed for the redemption of human and fallen creatures like thyself; *I [am] he who lives*, and have life immortal, and glory immutable in myself, though I *was* once *dead*, as thou knowest; *and* now *behold* it both with joy and wonder, *I am living for ever and ever; [Amen;*[a] be it so then, O Lord; mayest thou for ever live and reign!) *And* he added, *I have the keys of the unseen world,*[b] *and of death*; I

REV. I. 17.

AND when I saw him, I fell at his feet as dead; and he laid his right-hand upon me, saying unto me, Fear not; I am the First and the Last.

18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

[a] *Amen.*] As this word appears to have additional force, if understood as expressing the joyful *assent* of John to what was delivered, I have inclosed it and the paraphrase upon it in a parenthesis.

[b] *Unseen world.*] It must be allowed, that ᾅδης sometimes signifies the *grave*, when the *body* only is spoken of. But, as Mr. Howe has largely proved in his excellent discourse on this text, the interpretation I have here given, is most reasonable. That which would refer it to *hell* as the seat of the *damned*, limits the sense in a manner very derogatory from the honour of our blessed Redeemer, as he there shews unanswerably. Howe's Works, Vol. II p. 61, &c. According to Grotius (see his note on Mat. xvi. 18.) the word, *hades*, always denotes either *death*, or *the state after death*, and they who are of opinion, that Luke xvi. 23. is an exception, may consult this learned author's judicious notes on this place. Our English, or rather Saxon word, *hell*, in its original signification, (though it is now understood in a more limited sense,) exactly answers to the Greek word, *hades*, and denotes a *concealed*, or *unseen* place;

have a supreme dominion over it, and remove the souls of men from world to world, calling them out of the body, and fixing them in the invisible state, according to my pleasure, till at length I shall exert my power of raising the dead.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

19 *Write* therefore *the things which thou* now *seest, and those which* will be opened to thy view, in which there will be, in part, a reference to the things which already *are, and* a further reference to *the things which shall hereafter be.*

20 The mystery of the seven stars which thou sawest in my right-hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

And, as a general key to what I am now going to dictate, observe, that *as to the mystery of the seven stars, which thou* here *seest* as *in my right-hand, and of the seven lamps* which are *of gold*; *the seven stars are* an emblematical representation of *the angels*, or presiding ministers *of the seven churches*; *and the seven lamps which thou seest, are* a representation of *the seven churches* themselves, to which I have directed thee to inscribe and transmit the important epistles I am now about to dictate, according to what I observe of their respective circumstances and necessities.[c]

CHAP. II. 1. Unto the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right-hand, who walketh in the midst of the seven golden candlesticks;

And in the first place, address *to the angel*, or presiding officer,[d] *of the church at Ephesus*, and *write* thus, *These things saith he who holdeth the seven stars in his right-hand*, to signify that he is the great support of his ministering servants, and directs their several situations and motions in the churches; and *who walks in the midst of the seven golden lamps*, to intimate thereby his presence among Christian societies, and his particular inspection over them.

2 I know thy

and this sense of the word is still retained in the eastern, and especially, in the western counties of England, to *hele* over a thing, is to cover it. See Lord King's History of the Creed, chap. iv.

[c] Respective circumstances and necessities.] How exactly the address in each epistle, suits the state of the church to which it was sent, and what condescension is implied in our Saviour's giving them these distinct notices and admonitions, is in some measure, though very imperfectly, illustrated in my Ten Sermons on the Power and Grace of Christ. See Serm. vii. page 182—184.

[d] *To the angel*, or presiding officer.] That there was one pastor, who presided in each of these churches, is indeed evident from the expression here used; but that he was a diocesan bishop, or had several congregations of Christians under his care, can by no means be proved. Nor is there the least hint of it, that I know of, in any of these epistles. Many have shewn from ancient Jewish writings, that there was an *officer* of the *synagogue* who had the name of *angel*. See Vitringa de Synag. Vet. lib. 3. p. ii. c. 3. And Dr. Lightfoot adds, that from his office of overlooking the *reader of the law*, he was called [illegible] or *episcopus*. Compare Mal. ii. 7.

SECT. II. Rev. ii. 2.

have been carefully fixed upon thee, and I have observed many things in thy conduct with pleasure. *I know thy works, and thy labour, and thy patience*, with which thou hast endured the trials and sufferings to which thou hast been called out; *and* I know thou hast such a zeal for the honour of my gospel, and the establishment of my kingdom, *that thou canst not bear those who are evil.*[a] *And* as false pretensions to a Divine mission and inspiration are so common, I know *thou hast tried those, who say they are apostles, and are not, and hast found them [to be] liars*, and rejected their pretensions with a be-
3 coming disdain. *And* I know *thou hast sustained*, with exemplary fortitude, the trouble they have given thee; *and hast* exercised invincible *patience* under all thy sufferings and trials, in my cause; *and thou hast laboured* constantly and tenaciously *for my name's sake*, and to establish the faith of my people; *and hast not fainted*
4 under thy toils or tribulations. *Nevertheless, I have [something]* to alledge *against thee*, exemplary as thou art, in many respects, and it is this, *That thou hast lost* the zeal and fervour of *thy first love*[t] to me and my cause; and this can-
5 not but be very displeasing to me. *Remember therefore from what thou art fallen*; recal

works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and

[a] *Canst not bear those who are evil.*] This has been pleaded by Lord Barrington, as an argument that the church of Ephesus, in the early days of Christianity, recovered itself from those corruptions, which some endeavoured to bring into it, (2 Tim. i. 15; ii. 17—26; iii. 6—10;) and which St. Paul, in his first epistle to Timothy, endeavoured, it seems, with some happy success, to prevent. Misc. Sac. Vol. I. p. 42. Limborch has sufficiently shewn (see his Theol. lib. v. cap. 67, § 19,) the absurdity of opposing such a text as this to the great Christian doctrine of toleration, which some have madly endeavoured to prejudice by trifling inferences from such detached and perverted clauses, in opposition to the tenor of the whole New Testament. But the pretending to enforce such ecclesiastical censures as the laws of Christ do indeed in some cases require, with those secular penalties which the magistrate, by virtue of his office, is to inflict on immoralities prejudicial to society, has been the destruction of Christian discipline, in popish countries universally, and generally in all protestant establishments too.

[t] *Lost thy first love.*] It is very plain, that these epistles, though inscribed to the *angels* or *pastors* of the churches, are directed to the *churches themselves*, as represented by them. Just as the Jewish church was represented by Joshua, their high priest, Zech. iii. 1. But it is not improbable, that where some of the churches are blamed, there might be in their ministers some faults correspondent to those charged upon the society; and particularly, that the zeal of the minister of Ephesus might be declining. There is, I think, no reason to be anxious with regard to Timothy's character on this account; for it can never be proved that he was a stated pastor of the church of Ephesus, though such confident things have been said concerning it on very slender foundations.

repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

those better days to thy memory, *and* in the view of them set thyself seriously to *repent* of the decay which hath so much prevailed; *and do the first works*, or rather endeavour to exceed them. *Otherwise* thou must expect, that *I will come unto thee quickly*, in some awful dispensations of providence, *and take away thy lamp out of its place, unless thou repent*;[g] no longer shalt thou continue to be a church, if thou dost not endeavour to recover thy lost ground, and to shine at least with thy former lustre. *Nevertheless, thou* 6 *hast this* honour and praise remaining, *that thou hatest the* impure *works of the* lewd *Nicolaitans*,[h] *which I also hate*, as having brought so great a reproach upon the Christian name: To conclude: *Let him that hath an ear, hear what the* 7 *Spirit saith to* all *the churches* for their encouragement; and to that of Ephesus in particular: *To him who conquers* the enemies, which lie in the way of his duty and happiness, and manfully breaks through all oppositions, *I will give to eat of the tree of life, which is in the midst of the paradise of God*; the fruit of which gives immortality; and it is situated in the paradise above; so that he who resides within its reach, is possessed of such felicities and delights, as are far superior to those which Adam enjoyed in an earthly paradise, though in a state of uncorrupted and perfect innocence.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.

g *Take away thy lamp out of its place.*] As this threatening is addressed to the church of Ephesus, though much better than some other churches, it is reasonable to believe, that it, like other denunciations, was intended to awaken the rest. It intimates how terrible a thing it would be to have the *gospel taken away* from them. And indeed it has been executed upon them all in a very awful manner. For though there be a little congregation, if I remember right, at Smyrna, yet most of these churches are quite ruined, and with them the cities in which they stood, though they were once very celebrated. And it is hardly possible, even for one who is not a Christian, to view the account which Sir Paul Ricant, and the learned and ingenious Mr. Smith, have given of them, without being tenderly affected with so lamentable a catastrophe.

h *Nicolaitans.*] Some have thought these heretics derived their name from Nicolas, one of the seven deacons; and some ancient writers have asserted it. But the name was so common among the Jews, that little argument can be drawn from thence. See Eus. Eccl. Hist. lib. iii. c. 26. The substance of what ancient writers say concerning them is, that they taught the lawfulness of lewdness and idolatrous sacrifices, esteeming them things indifferent in their own nature; and their practices were suitable to such principles. Compare ver. 14, 15.

IMPROVEMENT.

ECT. WITH whatever humble and holy reverence this awful repre-
II. sentation of our blessed Redeemer may strike us, let us be encouraged to look up to him by a lively faith, and to hear with joy, and with purposes of the most grateful obedience, the gracious declaration he makes of that amazing contrast of Divine perfections and characters, and of human weaknesses and infirmities,
p. i. which met in him. *The Alpha and the Omega, the First and the*
, 18 *Last*, is he who *lives and yet was dead*, but is now *alive for evermore*: for us he became liable to death, but is now risen to a Divine and immortal life; in which consideration, let us continually rejoice on his account and on our own. It is exceedingly reviving to the heart of a sincere Christian, that *Jesus* has the *keys of the unseen world, and of death*: so that whenever we are removed by the stroke of this our last enemy, it is only to be considered as his turning the key, which will let us out of this world into another, of happiness and glory everlasting. How delightful to reflect, that heaven is under the command of our Redeemer, and hell is under his controul! What have his faithful servants to fear from the one? what have they not to hope from the other? How does this cheering sentiment disarm both life and death, of their respective terrors!

Let us attend to each of these excellent epistles, which Christ condescended himself to dictate, and to address by the hand of his servant John, to these Asiatic churches. Let us attend to his titles, his admonitions, his promises, that we may be awed with holy reverence, that we may be animated to humble hope, and steady courage, in every encounter with the enemies of our salvation.

ap. Let the ministers of Christ rejoice, that they are as stars in the
1. right-hand of their redeemer. "Support them, O Lord, by thy "almighty power, and guide all their motions by thine infinite "wisdom." Let all the *churches of Christ* remember, that he *walks in the midst of the golden candlesticks*; may they be *pure gold*; may their lamps shine with unsullied lustre, that their Father may be glorified, and their Saviour delighted with the survey.
, 3 He sees our labour, our patience, our fidelity, and our zeal. May he see that we cannot bear those who would corrupt our re-
ligion, without exerting ourselves to silence their false preten-
6 sions, and to guard the churches, to which we are related especially, from the venom they might diffuse over them! In all these respects, may we daily approve ourselves to him in a more perfect manner. But alas! does he not perceive in many of us, what he complained so early of, in the church of Ephesus;

that we have lost our first love, and that much of that zeal with which we set out in religion is declined? If so, let us take the alarm: for dreadful indeed would it be, to have our candlestick removed out of its place; to have the gospel and all its privileges taken away from us. To prevent this awful judgment, let us *recollect from whence we are fallen*, if we are indeed in a backsliding and declining state; and humbly and heartily repent, and vigorously exert ourselves against the enemies of our salvation: that overcoming the difficulties of this howling wilderness, we may be received to the enjoyments of the heavenly country: and when we can no longer share in the bounties of Providence in this inferior state, be feasted with the fruit of the tree *of life, which is in the midst of the paradise of God.* SECT. III. Verse 4, 5

SECT. IV.

The epistles which Christ orders St. John to write to the churches of Smyrna and Pergamos. Rev. II. 8—17.

REVELATION II. 8.

REV. II. 8. AND unto the angel of the church in Smyrna, write, These things saith the First and the Last, which was dead, and is alive;

AND to the angel, or minister, *of the church of Smyrna, write, These things saith the First and the Last*; that glorious and Divine Person, *who* having assumed the human nature into a union with Deity, is able to say, he *was dead and is alive*; who therefore demands by all considerations of reverence, gratitude, and love, thy most attentive audience, and most obedient regard; *I know thy works* to have been in many respects very extraordinary; *and* I am well acquainted with thy *tribulation and poverty*,[a] with the humble opinion thou hast of thyself; *but* I know also that *thou art rich* in faith and in all its genuine effects, and art daily laying up for thyself an increasing treasure in heaven. *And* [*I* also *know*] *the blasphemy of those who say they are Jews, and are not*,[b] *but* while they SECT. IV. Rev. II. 8

9 I know thy works, and tribulation and poverty, (but thou art rich;) and *I know* the blasphemy of them which say they are Jews,

[a] *And poverty.*] Archbishop Wake supposes this refers to the extraordinary character of Polycarp, Bishop of Smyrna; who had, as ecclesiastical history tells us, reduced himself to a voluntary *poverty*, as many of the primitive bishops did, by selling his estate, and distributing it to the poor. But I much question, whether the personal character of the bishop, or pastor, of these churches, be referred to in this address: and the very next verse seems to demonstrate it is not. Compare also ver. 5.

[b] *Say they are Jews, and are not.*] There were great numbers of Jews in the proconsular Asia; and their inveteracy against the gospel there, and elsewhere, is well known. This is an instance, to which the word *Jew* signifies one of God's *peculiar* people; and it is not improbable,

SECT. IV.

Rev. II. 9.

boast their relation to the synagogue of Moses, [*are*] indeed *the synagogue of Satan*, whose temper they breathe in their opposition to my gospel, and to my people, while they blasphemously pretend a zeal for my name, even in their

10 impieties. But let all my faithful servants be encouraged boldly to face their opposition; and I say to each of them, in addressing to thee, *Fear none of the things which thou shalt suffer*; for, *behold*, I inform you, that *the devil*, acting in and by these instruments, the men of his synagogue, *will* indeed have a permission to *cast some of you into prison*,[c] *that you may be tried*, and by these trials more remarkably approved; *and ye shall have tribulation ten days*;[d] for a certain limited time, he shall be permitted to afflict you; but bear up courageously against his assaults, as becomes my valiant soldiers: *be thou faithful unto death*,[e] persevere in thy attachment to me, and thy zeal for my interest, even to the last, though death in its most terrible form should assault thee; for thou fightest under a General, who, though thou fall by the stroke of this last enemy, can raise thee again; *and*, instead of losing by thy fidelity to me, thou shalt be richly rewarded: for *I will give thee a crown of* eternal *life*, and advance thee to such glory and felicity, as shall be infinitely more than an equivalent for the utmost thou canst possibly suffer in

11 my cause. *He that hath an ear* to hear, *let him* be all attention to *hear what the Spirit saith unto the churches: The* valiant *conqueror shall* be secured from evils, which are beyond all com-

and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh,

that many prophetic phrases, in which Jewish rites are mentioned, are to be interpreted with as great a latitude; that is, for those rites of worship which God's *peculiar people* should use.

[c] *Cast some of you into prison.*] Whether the power of the *synagogue* extended so far as to *imprison*, I do not certainly know; to *scourging* it undoubtedly extended.

[d] *Tribulation ten days.*] Mr. Fleming (of the resurrection, p. 129,) with many others, thinks this refers to the persecution under Domitian, which continued about ten years, and was begun when John was banished into Patmos, and saw these revelations. But it may only signify a short and limited time. Compare Gen. xxxi. 7; 1 Sam. i. 8; Eccl. vii. 19; Dan. i. 12.; Zech. viii. 23.

[e] *Be thou faithful unto death, &c.*] I have endeavoured at large to illustrate the great force of this noble text in my funeral sermon for that illustrious Christian hero, Colonel Gardiner, whose name I could not forbear recording here; and the memoirs of whose life, which from the most intimate knowledge of him I have written, will, I hope, promote the admiration, love, and imitation of all who peruse them.

shall not be hurt of the second death.

parison greater than any he can endure on earth. In this world he may indeed encounter the first death for my sake; but he shall *not be injured* hereafter *by the second*; he shall rest in everlasting security and peace, while those who desert and renounce their duty for the preservation of this transitory life, shall be consigned to that state of misery, where they shall seek *death*, but it shall for ever flee from them. SECT. IV. Rev. II. 11.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

And to the angel, or minister, *of the church*, *which* [*is*] *in Pergamos*, *write*, *these things saith he*, *who* in token of the penetrating and efficacious nature of his word, is represented as one who *has the sharp two-edged sword* coming out of his mouth; even that word, which is quick and powerful, and sharper than any two-edged sword: 12

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

I know thy works, and thy circumstances, in every respect; *and* particularly, *where thou dwellest*; [*even*] *where the throne of Satan* [*is*] fixed, in the midst of superstition, and in the midst of persecution, by the union of which the kingdom of darkness is supported; *and thou holdest fast* the honour of *my name*, *and hast not denied* and renounced *my faith*, *even in those days* of extreme difficulty and danger *in which Antipas* [*was*] *my faithful martyr*,[1] and sealed his fidelity to me with his blood; even that dear and resolute Christian, *who was slain among you*, *where Satan dwelleth*, and seems to take up his residence, as might be inferred from the enormities which are continually practising there. 13

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Nevertheless, *I have a few things* to allege *against thee*, *that thou hast there them* who remain uncensured in your societies, *who hold* what is, in effect, *the* detestable *doctrine of* that infamous *Balaam*, *who taught Balak*, king of Moab, *to cast a stumbling-block before the children of Israel*, by which they fell into sin and ruin; encouraging and seducing them *to eat things sacrificed to idols*, *and to commit fornica-* 14

[1] *Antipas my faithful martyr.*] Ecclesiastical history has not informed us who this Antipas was. Perhaps he was some zealous minister, who died for the faith he had preached; or some private Christian of obscure birth, rank, and circumstances *ennobled* by enduring *martyrdom* in the Christian cause. But we may be sure that such condescending notice taken of him by his Divine Master, who mentions his name with affection and regard, would be, instead of a thousand arguments, to animate the courage and fidelity of other Christians, who might be called out to the like extremities.

SECT. VI. Rev. II. 15.

tion. These practices are tolerated by some among you; whom therefore it becomes you to search out, and to treat with due severity; for *thou in like manner hast those that hold the doctrine of the* accursed Balaamites, or wicked *Ni-*
16 *colaitans,*[g] *which I hate.* *Repent* therefore of these irregularities; *or otherwise* thou mayest depend upon it, that *I will come unto thee quickly* in a way of chastisement, *and I will fight against them with the* sharp *sword* [*that cometh out*] *of my mouth;* I will pronounce terrible calamities against you, and execute upon you what
17 I have threatened in my word. *He that hath an ear* at all, capable of hearing, *let him hear* with the greatest attention, *what the Spirit saith to the churches: To the conqueror, I will give* the privilege of being, as it were, admitted into the most holy place; and there he shall have liberty *to eat of the hidden manna*; and shall be entertained with those sacred pleasures, which God's sanctuary above affords, and of which the manna that fell in the wilderness, and was laid up in a golden vessel before the Lord, was only an imperfect type. *And I will give him a white stone,*[h] in token of full absolu-

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone,

[g] Balaamites, or *Nicolaitans.*] As Balaam has the same signification in Hebrew which Nicolaus has in Greek, and both signify *conquerors of the people,* (which name might probably be given to the celebrated Balaam, on account of the great influence which he had in the place where he lived,) it seems not improbable, that the *doctrine of* Balaam and of the Nicolaitans, might be the *same;* (or the latter might be more strenuous in justifying and propagating their doctrine, and acting upon it.) As if he had said, Balaam taught Balak to lay a stumbling-block before the children *of Israel;* and *thou hast also them that hold the doctrine of the Balaamites.* Probably this doctrine might be like that of some modern seducers, that it was lawful to dissemble the Christian faith, and to conform to established superstition, to prevent persecution: a *fatal error,* which tends most effectually to overthrow Christianity; the existence of which, in these latter ages, is owing to the contrary doctrine and practice. And I greatly fear, that millions of souls are continually sacrificed to it, especially in France, and other countries, in which protestant churches were once planted, but are now overthrown. Nor can it be hoped, that the reformed interest will ever revive, till a few of its professors at least have the courage to *die* for the truth, and scatter their blood as the *seed of the church.* An anonymous writer, (in the Memoirs of Liter. Vol. V. p. 258.) thinks that by Balaamites, or Nicolaitans, (which he also supposes the same,) we are, in general, to understand *lewd and profligate persons,* who aim at nothing but their own *secular* advantage, and pleads in favour of his opinion, ver. 20; iii. 9; viii. 11; ix. 11; xi. 8, in all which places proper names are used in such a figurative manner, to express characters resembling theirs whose names are thus used.

[h] *A white stone.*] It is well known, that among the Greeks, a *white stone* was a token of *absolution,* as a *black stone* was of *condemnation;* but the writing a *new name* upon this stone is not, that I know of, illustrated by any ancient practice. And the connection between the two ideas seems to be this, That in the great day, on which the absolution of Christ's people was to be declared publicly, they

and in the stone a new name written, which no man knoweth, saving he that receiveth it.

tion from all his crimes; *and in the stone a new name written, which no man knoweth, except he who receiveth it*[1]; I will admit him to that intimacy of sacred friendship, from whence results a joy which the stranger intermeddles not with, and which can be only conceived by those who happily experience it.

sect. iv. Rev. ii. 17

IMPROVEMENT.

AGAIN let us direct our eyes to that glorious Person, who is *the First and the Last*; and who, though it may appear incompatible with that Divine title, was once dead, *and is alive again*; and since he is here awfully represented as with *a sharp sword going out of his mouth*, let us be greatly concerned, that we do not incur his displeasure by our irregular conduct, lest he smite, or even destroy us. Let us observe and imitate what he commends in the churches whom he here addresses; their humility in being sensible of their poverty, when enriched by his grace; their patience, their diligence, and the resolution with which they retained the honour of his name, notwithstanding the throne of Satan was in the midst of them, and the rage of persecution had destroyed Antipas before their eyes; that blessed, that triumphant hero, whose fidelity and constancy his Divine Saviour commemorates with approbation, and even with satisfaction and pleasure. Who would not be ambitious of dying in the same manner, were it ever so severe and terrible, to be thus honoured and celebrated by our Lord Jesus Christ, or any of his faithful apostles? Let us not be terrified at the apprehension of what we may suffer from the malice of Satan, and by his instruments,

Ver. 12

9

13

10

were to be admitted into that intimate converse, and high state of favour, which is signified by the *new name*; which last circumstance plainly alludes to the custom of *princes*, who give *new names* to those whom they have raised to very extraordinary *dignity*; of which we have many instances in the Old Testament; particularly, Gen. xli. 45; 2 Sam. xii. 25; Dan. i. 7. Dr. Goodman thinks this is an allusion to the token, or ticket, given to the conqueror in the Olympic games, expressing his name, and signifying the reward he was to receive for his atchievements. See his Fast of the Prod. p. 307.

[1] *No man knoweth, except he who receiveth it.*] I have sometimes thought, ὁ λαμβάνων, may signify, *one that has received it*, as it seems a *name* given to any person, must be known *to others*, or it would be given in vain; and then it intimates, that honour shall be conferred on such an one, which shall only be known to the inhabitants of *that world* to which he shall be admitted, and who have already received it. Otherwise, it must refer to a custom which has sometimes prevailed among princes, of giving particular names, expressing familiarity and delight, to distinguished favourites, by which to call them in the greatest intimacy of converse, whether by discourse or by letter; and which have not been communicated to others, or used by them at other times. I have hinted at both in the paraphrase, not being able in my own mind certainly to determine, which is the peculiar and more exact sense.

SECT. IV. even though not merely imprisonment, but death itself were to await us. It is only for a limited time that he can occasion tribulation to any of the people of God; and our blessed Lord will never be unmindful of that gracious promise, *Be thou faithful unto death, and I will give thee a crown of life.* O let us by faith survey that innumerable company, who, though they have fallen by the stroke of the *first death*, have been, and shall for ever be, *unhurt by the second:* that blessed society who are encircled with immortal crowns, which their triumphant Leader, whom they followed with such undaunted fortitude, hath bestowed upon them; who, though they partake no longer of the bread that perisheth, nor are feasted with earthly viands, are yet eating of the hidden manna; who have received the white stone, in token of their absolution: and while the names and memory of many of them have sunk into oblivion, and the honours attending others are of little consequence, they are known in the heavenly regions by a new name, conferred as a mark of favour and distinction by the King of Kings, and Lord of Lords. We are drawing on, if we are true Christians, to the completion of that blessed hope, and that we may not be disappointed, may we, by Divine grace, be preserved from the artifices of those who call themselves the people of God, while they are indeed of the synagogue of Satan, and from whatever, like the doctrine of Balaam, would ensnare our consciences, and defile our souls.

Verse 11

17

15

19

SECT. V.

The epistles, which Christ charges St. John to write to the churches of Thyatira and Sardis. Rev. II. 18. *to the end.* Rev. III. 1—6.

REVELATION II. 18.

AND *to the angel,* or Christian minister, *of the church in Thyatira, write these things saith the Son of God, who hath his eyes* bright, and penetrating *as a flame of fire, and his feet* shining *like fine brass: I know* and approve *thy works* of piety, which are many, *and* which, I am well apprised are the effects of ardent *love* to me; *and* I am acquainted with the *service* thou art performing for my cause *and* interest, and with thy *faith and thy patience; and* that, with respect to *thy works, the last* [are] *more,* greater, and better, *than the first.* Very far art thou from that declining state of religion, of which I have had reason elsewhere to

Rev. II. 18.

AND unto the angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts; and I

complain. *Nevertheless, I have a few things against thee;* and particularly, *that thou permittest that woman Jezebel,*[a] (for she deserves no better name, than of that infamous and idolatrous harlot,) *who* audaciously and falsely *says*, that *she is a propheteſs, to teach and to seduce my servants*, in order to avoid persecution, *to commit fornication, and to eat things sacrificed to idols.*[b] *And* she is the more inexcusable as *I have given* 21 *her* sufficient *time to repent of her fornication, and she repented not*; but continued her enormities with increasing aggravation. But *behold,* 22 at length, *I will* execute judgment upon her. And let the process of my righteous vengeance be observed: I am just preparing to *cast her into a bed; and* will bring *those who commit fornication with her*, who suffer their consciences to be debauched by such licentious and detestable principles, *into great tribulation, unless they* speedily *repent of their* wicked *works. And I will slay her children*, those that presume 23 to follow her in her wickedness, *with* sudden and inevitable *death; and all the churches shall know*, that though I am very long-suffering with respect to many sinners, and am unwilling immediately to come to extremities; yet I am not to be mocked and trifled with; that my eyes are indeed as observant as they are bright and piercing, and *that I am he who searcheth the reins and the hearts;*[c] *and I will* at length ap-

SECT. V. Rev. II. 20

[a] *That woman Jezebel.*] When the description of the followers of Jezebel, in this verse, is compared with what was before said of the Nicolaitans, (verse 14, 15.) the resemblance appears so great, that I am induced to believe it is the same heresy which is represented under both these views; namely, the *doctrine* of those who taught it was lawful to dissemble our religious principles, and occasionally to conform to *superstition* and *idolatry*, in order to avoid persecution. And as Jezebel was so infamous an *idolatress*; and so great a mistress of seducing arts, there was an evident propriety in such a representation, 1 Kings xvi. 31; xxi. 25. Some have fancied this was some female heretic. Dr. Scott thinks it to have been Helena, the harlot of Simon Magus, the great ringleader of the Nicolaitan sect of the Gnosticks. (See Scott's Christian Life, Vol. I. p. 231.) Whether these words refer to any *woman* who was in the plot, or only mean to describe a *person* of such seducing and dishonest practices, I cannot determine, though I rather incline to the latter. Compare ver. 15, note *f*.

[b] *Commit fornication, and eat things sacrificed to idols.*] Perhaps both of these might be the same; as it is well known *idolatry* is in many places in the Old Testament, and in several passages in this book, represented as *adultery* and *fornication*.

[c] *I am he who searcheth—the hearts.*] This manner of speaking is much more remarkable, than if it had only been said, that *I search the heart*; which remark answers the train of Mr. Emlyn's reasoning against the argument brought from this text, to prove Christ's proper Deity.

ECT. V. prove the justice of my proceeding with respect to this society, as well as all others, and will *give to every one of you according to your works*, and according to those principles from
REV. 23. 24 which I know they have proceeded. *But I say to you* who are faithful, *even to the rest* of those that are *in Thyatira, As many as do not hold this* pernicious *doctrine, and who have not known the depths of Satan, as they* proverbially *speak*; nor make themselves the instruments of accomplishing the designs of his infernal policy; *I will lay upon you no other burden*,[d] will not severely reprove you for that mixture of human infirmity, which is to be discerned every where.
25 *Nevertheless, what you have* received as of Divine revelation and command, *hold fast till I come*, and let nothing prevail upon you to make a sacrifice of your regard for me and my cause, for neither my ability, nor inclination, to reward those who are faithful, will ever be dimi-
26 nished. *And as for him that conquers, and keeps my works unto the end*, notwithstanding the vigorous efforts of the enemies of my gospel, to wrest it from him, or induce him to deny it, though he should be ever so much exposed and overborne now, *I will*, at length, *give him* complete *power* and victory *over* all *the nations* that have combined against my people.[e] *And*
27 I will raise him to the dignity and glory of sharing with me in my final triumph; and *he shall rule them with a rod of iron*, and *they shall be* at once *dashed in pieces* with it, *like a potter's vessels*: in like manner, *as I have also received* the promise *of my Father* in that ancient

will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

[d] *No other burden.*] Lord Barrington imagines this refers to the *gospel-decree* addressed to *Gentile proselytes*, now abolished with the Jewish polity. As if it had been said, 'Though *things strangled*, and *blood*, were formerly forbidden, as well as *idolatry* and *fornication*, yet I will not subject you to this injunction.' Bar. Ess. iv. p. 20.

[e] *Power over the nations.*] This *power over the nations, of breaking them to pieces like a potter's vessels*, &c. cannot, I think, be understood, of *temporal* dominion: for as the promise is made to every conqueror, and many Christians fall by the oppressive power of the enemy, and would, considering their present circumstances, be degraded rather than exalted, if raised to the possession of any earthly dominion and triumph, it appears to be much more properly explained of that final triumph of Christ over his enemies in the *last* day, when he shall *crush them* all to utter and irrecoverable ruin, and all his saints raised from the dead, and clothed with robes of glory, *shall sit down with him on his throne*, and constitute that illustrious body, which in and with their exalted *head*, shall subdue every opposing power.

oracle, (Psal. ii. 9.) the accomplishment of which all my faithful subjects shall see; for they shall behold all their enemies, however numerous and mighty, laid prostrate at their feet in the dust, and covered with everlasting confusion. SECT. V. Rev. II. 27

28 And I will give him the morning star.

And I will give him, even every one who approveth his fidelity to me, such lustre and glory, that he shall shine in my presence like *the morning star*, when its sprightly and cheerful beams break through the shades of night, and proclaim the approaching sun. 28

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

He, therefore, *that hath an ear, let him* attentively *hear what the Spirit saith unto the churches*; for all the churches are concerned in the message I send to each; and the importance of the contents make them worthy of universal regard. 29

CHAP. III. 1. And unto the angel of the church in Sardis, write, These things saith he, that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

And to the angel, or minister, *of the church in Sardis, write, These things saith he that hath the seven Spirits of God*; he who presides over, and orders the dispensations of the Spirit, with respect to his various gifts and graces, and produces thereby such wonderful events as shall astonish all future ages; *and* that hath in his hand *the seven stars*, which represent the ministers of the churches, all whose motions he continues to govern and direct, according to his all-wise and gracious pleasure: *I know thy works*; that thou dost not answer that character which thou generally maintainest in neighbouring churches, for religion and piety. I know, *that thou hast a name that thou livest*; thou makest a splendid profession, and many of thy brethren are deceived by thy apparent zeal; *but* thou *art* indeed *dead*; there is little real religion lying at thy heart, nor do the uniform fruits of it prevail in thy life and conversation. Rev. III. 1

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Be watchful, therefore, that the whole may not be lost; *and strengthen the things which remain, and which are ready to die; for I have not found thy works filled up in the sight of God*, with that care and fidelity with which they ought to have been discharged; and he, therefore, cannot behold thee with the same approbation and delight, as he does more active, more diligent, and more resolute Christians. And this thy declension in religion is the more aggravated, as thou hast had so many advantages for improvement. *Remem-* 2

3 Remember there-

SECT. IV. Rev. II. 3.

her, therefore, how thou hast received, and heard: for though thou mayest forget these advantages, they are all distinctly in my view; and let it therefore be thy care to *hold fast* what yet remains; *and* to *repent* of that negligence by which thou hast lost so many opportunities: *therefore, unless thou art watchful*, I do now solemnly warn thee, that *I will come upon thee* by some alarming and awful interposition of my providence, on a sudden, *as a thief*, on those that are buried in sleep; *and thou shalt not know at what hour I will come upon thee*; and the surprise will throw thee into the greatest consternation and distress. But I will do thee the honour, and the justice, to say, that *thou hast a few names*, and people, *even in Sardis*, corrupt and indolent as the general state of it is, *who have not polluted their garments* with the abominations by which so many have contracted gross defilements. *And*, as they have been distinguished by their fidelity and their zeal, I will distinguish them by my special favour, and raise them, ere long, to those seats of complete purity and glory, where *they shall walk with me in white*[f] robes, and attend my joyful and triumphant train; *for they are worthy* of such distinguished honour, as they have been especially careful to keep themselves from those evils which have been generally prevailing around them.

fore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy.

5 *As for the conqueror, he shall be clothed in white raiment*; every victor shall wear the habit of festivity and triumph; *and I will not blot out his name from the book of life*;[g] *but*

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of

[f] *Walk with me in white.*] It is well known, that *white robes*, were worn on occasions of great *joy*, and sometimes in *triumphant* processions; to both which here is, probably, a *reference*, as indeed it seems that *triumph* and *feasting* would naturally go together. *Priests* also were clothed in *white*, and the addition of that dignity may also be implied, as certainly coming within the scheme of Christ with regard to his people. (Compare Rev. i. 6.) Some think here is an allusion to the custom of the Sanhedrim, when they examined the candidates for the *high-priesthood*; if they judged him worthy, they gave him a *white garment*; if unqualified, he was sent out from among them in *mourning*. L'Enfant Introd. p. 86. Ainsworth's Pref. to Gen.

[g] *I will not blot out his name, &c.*] I think this plainly implies, that *some names* shall be *blotted out from the book of life*; and consequently, as nothing can occasion an alteration in the *decrees* of God, I think it proves, that *the book of life* does not signify the catalogue of those whom God has *absolutely purposed* to save; but rather the catalogue of those who were to be considered as *heirs of the kingdom of heaven* in consequence of their Christian profession, till by apostasy from it they throw themselves out of that society to

life, but I will confess his name before my Father, and before his angels.

as he is inrolled among my faithful people, he shall ever continue in their number; and when the register shall be read over in the presence of God in the great day, *I will confess his name before my Father, and before* the full assembly of *his* glorious *angels*, and not be ashamed to acknowledge him as my friend and my favourite. Rev. III.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

He that hath an ear to hear, *let him hear what the Spirit saith to* all *the churches:* and let every one that hears, be animated by so glorious a hope, to exert his utmost efforts in this holy and honourable warfare. 6

IMPROVEMENT.

LET the disciples of Christ always remember, that his eye penetrates the most hidden recesses; that he *searcheth the hearts and trieth the reins* of the children of men: accordingly, let them take heed to cherish nothing, even in their hearts, which their great Master will behold with displeasure. There may *faith, and patience, and charity*, erect their throne; and may their dominion so prevail, that our last works, like those of the church of Thyatira, may be more than the first. And surely it is most reasonable, as we approach the end of our course, as we experience more of the vanity of life, and the substantial and solid pleasures of religion, that they should be so. But, alas! how much more common is the character of the church of Sardis, and of those who have only a name to live while they are dead? Censorious and uncharitable, as too great a part of the world is, are there not some who are ashamed and humbled in the view of the esteem which they are held in by their brethren, while conscious of so many inward, though unallowed infirmities, of so much deadness and coldness in religion, even where they would be most zealous and lively? Alas! how far are our works from being filled up before God! Let us often lament these our imperfections and declensions; let us deeply humble ourselves before God on account of them; and let us be as vigilant as possible, that we may strengthen those things, which if they do indeed remain, seem ready to die. The more general the prevalence of such an indolent temper is, the more let us emulate the distinguished honour of those *few names in Sardis*, which had not *defiled their garments*; that we may *walk with them*; and with *Christ, in white raiment*; that we may arrive at that happy Ver. 23 19 Chap. iii. 1 4

which they before belonged; and it seems to intimate, that though the imperfection even of these *conquerors* might, in strict justice, have *deserved* it, yet Christ would spare them, and suffer them to continue in the number of those who should finally be found registered, as *free* of the heavenly city; and who, in the great day, should be called up to *possess* it.

py state of everlasting purity, of everlasting festivity, of everlasting triumph, which our Divine Master has encouraged us to expect. We know not how unexpectedly he may come upon us: let us be always ready, always strenuous in maintaining a holy war against the enemies of our salvation: and then we shall conquer, we shall triumph; our name shall remain in the book of life; it shall be confessed by Christ before his Father and his holy angels: we shall share with him in his triumph over all the rebellious nations, in that day, when he *shall dash them in pieces like a potter's vessels*: we shall for ever wear the lustre of the *morning star*; yea, we shall *shine forth as the sun in the kingdom of our Father. Amen.*

SECT. VI.

The epistles, which Christ orders to be written to the two remaining churches, the Philadelphian, and Laodicean. Rev. III. 7—22.

REVELATION III. 7.

AND now *to the angel*, or minister, *of the church in Philadelphia, write, These things saith the Holy One*, and *the true One*,[a] *he, who* claims perfect holiness, and invariable truth, as necessary and essential to his nature, in a manner which no creature can pretend to; he, whose authority in the church of God is so uncontroulable, that it may truly be said, he *has the key of the house of David; he, who openeth, and no man shutteth,*[b] *and shutteth and no man openeth*; inasmuch that Eliakim, who is spoken of in such terms of honour, (Isa. xxii. 22.) was only a type of him: *I* well *know thy works*, how exemplary they are; and *behold*, I have used the power of the key which is in my hand, in such a manner, that *I have set before thee an open door, and no man can shut it*: I give thee a power and opportunity of spreading my gospel, which none shall take from thee; *because thou hast*, at least, *a little strength; and thou*

REV. III. 7.

AND to the angel of the church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast

[a] *The holy One, the true One.*] This is so peculiarly the prerogative of God, that I have sometimes wondered, no greater stress should have been laid upon it in proof of the deity of our blessed Redeemer, by many writers who have pressed other texts, of a much more dubious nature, to serve in the cause. (Compare chap. vi. 10.)

[b] *He openeth, and no man shutteth.*] The office of *lord steward of the household*, who hath the power of *opening* and *shutting* what apartments in the palace he pleaseth, is described by these terms.

kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie;) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that over-

hast used it well, and hast courageously *kept my word, and hast not denied my name*, though many attempts have been made to drive thee to do it. *Behold, I will give*, as it were, into thy power, *those* hypocritical wretches [*who are*] indeed *of the Synagogue of Satan*, and under all the solemn guise of religious worship, are carrying on his cause and interest; *they say they are Jews*, and pretend to be my people, *and are not; but lie. Behold*, I say, I will give them into thy power; and *I will make them to come and worship before thy feet;*[a] *and they shall know that I have loved thee*, finding I have evidently supported thy cause and interest against all that have opposed it. *Because thou hast kept the word of my patience*, that gospel, which I have myself by such patient suffering in my human nature established in the world, and by which I at once exercise and support the faith and patience of my people; *I also will keep thee from the hour of temptation, which shall come upon all the world, to try* all *the inhabitants* of these parts *of the earth*: my hand shall remarkably appear in sheltering thee from the dangers, by which others fall, and in strengthening thee in proportion to the trial. *Behold, I come quickly*, to put an end to those exercises which are for the present so painful; *keep that which thou hast* with resolute fidelity; *that no man take thy crown* from thee, even that crown of everlasting glory which will be the gracious reward of thy continued fidelity. *As for the conqueror, I will*

SECT. VI. Rev. III.

10

11

12

[a] *Worship before thy feet.*] Were we more particularly acquainted with the history of these seven churches, in the times immediately succeeding the date of these epistles, we might perhaps find many remarkable illustrations of several passages in them, and of this among the rest; supposing, for instance, persons of considerable rank and dignity in Philadelphia, were converted to Christianity; and the interest of the synagogue here spoken of, was so weakened, or the heathen populace of the place so prejudiced against them, as that the chief members of the synagogue should find it necessary to court the protection of the Christians for the security of their persons or effects, it will throw considerable light upon the place. The like observation may be applied to the following clause: *I will keep thee from the hour of temptation*, &c. Dr. Smith has observed, (in his learned and accurate account of these parts, p. 134—141,) that the city of Philadelphia was the last of all the seven, here spoken of, which fell into the hands of the Turks; for whereas the rest were subdued by Orchan and Amurath; Philadelphia held out till the time of Bajazet. So that the remains of this society were preserved, when those of the rest were ruined. But how far that event might immediately be referred to, in the words before us, I cannot certainly say.

SECT. VI.

Rev. I. 12.

make him a pillar of distinguished ornament and beauty; and I will not only fix him near, but *in the temple of my God* above, *and* he shall stand there upon an unshaken and everlasting basis, so that *he shall go out no more: and* he shall bear the marks of immortal honour; for *I will inscribe upon him the name of my God*, under whose auspicious influence the grand victory has been gained, and under whose protection this sacred monument of it shall for ever remain. *And* I will also inscribe *the name of the city of my God*, even *the New Jerusalem*, as it is that to which he belongs, and of which he is free, even that New Jerusalem, *which is come down from heaven from my God*, and shall soon be represented to thee, O John, in a most glorious vision; *and* he shall bear *my new name*, the name which I have acquired by that great expedition, which brought me into the world, and carried me through so many labours and sufferings; even that of the Redeemer of sinners; under which character I will own him for one of my redeemed, who fought under my banner, and overcame his enemies by my influence and my blood.[4]

cometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and *I will write upon* him my new name.

13 *He that hath an ear, let him* attentively *hear what the Spirit saith to the churches;* for addresses of this kind are made not to a particular person, or to one Christian society alone, but are indeed of more extensive, and even universal concern.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 *And to the angel of the church* which is *in Laodicea, write, These things saith* he, who is *the AMEN, the faithful and true Witness;* attesting those truths, which are of the utmost importance, on the most perfect knowledge of

14 And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true Wit-

[4] *I will make him a pillar, &c.*] Few texts in the whole New Testament are more illustrated by *antiquity* than this. Great numbers of *inscriptions* are yet remaining, brought from the Grecian cities of Europe and Asia, and some from islands in the neighbourhood of Patmos, in which the *victories* of eminent persons are commemorated. And as some of these were placed near the temples of their deities, others were in those temples, to signify their being put under the particular protection of those deities; whose names therefore were inscribed upon them, and the names of the conquerors, and of the cities to which they belonged; as also the names of the generals, by whose conduct the victory was gained. As all those circumstances suit such kind of martial victories, much more than those obtained in the Olympic games, so celebrated in antiquity, and so happily and elegantly described by Mr. West in his late dissertation on that subject. I think this text seems to justify the turn I have generally given in my paraphrase to those weighty passages, on which so much of our strength and comfort as Christians depends.

SECT. VI. Rev. III.

them, and with most unerring exactness; yea, he who is *the beginning of the creation of God*[c], by whom it was produced, and who is the Head and Governor of all that he has made: *I know thy works*, and all the particulars of thy conduct; *that thou art neither cold nor hot*, that thou art growing very indifferent in religion, though thou canst not allow thyself entirely to cast it off; now, this is so disagreeable to me, that *I wish* thou wouldst determine one way or another; and that it might be said, *thou wert either cold or hot*[d]; if thou really thinkest it not worth thy regard, reject it entirely; but, if indeed thou art convinced of its truth and importance, act with a steady conformity to that conviction. *Therefore, because thou art lukewarm, and neither cold nor hot,* this indifference of thine is as disagreeable to me as liquor, in this condition, is to the stomach; and therefore to pursue this similitude, odious as it may seem, I must tell thee, that if thou persistest in such a disposition, *I will cast thee out of my mouth* with loathing. *Because thou sayest I am wealthy, and have enriched myself* by my own wisdom and virtue, *and have need of nothing*; imagining thy state in religion to be so very prosperous and happy; *and* in this spiritual lunacy into which thou art fallen, like a miserable beggar who fancies himself a prince, *knowest not that thou art wretched, and pitiable, and poor, and blind, and naked*[e], in a most deplorable condition, destitute of every desirable blessing: *I counsel thee*, that with an humble sense of thy condition, so extremely unhappy, thou apply to him who alone

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee

[c] *The beginning of the creation of God.*] Mr. Fleming would render it, *the efficient cause of God's creation.* But as it is certain that ἀρχὴ has not always that signification, I judge it safe to give what is most commonly the sense of it.

[d] *So disagreeable to me, that I wish thou wouldst determine one way or another.*] Mr. Lowman observes, that the clause, *I would thou wert cold or hot*, may be understood as expressing great dislike, but as a proper wish, or expression of what men really desire.

[e] *Wretched and pitiable* &c.] The sad account which is here given of the Laodicean church, which is placed last, when compared with what is said of the glorious state of Christianity in the last ages of the world, may, I think, convince any attentive reader, that these epistles are not to be understood in a prophetic sense, as expressive of the state and character of the Christian church in different periods of time. It may also be observed, that at that rate the middle ages of the church, which were in fact most corrupt, must have answered to Pergamos and Thyatira, which are described in these epistles, as in the most flourishing and happy state.

ECT. VI. Rev. I. 18.

is capable of helping thee. And as I require no price, or equivalent for my treasures, but only a conviction of such an incapacity to make an adequate return for them, I advise thee, in that way, *to buy of me* a full supply for all thy necessities; blessings, as desirable as *gold tried in the fire, that thou mayest* indeed *be rich; and white raiment, that thou mayest be clothed, and* that *the shame of thy nakedness may not appear.* Apply to me for an interest in my righteousness and sanctifying grace; that thou mayest be absolved before God, and adorned with every virtue which can render thee lovely in his sight. And whereas thou art blinded with such unhappy self-conceit, come, *and anoint thy eyes with* my sovereign *eye-salve, that thou mayest see;* for I can bring thee to right sentiments of thyself, and of thy state; and can teach thee to judge of
19 objects according to their real worth. In the mean time, imagine not, that what may seem severe in this address, proceeds from any unkindness to thee: for *whomsoever I love, I reprove and correct.* Instead, *therefore,* of ungratefully quarrelling at so kind an admonition, set thyself immediately and diligently to improve it: *be* more *zealous* for the future, than thou hast ever been in time past, *and* deeply *repent* of thy prevailing indolence and degeneracy.
20 *Behold,* I have stood for a long time, and *I* still *stand at the door and knock;* waiting for admittance into your hearts. *If any man hear my voice,* with a due regard, *and open the door;* if he welcome me with the affection due to such a friend, and such a Saviour, how mean soever his circumstances in life may be, and how faulty soever his character may formerly have been, *I will enter into his house,* and, like some princely guest, will bring my own rich *and* delightful entertainment along with me; *I will sup with him, and he* shall sup *with me;* I will treat him with the most endearing and familiar friendship, accept the tokens of his affection, and give him
21 the most solid evidences of mine. Let this variety of motives then engage you, O ye Laodiceans, to shake off that dull lethargic temper which has so long given me cause of complaint; and for your further encouragement,

to buy of me gold, tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that

overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

hear the last promise which I make to all who exert themselves in that holy warfare, to which I am calling you, with becoming vigour and resolution; *as for the* valiant *conqueror, I will give him to sit down with me upon my* glorious and exalted *throne* in the heavenly world; *as I also* myself *have conquered* the enemies which violently assaulted me in the days of my flesh, *and am set down with my Father upon his throne*; my faithful servants shall partake with me of this honour in the great day of my appearing, and shall live and reign with me for ever. *He*, therefore, *that hath an ear* to hear, *let him* be all attention on this occasion, and *hear what the Spirit saith to the churches*; regarding what has been addressed to each as intended to afford matter of general instruction.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

SECT. VI. Rev. III. 21, 22

IMPROVEMENT.

In what age, or in what place, will the church be entirely free from this Laodicean temper, which is so justly complained of by our Lord, and represented as so loathsome to him; I mean, an indolence in religion, often joined with arrogance and spiritual pride too, as if great attainments were made, where it is almost matter of doubt, whether the very essentials be remaining! Let us not indulge in a vain conceit of our own wisdom, and riches, and sufficiency; but let us thankfully hearken to that kind invitation, which he here gives us, to come and purchase that of him, without money and without price, by which we may be truly and substantially enriched; that by which we may attain to real knowledge and true discernment; and may be clothed with ornaments and glories, which shall render us amiable in the eyes of God. How long has our *compassionate Saviour* been waiting upon us! How long has he *stood knocking at the door!* And O, for what guests hath he been excluded! who have filled our hearts and taken the throne in them, while the entrance has been denied to the *Lord of glory and of grace!* Let us humble ourselves in the dust before him, and intreat that he would now enter as into his own habitation; that he would do us the honour to sup with us; that he would cause us to sup with him; opening to us the stores of his love and bounty, and causing our souls to rejoice in his salvation. "Awaken us, O "blessed Jesus, to give thee a most cheerful admittance: and ra- "ther shew thy love to us by chastisements and rebuke, than suf- "fer us entirely to forfeit it, by continued insensibility and ne- "gligence. Holy and true, who hast the key of David, exert thy

Verse 15, 16, 18, 20, 19

SECT. VII. verse 10 " power, irresistible in heaven and on earth, in opening our " hearts: and O, set before us an open door of service; and give " us to use it to the utmost, for thy glory. Strengthen us to " *keep the word of thy patience*, and make us unshaken in our " attachment to thee, in every *hour of temptation, which may* " *come upon the earth*, that *none may take away our crown.*"

11 Whatever our trials may be, let us rejoice ... this ... they will be only for a short duration; for our Lord is coming quickly: whatever our combat may be, let us arm ourselves with faith in those glorious promises, which our Lord makes to them that persevere and overcome.

12 Have we not experienced the pleasure of filling a place in the house of God on earth? But this sacred satisfaction, and the holy season which affords it, is quickly over: let us long for the blessed time, when we shall be fixed as immovable pillars in the temple of God above. And O, may we now wear, engraven on our hearts, *the name of our God, and of his heavenly city*, and the *new name* of our triumphant *Redeemer*, as a token for good, that we shall bear the inscription in *bright* and *everlasting* characters above. But even this most expressive promise was not equal to all the purposes of a Saviour's love: that nothing, therefore, might be wanting to enkindle the most generous 21 ambition, he has been pleased to speak of our *sitting down with him upon his throne, as he is sat down on his Father's throne.* And who then will ever scruple to suffer with him, when thus assured of reigning with him in everlasting glory! O, who would grudge to resign, not merely the accommodations of life, but even an earthly throne, in the hope of one so much more radiant, exalted, and permanent! *Fear not little flock! it is your Father's*, and your Saviour's, *good pleasure to give you the kingdom*, (Luke xii. 32.) and he animates you to pursue it with such compassionate earnestness, as if he could hardly enjoy it himself, unless it were communicated to you.

SECT. VII.

Another scene now opens on the Apostle John; in which God is represented as enthroned in celestial glory, surrounded with the hieroglyphical representation of angels, and the glorified church. Rev. IV. 1, *to the end.*

REVELATION IV. 1.

AFTER *these things*, and after Jesus had dictated to me these seven epistles, *I saw, and behold*, it seemed as if *a door* were *opened in*

Rev. IV. 1. AFTER this, I looked, and behold, a door was opened in heaven; and

SECT. VII. Rev. IV.

the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

heaven, near to which I was brought; so that I was able to look in, and see what passed, and was transacted there. *And the first voice which I heard* before, [*was*] as loud *as* the sound *of a trumpet*; and while *speaking to me*, it seemed to issue out from thence; *and it said, Come up hither; and* having given thee this charge relating to present things, *I will shew thee what shall be afterwards.*

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

2 *And immediately I was in the Spirit*[a], *and* an extraordinary vision presented itself to my intellectual view; for *behold*, and observe diligently a circumstance of so great importance; *a throne was set in heaven*, to represent that of the blessed God; *and* there was *one sitting upon it*, of a majestic form and appearance, and arrayed in robes of glory, suited to the situation in which he was.

3 And he that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

3 *And he who sat* [*on it*] *was, in* the form and lustre of his *appearance, like a jasper and sardine stone*[b]; *and a rainbow*, in which the bright green, *in appearance like* the vivid, though soft and agreeable colour of *an emerald*, [*was*] especially prevalent, appeared *round about the throne*; expressive of that propitiousness and kindness, and of that covenant-relation to his people, which the blessed God is pleased to acknowledge in the

[a] *I was in the Spirit.*] This phrase signifies, to be under a *strong* and *supernatural* impulse, caused by the *miraculous* operation of the Spirit of God acting on the imagination in such a manner as to open extraordinary scenes, which had not any exact external *archetype*. And it is much illustrated by the view presented to Ezekiel, *when he sat in his house among the elders of the people*, (Ezek. viii. 1,) who probably saw nothing but the prophet himself, as one in a *trance*, or *extasy*, or whose thoughts were so attentively fixed, as to be insensible of what passed around him. We are not therefore to imagine, that the person *sitting on the throne*, or the four *animals*, or the *four and twenty elders*, were real beings existing in nature; though they represented, in a *figurative manner*, things that did really exist. And though it is possible, that *aerial* scenes might, by Divine, or angelic power, have been formed, I think it much more probable, that all that passed was purely in the *imagination* of St. John. This will keep us, in our interpretation, clear of a thousand difficulties, not to say absurdities, which would follow from a contrary supposition; namely, that there is in heaven an *animal*, in the form of a *lamb*, to represent Christ; and that there are such *living creatures* as are here described; and that God himself appears in a *human* form, &c. And this observation I make once for all, desiring that it may be remembered, and applied as occasions present.

[b] *Like jasper*, &c.] I do not suppose this refers so much to the *colour* of these stones, as to their *lustre*, and the radiancy of the light as reflected from them when perfectly polished. The *rainbow* of *emerald* was, no doubt, to express a *covenant of peace*; of which the *rainbow* was, with Noah, an appointed token. And that lively and cheering colour seems to have been particularly mentioned, not to imply there were no other, but that the proportion of *green* was greater than ordinary. Compare Ezek. i. 26.

SECT. VII. midst of his transcendant glory. (Compare Gen. ix. 16.) *And*, in an extensive circle, *round about the throne* of God [*there were*] *twenty-four* other *thrones; and on the thrones I saw twenty-four elders*[c] *sitting*, as an emblem of the Old Testament church, and also of the New; and they were *clothed* in a habit somewhat resembling that of the Levites, or Priests, *with white raiment; and*, in token of their royal dignity, *they had upon their heads golden crowns.*

Rev. v. 4.

5 *And out of the throne there came* flashes of vivid *lightnings, and thunders, and* sometimes articulate *voices; and seven lamps of fire* [*were*] *burning continually*[d] *before the throne; which are the seven Spirits of God;* that is, they represent a great variety of the Spirit's operations, and those of good angels who act in subserviency to him.

6 *And before the throne* [*there was*] correspondent to the brazen sea in Solomon's temple, (1 Kings vii. 23.) *a* great laver, or *sea*, which was made all *of* pure pellucid *glass*, which was clear *like crystal* itself. *And in the middle of* the space between *the throne and the circle about the throne,* [*there were*] *four living creatures*[e]; and, to signify their intelligence, and quickness of observance, they appeared *full of eyes*, both

7 *before and behind.* These four animals, of a very extraordinary form, seem to have been intended as hieroglyphical representations of the angelic nature[f]; *and* the head of *the first ani-*

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast

[c] *Twenty-four elders.*] The number seems to allude to that of the *patriarchs* and *apostles*; and they are called *Elders*, as the presidency of elders was common among the Jews. And these might be considered as representatives of the *saints* paying homage at the *throne* in name of the rest.

[d] *Seven lamps of fire*, &c.] Some think these are the *seven Spirits of God*, that is, *angels* spoken of afterwards, chap. v. 6; but I at present doubt whether they are not be distinguished, *Lamps of fire*, or inherent flames, like those that fell upon the apostles on the day of pentecost, (Acts ii. 3.) might perhaps be emblems of the blessed Spirit of God in his various and powerful operations; especially those by which the minds of intelligent created beings are illuminated and purified. And *the Spirits of God*, &c. *before the throne*, might be distinct appearances of *angelic forms*, as it is certain some of them were, from the actions they afterwards performed: *standing the seven trumpets*, &c.]

[e] *Four living creatures.*] It was a most unhappy mistake in our translators, to render the word ζωα, *beasts*; it certainly signifies any other kind of *animals*, that is, of creatures which have *animal life*, as well as *beasts*. The word *beast* not only degrades the signification, but the animals here mentioned, have parts and appearances, which beasts have not, and are represented as in the highest sense *rational*.

[f] Hieroglyphical representations, &c.] It is well known, the ancients (borrowing them, I suppose from the Egyptians,)

SECT. VII. Rev. IV. 7.

was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

mal, in this marvellous composition, [*was*] *like a lion*, to signify the courage and vigour with which these celestial beings execute the commands of God, and the irresistible strength with which they encounter and vanquish all opposition. *And* the head of *the second animal* [*was*] *like a calf*, or young bullock, to signify the firmness, patience, and perseverance, with which they go through the labours which God has appointed them. *And the third animal had a face like a man*, to express by the image of the only rational creature on this earth, the clearness of intelligence, and the strength of reason, with which, in a vastly superior degree, they are endowed. *And the fourth animal was like a* swift *flying eagle*, with its wings displayed, and with quickness in its eye and motion, to signify the sprightliness and activity, and incomparable velocity, with which these celestial spirits fly from world to world, to execute the commands they receive from their Sovereign. *And*, though *the* heads of these *four* wonderful *living creatures* were different, yet they had in the rest of their body, one form; and they *had each of them six wings round about*; so that their body seemed covered with the rich plumage of them.

8 And the four beasts had each of them six wings about

dealt much in hieroglyphics, by which natural and moral truths were expressed. Dr. Middleton, in his curious collection of antiquities, presents us with one so remarkable, that I cannot forbear mentioning it here. It is a copy of a gem, in which a man's face, an elephant's head, a peacock, and a sceptre, are joined together. He thinks it was intended as an hieroglyphic, or emblematical representation of Socrates; as the face bears a strong resemblance to the pictures usually given of him. He supposes the human face to represent that of Socrates, and the other figures, those beautiful and Divine images which were in his mind. The peacock, being the most beautiful bird, may denote the beauty of his virtues; the sceptre, his majesty and authority; the elephant, the strength and fortitude of his mind. And for the same reason, he observes, it might be used to express the character of a philosopher in general; but especially, the stoic's wise man, who was furnished with all kinds of virtues and perfections, being the only beautiful and valiant man, and a king, whatever his circumstances might happen to be. Middleton's Antiq. Tab. xxi. § 10, p. 243—245. There can, I think, be no doubt, but these are the cherubim described by Ezekiel, (chap. i.) which therefore should be carefully compared with this representation. To consider this appearance as an emblem of deity, which is the scheme of Mr. Hutchinson and his followers, appears to me a very great absurdity. Nor can I think, with Mr. Jackson, that they are merely intended to signify the homage paid to God by all terrestrial creatures. Another peculiar and extraordinary hypothesis, with regard to them, has been proposed to me, and may perhaps be laid before the world; and therefore, I think it most respectful to the reverend and ingenious author, not to anticipate his own design. Some have thought these animals represent spirits of an order superior to angels, taken up wholly in contemplation. See Reynolds of angels, p. 6.

SECT. VII. Rev. v. 8.

And within [*they were*] all *full of eyes*, to signify their quick discernment of every object around them. *And they rest not day nor night*: but they stand in the Divine presence, *saying* with united voices, (as the seraphim represented in the vision which Isaiah saw, Isa. vi. 2, 3.) "*Holy, holy, holy, Lord God Almighty,*[s] *who* "*wast, and art, and art to come:*" thus giving to God in continual acts of adoration, the glory of his natural and moral perfections, and acknowledging their immutability from everlasting
9 and to everlasting. *And while the living creatures are* thus *giving glory and honour, and thanks to him that sits upon the throne*, and addressing their sublime and harmonious anthems of praise to him, *who liveth for ever and ever*, with unwearied vigour and activity of mind;
10 *The four and twenty elders*, whom I described before as themselves sitting on majestic thrones, *fall down* in the Divine presence, even *before him that sitteth upon the throne, and worship him that liveth for ever and ever; and they cast down their crowns before the throne*, in token of their homage to that transcendently glorious being, from whose sovereign grace and unparalleled munificence they received them; *saying*,
11 at the same time, *Worthy art thou, O Lord, to receive* the ascription of *glory, and honour, and power; for thou hast*, by thine almighty energy, *created all things, and for thy* sovereign *will, they are and were created*; their first production, and continued existence, is owing to the riches of thy free goodness; and therefore, they are all under the strictest obligations, according to their respective natures, to subserve the purposes of thy glory.

him, and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

IMPROVEMENT.

AND should not we likewise fall down with the angels and glorified spirits, and pay some homage to the Sovereign Majesty of heaven, though it be impossible for us to equal theirs? For ever adored be the Divine grace, that a door is opened in our

[s] *Holy, holy, holy, &c.*] This anthem is that which Isaiah tells us he heard the seraphim sing; and it is observable, that many other hymns recorded in this book are borrowed from the Old Testament.

ven; in consequence of which, even before we enter, we are allowed to look in; and thus to confirm our faith, and to animate our devotion; which, alas! after all, is too ready to decline and languish. That it may be greatly invigorated, let us look up to the *throne, and to him that sitteth thereupon*; and rejoice to see that peaceful emblem with which the seat of his glory is surrounded, the rainbow of vivid and pleasant green: signifying that the majestic Being who fills it, is the covenant-God of all his believing and obedient people, and that mercy and love reign triumphant in the whole constitution of that perpetual covenant.

Let us contemplate with veneration the *blessed angels, the ministers of God, who do his pleasure*, represented here under hieroglyphical characters, as possessed of amazing strength and courage, resolution and patience, of the sublimest reason, of the most deep and penetrating sagacity, active and pure as flames of fire: and with these lofty ideas in our minds, let us ardently pray that *the will of God may be so done on earth, as it is done in heaven*. Let us also remember the elders here mentioned, the representatives of the church of the Redeemed, seated on glorious *thrones, clothed in* that *white raiment*, which is *the righteousness of the saints*, and adorned with *crowns of glory*. And let us especially consider, how the angels and the saints are employed; they rest not day nor night from breathing out the most ardent devotions; they feel nothing of that weariness and languor with which we are too frequently invaded in this state of mortality, even in our best moments and divinest frames: but they cry continually, *Holy, holy, holy, Lord God Almighty, who art, and wast, and art to come*; they give *glory, and honour, and thanksgiving to him that sitteth on the throne*. And infinitely worthy is he to receive it: He who is the Almighty Creator, He who is the ever-present, and ever-gracious Supporter of all! *Thou art worthy, O Lord, thou alone art worthy*; and though thou *withholdest from us the face of thy throne*, while we dwell in these tabernacles of clay, yet as we are thy creatures, thy rational creatures, we partake of thy protection and bounty; and, feeble as our faculties are, and dark as the world is in which we dwell, we are able to discover thee as our Almighty Creator, our constant Preserver, our never-failing Benefactor: and, as such, may we daily worship and adore thee, with our feeble voices in this state of mortality; that when we are duly prepared, we may begin a nobler song, and join in the sublimer anthems and hallelujahs above. Amen.

SECT. VIII.

The vision of the sealed book, and of the Lamb that was slain, who was found worthy to open it, and on that account received the acclamation of the whole choir of angels and saints. Rev. V. *throughout.*

REVELATION V. 1.

1 *AND*, having observed the particulars mentioned above, *I saw on the right-hand of him who sat on the* glorious *throne* already described, the volume of *a book*, or scroll, *written* on both sides, *within and without*;* for though I saw only the outside, perceiving it inscribed with characters, I naturally concluded the inside was full; and, as it was rolled up, it was *sealed with seven* strong *seals*, each of which be-
2 longed to a distinct leaf. *And I saw a mighty angel*, who wore, in his appearance, the evident marks of dignity and power, *proclaiming, with a great voice*, and saying, *Who is worthy to open the* mysterious *book* which is in the hand of God, *and to loose its seals*, and so to disclose
3 its wonderful contents? *And* upon this I saw an universal blank confusion upon every countenance; so that it plainly appeared that *no one* among all the creatures of God, *in heaven, or upon earth, or under the earth, was able to open*
4 *the book, or to look into it:* And, as I had an earnest desire to know the contents, *and* had pleased myself with a secret expectation that some extraordinary discovery was to be made to me, and to the church; from thence, it grieved me exceedingly, insomuch that *I wept abundantly, because no one was found worthy to open and read the book; nor*, indeed, so much as *to*
5 *look into it. And* as the grand act of adoration,

REV. V. 1.

AND I saw in the right hand of him that sat on the throne, a book written within, and on the back-side sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the

* Written on both sides, *within and without*.] Mr. Lowman, after Grotius, hath observed, that there ought to be a stop after the word *within*, (ἔσωθεν,) and that it should be rendered, *written within, and sealed on the backside*. But the learned Dr. Hammond hath very well defended the sense given in the paraphrase; observing, that it appears in the process, that the opening of every single seal brings forth some new representation; which could not be the case, if all the seals were on the back-side; for then they must all be opened, before any part of the book could be discovered, &c. And therefore it must be concluded, that each seal belongs to a distinct leaf.

elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

in which the elders had joined with the living creatures, to him that sat on the throne, was over, *one of the elders said to me, Weep not; behold, the Lion, who is of the tribe of Judah,* (that excellent person to whom that oracle relating to Judah, in which he was described under the token of a lion, to represent his invincible strength, by which he shall triumph over all his enemies, (Gen. xlix. 9, 10.) principally referred;) he hath conquered this great difficulty: He, who is *the Root,* that was to spring from the stock *of David,* when it seemed to be withered in the earth, *hath prevailed to open the book, and to loose its seven seals;* so that thou shalt soon hear its contents; for he is appointed by God to penetrate and discover those secret decrees, which are concealed from every creature in heaven, and on earth, and under the earth. *And I beheld, and* 6

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

lo, to my great astonishment, *in the middle space, between the throne and the four living creatures, and in the midst of the elders,* who made a kind of semicircle about them, *there stood* this illustrious Person, whose title I had just been hearing; and, though he was spoken of by the name of the Lion of the tribe of Judah, to express the terrors of his wrath against his implacable enemies, the symbol of his person, in this mysterious vision, was very different; for he appeared as a *Lamb, who had been slain* for sacrifice, and wore the recent marks of slaughter, in the blood on his throat and breast; and this Lamb was of a very uncommon form, *having seven horns and seven eyes,* instead of two of each; and this I understood as a mysterious representation of extraordinary power and knowledge, and of the wonderful degree in which the Spirit of God was poured out upon the Person whom this visionary Lamb represented: for *these are the seven Spirits of God,*[b] *sent forth into all the earth;* they represent that Divine

[b] *Seven spirits of God.*] Comparing this text with chap. viii. 2. I must acknowledge, that this is indeed to be understood of *seven angels.* Mr. Mede infers from hence, that there are, in fact, *seven archangels,* who preside over all the rest. But I cannot allow the consequence to be certain. We sometimes read of *four spirits,* sent forth as these are said to be. (Zech. vi. 5.) and, I think, the whole it amounts to, is, that there are *many* celestial spirits, who are the instruments of that providence which Christ exercises over the earth, who bring to him an account of what passes, and receive and execute his commands. But,

CH. IV. energy, which operates every where; and of exerting which, the most illustrious angels have often the honour to be the ministers. *And he* VER. 7. *came* near to the seat of Majesty, *and took the book out of the right hand of him who sat upon the throne*; which I understood as a symbol, to intimate that the Lord Jesus Christ whom I knew to be represented by this slaughtered Lamb, was appointed to reveal the secret decrees of God, and to give me those discoveries 8 which I so much desired to receive. *And when he received the book* in the manner I have described, *the four living creatures, and the twenty-four elders, fell down before the Lamb*, in token of humble reverence and adoration; and these elders appeared as a choir of humble worshippers in the temple of God, *having every one harps* of gold, with which they played in sweet harmony, to aid the music of their voices; *and* they had also *golden vials*, or censers,[c] *full of perfumes, which are the prayers of the saints*; for, as I understood these elders to be the representatives of the church, I apprehended that, in allusion to the incense offered in the temple while the people were praying, this circumstance had a reference to prayer, and was intended to shew how acceptable it is to God, when it pro- 9 ceeds from an holy and upright heart. *And they sang a new song*, excellent in its kind, and composed on a much greater occasion, and in much sublimer strains of Divine harmony, than those which the priests and Levites sang in the temple at Jerusalem; *saying, Worthy art thou to take the book* from the hand of God, *and to open the seals thereof: for thou*, O blessed Lamb of God, who takest away the sins of the world, *thou wast slain* to expiate our guilt, *and* thou *hast redeemed us to God by thy* precious *blood*,

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God

by the way, this will no more prove that he is under a *necessity* of receiving intelligence from them, or of using their assistance, than the parallel passage of Zechariah will prove it of *God the Father*. Zech. iv. 2, 10. But Dr. Scott very justly argues, that as they are called *the seven eyes of the Lord* in that text, and here of the *Lamb*, it is an argument for the exaltation of the *Man Christ Jesus*, above the highest *angel* in heaven.

[c] *Vials*, or censers.] These, (as Mr. Lowman observes,) were not small bottles, such as are now called *vials*; but cups on a plate, like a tea-cup and saucer, in allusion to the *censers* of gold in which the priests offered incense in the temple.

by thy blood, out of every kindred, and tongue, and people, and nation;

from the dominion of sin, the tyranny of Satan, the curse of the law, and the wrath of a justly incensed Deity; whose servants and favourites we are now become, in consequence of thy kind and gracious interposition. And we are now assembled round his throne, *out of every tribe, and language, and people, and nation*, near and afar off, sacred and profane, learned and barbarous; wherever we were dispersed, thou hast found us, and into whatever bondage and misery we were sunk, thy power and thy mercy have rescued us; *And* thou *hast made us to our God, kings and priests*; we are robed in purity and majesty, we are crowned with gold; and here we appear in these priestly offices, which we perform with the splendour of princes; *and we shall reign on earth*: the Christian cause shall prevail through all ages; while the happy souls who have passed courageously through their trials upon earth, come hither in their appointed seasons, and share the honours of thy triumphant kingdom. *And I beheld* this glorious scene with inexpressible pleasure; *and* while my soul was all attention, I also *heard the voice of many angels round about the throne, and of the living creatures*[4], which betokened in general the angelic nature, *and of the elders* which represented the church. *And* a multitude appeared joining the choir, so exceeding great, that *the number of them was myriads of myriads, and thousands of thousands*; I was ready to apprehend that neither thousands nor millions were sufficient to express them. And there was not so much as a jarring voice, or a cold and languid heart in the whole assembly; but, with united ardour and harmony, they were *saying, with a loud voice, Worthy is the Lamb that was slaughtered, to receive power* over universal nature, *and* all the *riches* it can boast. Worthy is he, to whom we should ascribe consummate *and* unsearchable *wisdom, and* resistless *might, and* peerless *honour, and* resplendent *glory, and* immortal

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

10

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

11

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

12

[4] *Of many angels, and of the living creatures.*] This plainly shews, that there was an appearance of angels, as well as of these *animals* which represented their nature; a circumstance, which I do not remember in the vision of Ezekiel.

blessing; even he, who once appeared under a cloud of weakness and poverty, and under the imputation of folly, loaded with dishonour and infamy, with reproaches and curses: worthy is he, of all the dignity and glory, the benediction and homage of the heavenly world, throughout
13 the endless ages of eternity! *And* while the multitude of the heavenly hosts were singing this sublime anthem, *every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea*[o], *even all things that are in them*, in every various form of nature, seemed to echo back the voice; and *I heard* them *saying, To him who sits upon the throne, and to* his Son *the Lamb*, the worthy partaker of his throne and kingdom, [*be*] perpetual *blessing, and* the profoundest *honour, and* consummate *glory, and*
14 almighty *strength* ascribed *for ever and ever. And the four living creatures said, Amen*, to this hymn, to testify their hearty concurrence; *and*, at the same time, *the twenty-four elders fell down* before the throne, *and worshipped him who liveth for ever and ever*; acknowledging him to be infinitely superior to all those services which the most exalted powers of created nature are capable of rendering.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and to the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

IMPROVEMENT.

IT should fill us with unutterable joy, when we lift up our eyes
1 to the throne of God, that we there discern the Lamb wearing the marks of slaughter. We should then gratefully remember his dying love; for it is his precious blood which cleanses us from all sin, and emboldens our addresses to God, conscious as we are that our guilt is attended with great aggravations. Surely, had it been queried, with respect to the great atonement to be made for our transgressions, as it was with respect to the opening these
4 seals, Who is worthy to complete this gracious undertaking? we should have seen with unspeakable anguish, that none in heaven,
5 or on earth, would have been found equal to the task. But here

[o] *In the sea.*] As the inhabitants of the watery elements are necessarily *mute*, I suppose we are not to understand by this, that they seemed to *grow vocal* in the praises of Christ upon this occasion; but rather, that *heaven, earth, and sea*, is used to signify, that *all nature*, in its different ways, concurred in the praise; that is, that the whole constitution of it contributed to furnish out matter of praise; that as inanimate as well as rational creatures are called upon to praise God in several of the psalms, especially Psalm cxlviii.

likewise, *the Lion of the tribe of Judah has prevailed.* How divinely is he furnished for the high station he sustains, and for all the glorious services assigned to him! What amazing *power*, what adorable *wisdom* is implied in the *seven horns*, and *seven eyes*, with which he is here delineated? and O! what love, in submitting to be *slain, that he might redeem us to God by his blood!* With the *prayers of the saints*, which come up before God as *incense*, may they ever mingle their most ardent *praises* for this Divine condescension. And out of gratitude to their Redeemer, let them rejoice to see the glorious change in his condition, from his humiliation and sufferings on earth, to his exaltation and reward in heaven: and let them ardently long for the happy season, when the full choir of the redeemed, *from every nation, and people, and tongue*, shall unite in this joyful acclamation, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*—In this world the disciples of Christ are only a little flock, but when they stand together upon the heavenly mountain, they shall appear *ten thousand times ten thousand, and thousands of thousands*; and all the harmony of their voices, and all the ardour of their souls, inconceivably improved, as all their powers will be, shall be united on this happy occasion. Form us, O Lord, we intreat thee, for this Divine employment, and teach us in some measure to anticipate its pleasure, in these regions below. Even now, in spirit and intention, we prostrate ourselves before thee, and lay down the crowns which faith, as it were, hath already received, at thy feet; giving glory to him who sitteth upon the throne, and celebrating the victories and honours of the Lamb.

SECT. VIII. Verse 6 9 11

SECT. IX.

An account of the opening of the six first seals, and of the awful events which accompanied the opening of each. Rev. VI. *throughout.*[a]

REVELATION VI. 1.

Rev. VI. 1. AND I saw when the Lamb o- I COULD not but be all attention to this wonderful scene; *and I saw when the Lamb opened*

[a] The vision of the *seals.*] I am vastly more obliged to that ingenious and excellent commentator, Mr. Lowman, for what I understand of this book, than to any other writer whatsoever. And, as I think his celebrated and valuable scheme of interpretation the most satisfactory, and which indeed throws considerable light upon the series of prophecy, I shall present my readers with a short view of his plan, under the several visions; referring the more curious to the commentary itself. But I would first observe, with regard to this celebrated performance, though there is, in many particulars, a beautiful resemblance between the prophetic representations and the events supposed to be correspondent to them; and though the historical facts are represented with great learning and judg-

cr. *one of the* seven *seals* of the book, which he had
x. taken out of the right hand of him that sat upon
the throne; *and I heard one of the four living*
ev. 1. *creatures, which said, as with a voice of thunder,*
Come, and see the wonders which are now pre-
2 senting themselves. *And I saw, and behold a*
white horse appeared; *and he who sat thereon had*
a bow in his hand, and a quiver of arrows hang-
ing at his back; *and* to express his royal dignity
as the King both of the church and of the world,
there was given to him a crown of gold, *and he*
went forth conquering and to conquer. I un-
derstood that he was to gain signal victories,
and that the series of them was immediately to
begin. (Compare Psal. xlv. 3; Rev. xvii. 14;
xix. 11.[b])

3 *And when he opened the second seal, I heard*
the second living creature,[c] *saying*, as the former
had done when the first was opened, *Come, and*
4 *see.* *And another horse came out,*[d] [*which*]

pened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come, and see.

2 And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse

might; yet the correspondence between the prophecies and the events is not in all respects, so clear and evident, as might have been expected; nor can we always say, why the events in question are represented by one of the emblems used, rather than by another. However, he has finely illustrated many passages, especially by similar phrases from the prophetic books of the Old Testament, in which he is quite unequalled; and hath made out so much, particularly with respect to the first, and beginning of the third period, as evidently proves this book to be a glorious confirmation of Christianity, and worthy our most attentive and diligent examination.—This learned and accurate writer, then, divides the *prophetic* parts of this book into seven periods. The *first* is presented by the *seals*, shews the state of the church under the heathen Roman emperors, from A. D. 99, to A. D. 323. II. *Period*, of the *trumpets*, in its state from Constantine, A. D. 237, to A. D. 750. III. *Period*, of the *vials*, its state in the times of the last head of Roman government, represented by the *beast*, for 1260 years, from about the year 756, to A. D. 2016. IV. *Period*, the *millennium*, from A. D. 2000, to A. D. 3000. V. *Period*, Satan, loosed for a little season, and then destroyed. VI *Period*, the resurrection and final judgment. VII. *Period*, the heavenly state.

[b] *First seal, &c.*] This refers to the *triumph of Christianity* over Jewish and heathen opposition, by the labours of its first preachers.

[c] *The second living creature.*] As each of these *living creatures* is represented as speaking *successively*, I think it confirms what was advanced in sect. vii. note f, relating to the scheme of Mr. Hutchinson, who supposes *the four living creatures, taken together*, to be an emblem of the Deity.

[d] *Another horse came out.*] Mr. Lowman thinks, that the leaves of the book were so adjusted, that on opening the *first seal* the first leaf unfolded, and on it there was *drawn*, in a vivid and beautiful picture, a *man* mounted on a *white horse*; and that what is described on opening those that follow, is an account of the *various pictures* which John saw delineated on the several leaves. But as we have an account, not only of the appearance of these things, but of their *motion*, and their *voice*; and especially, of a change in the state of several of them, particularly of the *souls under the altar*, (ver. 9.) I conclude, that the scene did not lie in the *leaf* of the book, but arose in *vision* as the rest; and that the events described, seemed successively to pass before the eyes of John. And indeed, I think it apparent that the state of the vision he at first saw, was something al-

that sat red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

seemed to betoken some great slaughter and desolation to be made by approaching wars; for he [*was*] *red; and it was given to him who sat upon it, to take peace from the earth; and that they should slay each other. And*, as a farther token of this, *there was given to him a great sword* or falchion in his hand, by which he might make terrible devastation. SECT. IX. Rev. VI. 4

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

And when he opened the third seal, I heard the third living creature saying, as the two former had done, *Come, and see. And I saw, and behold*, there appeared *a black horse*, which might betoken an approaching famine, by the emblematical *and* memorable circumstances which attended his entrance on the scene; for, *he that sat upon him had a pair of scales in his hand*, to imply that men should eat their bread by weight, and drink their water by measure. 5

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And I heard a great *voice in the midst of the four living creatures, saying, A measure of wheat* which shall only be daily food for one man, shall now be sold *for a* denarius, or Roman *penny*, which is the price of his daily labour; *and three measures of barley* only shall be sold *for a* denarius, or Roman *penny*.[e] And *yet*, that there may not be a total scarcity, *see that thou* who appearest as the executioner of this judgment, *injure not the oil, nor the wine*,[f] let the olive-trees, and the vines, remain unblasted, to shew, that God in judgment remembers mercy. 6

tered, upon the opening of some of the *seals*, especially the *seventh*.—The ingenious author above-mentioned, interprets this *seal*, of the judgments of God upon the Jewish persecutors, under Trajan and Hadrian, A. D. 100, to A. D. 138, when the Jews had 1000 cities and fortresses taken and destroyed, and 580,000 men slain.

[e] *A measure of wheat for a penny.*] This may seem, to an English reader, a description of great plenty; but, it certainly intends the contrary, as I have intimated in the paraphrase. The penny was about seven pence halfpenny of our money; and it appears from Tacitus, as well as from Mat. xx. 2, (See Pisc. Expos. in loc.) to have been the daily wages of a labourer. It also appears from other ancient writers, particularly Herodotus, (see Kypkelius in loc.) and from Hippocrates, Diogenes, Laertius, and Athenæus, (see Grotius in loc.) that this *measure*, or *chœnix*, was no more than was allowed to a slave for his *daily* food. What would become of families, where a man could gain by his labour no more, and that only of bread, than might suffice for his own subsistence?—Mr. Lowman interprets this third seal of the scarcity, in the time of the Antonines, from A. D. 138, to A. D. 192. and produces passages from Tertullian, and the Roman historians, concerning the calamity the empire endured by scarcity in this period.

[f] *See that thou injure not*, &c.] The introduction of so many allegorical persons, as *famine*, and *death*, and the state of separate spirits in this vision, confirms what was said above in noted, as to the nature of the things that appeared.

SECT. IX. Rev. vi. 7.

And when he opened the fourth seal, I heard the voice of the fourth living creature saying to me, *Come, and see* a farther discovery of the Divine will. *And I saw, and behold a pale horse* 8 appeared; *and as for him that sat on him, his name was* called *Death.* He appeared like a person entirely emaciated, *and hell followed him*; he seemed to be attended with a person who was a proper emblematical representation of the state of separate spirits; *and there was given unto him power to slay* a great number, as it were, *the fourth part of the earth, with the sword, and with famine, and with* pestilence, that most dreadful kind of *death; and with the wild beasts of the field.*[z]

9 *And when he opened the fifth seal,* a very memorable scene represented itself to me; for then *I saw under the altar,* which made a part of the view before me, a visible representation of *the souls of those who were slaughtered on account of the word of God, and the testimony* to the truth of the gospel *which they* courageously *retained,* 10 in the midst of all opposition. *And they cried with a loud voice,* as making an appeal to the injured justice of the Divine Being, *and said, How long, O* thou supreme and sovereign *Lord* of the universe, who art ever armed with almighty power and terror against all thine implacable enemies: how long, O thou *holy and true* God, shall it be, *ere thou dost judge and avenge our blood upon those who dwell upon the earth,*[a] who have, without remorse, poured it 11 out as water. And, upon this, they appeared to be called up from the place where they lay as so many bleeding victims; *and there were given unto each of them white robes,*[b] in token of

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him. And power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of

[z] *Fourth seal.*] Mr. Lowman interprets this of the seal of the pestilence, and other calamities, in the reigns of Maximin and Valerian, from A. D. 193, to A. D. 270. This he supports by proper authorities from several Christian and heathen writers in that period, who particularly mention one pestilence, that lasted fifteen years.

[a] *Ere thou dost avenge our blood.*] We are not to understand this as the language of personal *revenge*, but of *zeal* for the honour of God, which was so intimately concerned in the punishment to be inflicted upon those *blood-thirsty* persecutors.

[b] *White robes.*] Mr. Fleming understands this, as an intimation of their preferment to some *new* post of honour and service. But, I suppose, this was only a representation, that though their *blood* did cry for vengeance in the ears of God; yet that vengeance should be *delayed*; nevertheless, that, in the mean time, they should be *exalted* to a glorious state. The argument he draws from this passage, in proof of *a first resurrection*, seems too precarious to be repeated. Plan. first Res. p. 46, 47.

them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled.

the triumph they had gained over death, and all its terrors; *and it was said to them, that they should rest yet a little while*, though their blood remained unavenged, *till the number of their fellow servants and brethren, who should be killed as they* [*had been*,] for the testimony of a good conscience, and the defence of the gospel, *should be fulfilled*,[k] according to the intention of Divine Providence, in letting their persecutors go on a while, till they had filled up the measure of their iniquity.[l]

SECT. IX. Rev. VI. 11

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind;

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places;

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and

And I saw when he opened the sixth seal, and behold there was immediately *a great earthquake; and* not earth alone, but heaven was affected with great consternation; for *the sun became black as sackcloth of hair, and the moon became* red *as blood: And* it seemed as if *the stars fell from heaven upon the earth*; numbers of them at once, as fast *as* when *a fig-tree droppeth its untimely figs, being shaken by* the force of *a mighty wind. And the heavens passed away,* the clouds rolling one upon another, *like a volume* of a book *when it is rolled up; and every mountain* on earth, *and* every *island* in the sea, *were moved out of their places*; so great and general was the shock, to represent the calamities approaching in those terrible wars, which were to precede the revolutions to which this seal referred.[m] *And* all the inhabitants of the world were thrown into an universal terror; so that *the kings of the earth, and the grandees* about their courts, *and the rich men, and the chief officers* of armies, who commanded their thousands, *and the powerful men*, who bore the greatest sway in the public councils, or were armed with the most warlike prowess; *and every*

12 13 14 15

[k] *The number of their brethren who should be killed*, &c.] Nothing could tend more to encourage Christians to endure their sufferings with steady *patience*, than this, that it was appointed of God, that a certain number of martyrs should be put to death, and that the season of their triumph was to succeed.

[l] *Fifth seal.*] Mr. Lowman interprets this seal, of the severe *persecution* under Diocletian, from A. D. 270, to A. D. 304; which was the most extensive and furious of all; and so many Christians suffered death, that the heathens boasted in an ancient inscription, that they had effaced the name and superstition of the Christians.

[m] *Earthquake—sun becoming black—stars falling*, &c.] Awful judgments and calamities are often described by such commotions and alterations in the *natural* world. Compare Isa. xiii. 10; xxxiv. 4; Ezek. xxxii. 7; Joel ii. 10; and the like.

SECT. IX.

Rev VI. 16.

slave, and every free-man, fled as in surprise, and *hid themselves* as fast as they could, even *in the* most gloomy *caves, and* among the *rocks of the mountains;* horrid as this retreat appeared. *And* not thinking themselves sufficiently secure there, *they said,* in wild astonishment and affright, *to the mountains, and to the rocks, Fall upon us, and hide us from the face of him who sitteth upon the throne,* the almighty and terrible God, *and from* 17 *the wrath of the Lamb; For the great day of his wrath is come;* and mild and gentle as he once appeared, we find it insupportably dreadful; *and who can be able to stand* against it. Thus it appeared that they would have thought the crush of a mountain less terrible, than the vengeance they expected; and had more hope of moving inanimate nature by their outcries, than of prevailing upon their righteous and inexorable Judge.[n]

every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

IMPROVEMENT.

To whatever event these seals may refer, it is certain, that the representations here made are very awful, and very instructive. Let us consider ourselves as invited to come up and see, and let rse 1 us observe the memorable spectacle with attention. Let the view 2 of the *white horse, and his rider,* who went forth *conquering and to conquer,* lead us to reflect on the peaceful purposes of our blessed Saviour's appearance, and the rapidity of his conquests; and engage us frequently to pray for the further prosperity of his kingdom, that kingdom of righteousness, love and happiness. 4, 5 When we think of the terrible effects of war, of famine, and of pestilence, represented by the three following horses, and their riders here mentioned, let it excite our thankfulness, that not one of this dreadful triumvirate is sent forth against us, though

[n] *Day of his wrath is come.*] As it appears, by comparing one part of this book with another, that the last *seal* made way for, and introduced the *trumpets;* and the last *trumpet* the *vials;* it is justly argued, that there is a reference to a series of events, successively following each other; and consequently, this passage cannot refer to the *final judgment;* but to some great and spreading *calamity,* in which the band of Christ should appear. And this interpretation is illustrated and confirmed, by the manner in which the destruction of Jerusalem is foretold. Mat. xxiv. Compare Isa. ii. 19; xiii. 6; Hos. x. 8; Zeph. i. 14; Luke xxiii. 30.—Mr. Lowman interprets the 6th *seal,* of the great commotions in the empire, from Maximinian to Constantine the Great, who put an end to the persecution of heathen Rome; from A. D. 304, to A. D. 323, during which time, there were many bloody battles between the contending emperors, till Constantine abolished paganism, and established the Christian religion. This interpretation he confirms by apposite passages from Eusebius, and the heathen historians: and it appears the most probable.

our national crimes have indeed deserved, that they should in- SECT.
vade us with united terrors; that peace should be taken from our IX.
land, that our bread and water should be received by weight
and measure, and that the dead should lie unburied in our streets,
the food of the fowls of heaven, and the beasts of the earth: nor
can any thing more justly excite our gratitude and thankfulness,
than that the terrors and the guilt of sanguinary persecution,
are not to be found in the midst of us. The history of its hor- Verse
rors and ravages in other nations and ages, may sometimes be an
exercise of our faith; and we may be ready to cry out with *the*
souls under the altar, How long O Lord, holy and true, wilt thou
not avenge the blood of thy saints upon the earth? But let us wait
with patience; let us not form a hasty and inconsiderate judg-
ment. The dead, who die in the Lord, and those who had been
persecuted to death for his sake, and in his cause, are incompara-
bly more happy than those who are the happiest among the liv-
ing. The white robes, and golden crowns, with which they are 11
adorned, are an abundant compensation, not only for every light-
er suffering, but even for the slow fire and the rack, those most
dreadful instruments of torture. And though their malicious and
implacable enemies may bitterly insult over them for a while,
yet the triumphing of the wicked is for a short time, their guilty
spirits will soon be summoned before the great Avenger of blood;
and the day is coming when they shall be publicly brought forth,
to suffer the utmost demands of his justice; even that day, when
all the figurative descriptions here used shall be fully answered,
in their literal meaning; *when the sun shall* indeed *be turned into* 13, 1
darkness, and the moon into blood; when the volume of heaven
shall be rolled up as a scroll, and its stars shall fall from their
orbs. It is no wonder that ungodly sinners fly from this alarm-
ing and tremendous scene, with wild consternation and confu-
sion; no wonder, that they rend the very heavens with their
cries, and *call upon the mountains to fall upon them, and the* 15, 1
rocks to cover them: for O, what were the sudden and irresisti- 17
ble crush of a rock, or a mountain, when compared with the
weight of the wrath of the Lamb, and with the fire and brimstone
of this second death! O, that by the expectation of this awful
day, men of all ranks and conditions, may be influenced to make
their application to him, while he yet appears in the displays of
his grace and mercy! to kiss the Son, lest he be angry, and they
perish from the way, even when his wrath is only beginning to
be kindled. (Psalm ii. 12.)

SECT. X.

The increase of the Christian church, which was to succeed the opening of the seals, is represented by the vision of twelve thousand sealed out of each tribe of Israel: and then follows a view of the glory and happiness of those who should courageously endure persecution while it continued. Rev. VII. throughout.

REVELATION VII. 1.

SECT. X. Rev. VII. 1.

AND after these things, it pleased God to give me a representation of the increase which his church should receive after the commotions which had been shadowed out by those visions which were introduced by the opening the seals. Accordingly, *I saw four angels standing at the four corners of the earth*; that is, the north, the south, the east, and the west; and they appeared as *holding the four* cardinal *winds of the earth* in their hands, *that the wind might not blow upon the earth, nor upon the sea, nor upon any tree*; but that there might be the most entire and complete calm, to represent the peaceful state of things, which should succeed the tumultuous and distressing revolutions which had been intimated to me above. (Compare Jer. 2 xlix. 36, 37.) *And I saw another angel ascending from the rising of the sun*, to intimate the progress the gospel should make from the east to the west; *having* in his hand *the seal of the living God*, in order to impress a mark upon those whom he was graciously determined to distinguish as his own property, and who should be inclined to dedicate themselves to his service. *And he cried with a great voice to the four angels, to whom power was given* over the winds, at present to restrain them, but afterwards to loose them with great violence, and by them *to injure*, in a terrible manner, *the earth, and the sea: Saying, Injure not*, by the missive ven- 3 geance committed to you, *the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads*; that distinguishing them by that seal, you may know how to moderate the force of the storm where their safe- 4 ty and comfort is concerned. *And I then heard*

Rev. VII. 1.

AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the

number of them which were sealed; *and there were* sealed an hundred *and* forty *and* four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

the number of those that were sealed, in all, *one hundred and forty-four thousand, who were sealed* in an equal number, *out of every tribe of the children of Israel.* And I heard them mentioned in the following order: *of the tribe of Judah*,[a] as the most noble and glorious, distinguished by its regal dignity, and its peculiar relation to Christ according to the flesh, [*were*] *sealed twelve thousand.* And *of the tribe of Reuben*, though that were so much degraded by Jacob, and comparatively so small, when the people were numbered in the wilderness, [*were*] *sealed twelve thousand* too. *Of the tribe of Gad*, whose territories in Canaan lay contiguous to those of Reuben on the other side Jordan, [*were*] also *sealed twelve thousand.* And, from thence, the angel appeared to pass over to the north-west boundary of the land, and to the shore of the Mediterranean sea, which was the lot *of the tribe of Asher*, of which there [*were*] also *sealed twelve thousand.* And *of the* neighbouring *tribe of Naphtali*, whose inheritance lay east of the former, [*were*] *sealed twelve thousand.* And *of the tribe of Manasseh*, whose land lay next to the east of Naphtali, [*were*] *sealed* the same number, that is, *twelve thousand.* And *of the tribe of Simeon*, though it had its inheritance taken out of that of Judah, and so might seem less considerable, there [*were*] *sealed* as many as of the former, even *twelve thousand.* And *of the tribe of* his brother *Levi*, though his posterity were scattered among the other tribes, and had no land that was properly their inheritance, [*were*] *sealed twelve thousand* likewise. And *of the tribe of Issachar*, to which the angel then passed, [*were*] *sealed twelve thousand.* And *of the tribe of*

SEC. X. Re VII.

[a] *Of the tribe of Judah*, &c. I freely acknowledge, that it is very difficult to me to assign the reason of that *order* in which the *tribes* are placed, or the reason why one of the tribes is omitted; the latter of which appears much more important than the former. However this is plain, that when Levi was mentioned for one *tribe* it was necessary, that, since *twelve* only were to be mentioned, *one* should be omitted. Some indeed have imagined, that Dan was omitted, to express how detestable idolatry is in the sight of God; as the tribe of Dan was the first that fell into idolatry after their settlement in Canaan. Compare Judges xviii. 30, 31. Dr. Hammond assigns another reason, namely, that long before that time, the tribe of Dan was destroyed, or brought very low, say the Jews; and indeed it is not numbered among the rest of the tribes, 1 Chron. ii. and following chapters. See Ham. in loc.

CT. *Zebulun*, which lay contiguous to that of Issa-
S. char to the north, [*were*] also *sealed twelve*
~ *thousand*. And *of the tribe of* Ephraim, the
EV. other son of *Joseph*, and by far the most consi-
I. 8. derable of his descendants, [*were*] *sealed twelve thousand* too, he not being in that respect at all distinguished from Manasseh his brother. And to conclude, *of the tribe of Benjamin*, Jacob's youngest son, [*were*] *sealed twelve thousand*. And thus upon the whole, the number of one hundred and forty-four thousand was completed. Nor did I presume to inquire why Dan was not introduced among his brethren, on this
9 occasion. Thus did God represent to me, the extraordinary growth of the Christian church, which seemed to be matter of inexpressible joy to the inhabitants of the heavenly world. For *after this, I saw, and beheld a great multitude*, who made a thronged assembly, *which no one could number*:[b] and appeared to have come *out of every nation, and tribe, and people, and language*; the blessed fruit of preaching the gospel over all the world; and they then appeared to me, as *standing before the throne, and before the Lamb, clothed in* long *white robes, and* having branches of *palms in their hands*, to signify the victory they should gain over all their enemies, and the state of holiness and joy to which they should be finally conducted, notwithstanding all the formidable opposition through which they should be called to pass.
10 *And* I heard them *crying with a loud voice*, in token of the intenseness of their devotion, and *saying*, Let all the glory of this great *salvation* which we have obtained, be ascribed *to our God who sits upon the throne*, and from thence has graciously regarded us, and exalted us to such dign'ty

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon

[b] *Multitude whom no one could number*, &c.] Some have supposed that the *hundred and forty-four thousand* were Jews, and that these were the Gentile church. But it appears to me, that the *sealing these thousands*, expresses the progress of the gospel under Constantine; and that the *innumerable multitude* here spoken of, were the *spirits of good men departed* out of this world, and now with God in glory: and especially those who had weathered the difficulties and persecutions, during the first centuries of Christianity, when the civil power was generally active against it; and when, I think it highly probable, that many persecutions might have raged in various parts of the world, whose histories are not come down to us. And perhaps the *holding the winds*, which is mentioned ver. 1, may denote the peace in Constantine's time.

the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

and happiness, mean and miserable as we once were; *and* let it be also ascribed *to* the grace and blood of *the Lamb*, who gave himself to be slain for our redemption. *And all the angels stood round about the throne, and* encompassed also, at the same time, *the* twenty-four *elders and the four living creatures, and*, in token of the humblest reverence, *they fell down on their faces before the throne, and worshipped God. Saying*, 12 *Amen:* thus let it be, let *the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength*, [*be*] ascribed *to our God for ever and ever, amen:* may all creatures for ever bless, and give thanks to him, as originally and essentially possessed of supreme glory, complete wisdom, of irresistible and almighty power, and therefore worthy of all honour, though exalted above all praise. We acknowledge him to be so, we rejoice that he is so, and wish that universal nature may join with us in so reasonable, and so delightful a homage, and pronounce the solemn amen. *And* 13 *one of the elders answered, saying to me, As for those who are clothed with white raiment,* and make such a splendid appearance, *who are they, and whence do they come? And I*, supposing 14 by this question that he asked in order to quicken my attention to what he had to tell me concerning them, *said to him, Sir*, I conclude *thou knowest*, though I do not. *And he said to me*, It is true; and I would have thee observe, for thine own encouragement, and that of thy brethren, and those who may arise after thee, that *these are they who are come out of much tribulation*, which they have endured in the cause of true religion; *and* they *have washed their robes, and made them so white* as you see them *in the blood of the Lamb*:[a] they owe all their exaltation and glory, not to the blood they have

[a] *Made them white in the blood of the Lamb.*] It looks too much like an obstinate resolution by no means to acknowledge the efficacy of *Christ's blood* to our salvation, for any to maintain, that the *blood of the Lamb* here signifies blood shed *for his robes*, when it is said in words so much resembling these, chap. i. 5, *who loved us, and washed us from our sins in his own blood.* And chap. v. 9, *thou wast slain, and hast redeemed us to God by thy blood.* The texts produced to palliate the other forced and unnatural interpretation, when consulted, will appear little to the purpose. They are chiefly Col. i. 24. and Heb. xi. 26.

ict. themselves offered, but to that most precious
k. blood of his, which he permitted to be shed for
their sakes. *Therefore*, being thus redeemed
ev. to God by him, and having been enabled to
7. 15. approve their fidelity to their Divine Master, in
the midst of the greatest extremities, they now
receive a rich equivalent for all they have suf-
fered; for *they are before the throne of God, and
they perform Divine service to him day and night
in his temple; and he who sitteth upon the throne,
pitches his tabernacle*, as it were, *upon them*,
and displays the tokens of his presence all
16 around them. *They shall hunger no more, nei-
ther shall they thirst any more*, for ever; *nor
shall* the scorching rays of *the sun fall upon
them; nor any* other inconvenient and disagree-
17 able *heat*; *For the Lamb, who is in the midst
of the throne, shall* himself, as it were, own the
relation of a Shepherd to them, and take care
to *feed them, and he shall lead them to fountains
of living water*; *and* that *God* whom they have
faithfully served, and whose interest has been
so dear to them, *shall* act, as it were, the part
of an indulgent Father, and tenderly *wipe away
every tear from their eyes*; comforting them
with the most reviving consolations, after all the
calamities and distresses he has permitted them
to endure below.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

IMPROVEMENT.

erse How inexpressibly happy are *the thousands of those who are*
—8 *sealed*, those whom God has *marked* out for his own, and in that
character has taken them under his special protection. What-
ever storms and tempests may arise, they are in no danger of be-
ing forsaken; they shall be preserved inviolably safe, and their
happiness is secure. They shall be brought at length to join
9 with the *innumerable multitude, who surround the throne*, and
ascribe, as all *Israel* must do, *salvation to God who sitteth on the
throne, and to the Lamb*. And *O! that the salvation of Israel
were come out of Sion*, that their praises might sound sweeter
here on earth, and that myriads of new voices might unite in the
12 harmonious concert. Those songs of heaven let us begin below,
and say, *Amen; blessing, and glory, and wisdom, and thanksgi-
10 ving, and honour, and power, and might, be to our God for ever
and ever; amen!* If through his grace, we can call him our God,
how cordially should we join in this sublime ascription!

In the mean time, we may see the church in affliction; we may feel a large share of personal, or public tribulation; but, when it presses hardest upon us, let us lift up our eyes to that glorious scene which the apostle beheld, and which was so excellent and sublime, that it might well transport him, even under the tribulations through which he was then making his way to it. Let us persevere, steadily and faithfully, as they did; and the day will come, when our robes shall be as white, and our crowns as radiant, and our palms as verdant as theirs. Let us then bear with patience, *hunger* and *thirst*, *heat* and weariness, while we travail through this vale of tears; *rejoicing in hope* of the everlasting refreshment and pleasure to which *the Lamb will lead us*: even those *fountains of living water*, which he will give us to drink, when *God has wiped away all tears from our eyes*, and placed us *before his throne*, where we shall *serve him day and night in his temple*, and see his face, and dwell with him, and have him for ever *dwell with us*, and in us. *Amen.*

SECT. XI.

On the opening the seventh seal, the seven angels appear with their trumpets, and the four first of them sound. Rev. VIII. *throughout.*

REVELATION VIII. 1.

REV. VIII. 1. AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

THUS I have given an account of the manner in which the Lamb proceeded in opening six of the seals, and of the effects produced by them; *and* I am now to add, that *when he had opened the seventh seal, there was* a profound *silence in heaven* [a] *for about* the space of *half an hour*; to awaken, by that means, a more earnest attention to the extraordinary things that were to appear in consequence of the opening that seal. *And I saw the seven angels* [b] which

2 And I saw the

[a] *Silence in heaven.*] Some are of opinion, here is an allusion to the *silence* which used sometimes to be kept in the worship of God in the *temple*, while the people were praying, Luke i. 10.—I think with Mr. Lowman, that the *seventh* seal was only introductory to the *trumpets*, and the *seventh* trumpet to the *vials*.

[b] *The seven angels which stood*, &c.] The manner in which this is expressed in the Greek, ους αγγελους εἱστηκασι, is very emphatical. It seems to signify the *seven angels*, who had *before* been mentioned as *standing before the throne*: and this form of speaking so plainly refers to what had been said before, that it does a great deal towards proving, that *the seven Spirits of God*, mentioned chap. v. 6, as *the eyes and horns of the Lamb*, are the same with these *angels* mentioned in the note on Rev. iv. 5, though, as I have there intimated, it is not absolutely certain.

r. have before mentioned, and *which* then *stood before* the throne *of God, and seven trumpets were given to them*, that they might each of them
2 successively sound an alarm; which I understood to be the symbol of some very important and awakening events, which were, in order of time, to succeed those which had been expressed by
3 the seals. *And* while they were preparing to execute the orders they had received, *another angel*, whom I understood as a typical representation of the great High Priest of the church, *came and stood before the altar* which I saw in this celestial temple, *having a golden censer, and there was given to him much* fragrant *incense*, consisting of a variety of excellent perfumes mingled together, *that he might present [it] with the prayers of all the saints upon the golden altar which was before the throne*;[c] just as the Jewish high priest used to burn incense on the golden altar in the temple, while the people were praying in the courts of it, at the hour of
4 morning and evening sacrifice. *And the smoke of the perfumes went up* in a thick and odoriferous cloud, together *with the prayers of the saints, from the hand of the angel* as he stood *before God*; and seemed thereby emblematically to signify, how grateful to the Divine Being those prayers were, which proceeded from holy

seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand.

[c] *With the prayers of all the saints.*] Some have thought, that this is a plain intimation of the doctrine of the *intercession of the angels*, which is urged to have been an erroneous Jewish notion; and those who imagine it to be taught here, have made it an argument against the *inspiration* of this book. But I rather agree with those interpreters, who consider *this angel* as an emblem of Christ. If we were indeed to consider Christ as appearing in the shape of a *lamb*, this would be a difficulty; but it does not appear at all absurd to me, that while the *efficacy of Christ's atonement* was represented by a *lamb slain*, his *intercession* consequent upon it, should be represented by *an angel offering the incense*; which seems only a *symbolical*, or *hieroglyphical* declaration of this truth, that the prayers of the saints on earth, are rendered acceptable to God by the intercession of one in heaven, who appears as a priest before God; just as the *vision of the lamb* represents to us, that a Person of perfect innocence, and of a most gentle and amiable disposition, eminently adorned and enriched with the Spirit of God, has been offered as a sacrifice; and is, in consequence of that, highly honoured on the throne of God. But who this important Victim, and this Intercessor is, we are to learn elsewhere; and we do learn, that both these offices met in one, and that this illustrious Person is *Jesus the Son of God*.—As the *golden altar* made a part of the scene, there was a propriety in its appearing to be used, and the time of *praying* was the *hour of incense*. This *vision* may probably be designed to intimate, that considering the scenes of confusion represented by the trumpets, the saints should be exceeding earnest with God, to pour out a spirit of wisdom, piety, and zeal, upon the church, and preserve it safe amidst these confusions.

hearts, being recommended by the intercession of that great High Priest, whom this glorious angel had the honour, upon this occasion, to represent; as Aaron and his sons did in the Jewish tabernacle of old. *And* when *the angel* had performed this office, in order to shew the awful manner in which God would avenge the injury which his praying people upon earth received from its tyrannical and oppressive powers, he *took the censer, and* advancing towards the brazen altar of burnt-offerings, he *filled it with fire of the altar,*[d] *and threw it upon the earth; and* as soon as ever this action was performed, *there were* long and terrible *voices, and thunders,*[e] *and lightnings,* which seemed to break out from the Shechinah, the glorious token of the Divine presence; *and* there was also the sudden and violent shock of *an earthquake,* which seemed to shake the foundation of the world: *And the seven angels, who had the seven trumpets,* stood out in order, and *prepared themselves, that they might sound,* as every one should receive the appointed signal; which hereupon was given to each in his order.

And the first angel sounded his trumpet; *and there was* a violent storm of *hail and fire,* and the shower was also *mingled with blood,*[f] *and it was cast down upon the earth,* greatly to the

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and

[d] *With fire of the altar.*] There was no fire upon the *golden altar*, but that which was in the *censer*, in which the *incense was burnt*; so that we must necessarily, by this fire of the altar, understand that of the *brazen altar*, though it is not expressly declared to be so; and this may intimate, that in some other places the same words may, by comparing different circumstances, have different ideas annexed to them.

[e] *Voices and thunders.*] If the *latter* word be intended to explain the *former*, it might be rendered, *voices, even thunders.* But, if different ideas are to be annexed to the words, I must confess, that I know not what they are. Yet we may imagine some distinct articulate sounds different from *thunder*, to be mixed with it, like that which some of those present heard, John xii. 29. (Compare Isa. xxix. 6.) This representation may be intended to intimate, in general, the confusion and calamities with which the *period*, expressed by the successive *trumpets*, should be filled, and the regard God would shew to his praying people during its continuance.

[f] *Hail and fire mingled with blood.*] Grotius explains this of the hardness of heart, and bloody rage of the Jews; Mr. Mede, of the invasion of the northern nations upon the Romans; and Mr. Clark, of the Arian heresy and persecution, whereby many professors of Christianity were infected, and many destroyed. See his Annotations in loc. But Mr. Lowman, more probably, interprets it of the bloody wars in Constantine's family, which with the invasion of the neighbouring nations, almost ruined the whole strength of the Roman empire, fell heavy on its great men, and particularly the family of Constantine, which during this period was quite extinguished; from A. D. 337 to A. D. 378.

detriment of its productions; *and* particularly, it seemed to me, that *a third part of the trees were burnt up, and all the green grass* of the field *was* also *burnt* and scorched *up*. (Compare Exod. ix. 23.)

the third part of the trees was burnt up, and all green grass was burnt up.

8 *And the second angel sounded; and it was as if a great mountain burning with fire*[s] *was cast into the sea; and* it produced so great an alteration in the colour of the waters, that it seemed as if *a third part of the sea became blood*, which I easily apprehended to signify the slaughter which should come upon many people by means of some victorious Prince, and those who fought under his banner. *And*, as a further token of it, *a third part of the creatures which had* animal *life in the sea died, and a third part of the ships were destroyed* thereby, and the persons sailing in them all perished. (Compare Jer. li. 25.)

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 *And the third angel sounded; and* to represent some great destroyer that was to appear, and become very conspicuous, both for the mischief he should occasion, and the ruin in which he should be involved, *there fell from heaven a great star*,[h] *burning like a torch; and it fell upon a third part of the rivers, and upon the fountains of waters*; to signify the influence which the Person represented by it should have upon human affairs, and upon those things which were the springs of comfort and support to mankind. *And*, in reference to the effect it was to produce, *the name of the star is called Wormwood, and a*

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is called Wormwood; and the

[s] *Mountain burning.*] Grotius explains this of the soldiers' rapine upon the people of Jerusalem, and firing the towers; Mr. Mede, of the firing of Rome; Mr. Clark, of the spirit of ambition and pride among the clergy; Mr. Lowman, of the invasion of Italy by the northern nations, and the taking of Rome by Alaric, general of the Goths, who plundered it and set it on fire; and this calamity was followed by the spoil of the greatest part of Italy, from A. D. 379, to A. D. 412.

[h] *There fell from heaven a great star.*] Compare Dan. viii. 10. Grotius interprets it of the Egyptian impostor, Acts xxi. 38. Mr. Mede of the fall of the western empire under Augustulus: and Mr. Clark, (see his Annot. in loc.) of the corruptions of ordinances by an *heretical* churchman, of great parts and considerable figure, whom he supposes to be Pelagius. Some explain it of Mahomet, whose name signifies *illustrious*. Mem. of Literat. Vol. V. p. 253. But Mr. Lowman with greater probability, interprets it of the succeeding ravages in Italy, founding the Gothic kingdom there, and putting an end to the Roman empire: from A. D. 412, to A. D. 493. Agreeably to this, historians inform us, that several provinces of the empire were dismembered, the city of Rome again taken, and plundered, and Italy became a prey to the barbarous nations.

third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

third part of the waters became impregnated with *wormwood*; but with this additional circumstance, that it was poisonous as well as distasteful; *and many men died* in consequence *of* drinking *the waters, because they were become bitter.* (Compare Exod. vii. 20, 21.)

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them, even of their light, *was darkened;*[1] *and the day did not appear,* [*with respect to*] *a third part* of its lustre, *and the night also;* but there was as great a deficiency in the usual light of both, as when either the sun by day, or the moon by night, is so eclipsed, that a third part of the body of each is shaded; which I understood to imply, that God would, in the course of his providence, draw a veil over the whole face of things, and obscure the glory of the state to which this vision referred.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

And I beheld, and heard one of the angels flying in the midst of heaven, saying with a loud voice, The things which have already happened, are terrible; but what is yet to come, is much more so; *woe, woe, woe, to those that dwell upon the earth, for the remaining sounds of the trumpet of the three angels which are yet to sound!* Prepare therefore for the manifestation of these awful scenes.

IMPROVEMENT.

WHILE we prepare ourselves with silent admiration, to attend the discoveries here opening upon us, let us rejoice in the *symbolical* representation of the *intercession of Jesus*, our great High Priest, shadowed forth, in so beautiful and expressive a manner, by *the angel standing at the altar with the golden censer, and much incense.* Behold, how the *prayers of all the saints* ascend before God with acceptance! See the method we

[1] *Darkened.*] Compare Ezek. xxxii. 7, 8. Grotius interprets this of taking the *urbs Galliæ* towns: Mr. Mede of the destruction of the light of Rome, when deprived of *regal* and *consular* majesty. And Mr. Clarke (see his Annot. in loc.) of eclipsing the *light of the church* by tradition and human inventions. Mr. Lowman interprets it of the wars in Italy, between the Goths and Justinian's generals, whereby the exarchate of Ravenna was erected, all remaining power and authority at Rome, suppressed, and the imperial city became subject to Ravenna, where the exarch, or lieutenant of the eastern emperor resided; from A. D. 493, to A. D. 568.

CT. are to take, if we desire that our's should be acceptable to him; and, encouraged by such a view, let us offer them up, not only with humility, but with cheerful confidence, though we are conscious of their great unworthiness.

To what wretchedness are they exposed, who oppress and injure those, that, through their great Representative, have such
v. 7 an interest in the court of heaven. *The hail and the fire*, shall, at the Divine command, powerfully plead their cause; *the mountains shall be torn from their basis, and cast into the midst of the*
12 *sea*; the sun, the moon, and the stars shall be darkened in their orbs, and all nature be thrown into convulsive agonies, ere God will suffer them finally to be over-borne, or fail to punish, with becoming severity, those who continue to persecute, or evil-intreat them.

Let such awful representations as these, remind us of the sovereign almighty power of God, whom all the hosts of heaven worship with reverence; and at whose awful word, when he gives forth his voice, *hailstones and coals of fire descend*, (Psal. xviii. 13;) *at whose rebuke the pillars of heaven tremble, and the foundations of the earth are shaken; who speaks to the sun, and it shineth not; who darkeneth the moon, and sealeth up the stars. Who would not fear thee, O thou King of nations*, so terrible in
13 the judgments which thou executest on the earth? Deliver us, we intreat thee, from the multiplied and accumulated miseries of those who continue obstinately to oppose thee; and conduct us at length to thy heavenly presence, though it should be through days of darkness, and waters of bitterness, and seas of blood. *Amen.*

SECT. XII.

The effect of the fifth and sixth angels sounding their trumpets, Rev. IX. *throughout.*

REVELATION IX. 1.

CT. II. *AND the fifth angel sounded; and I saw* an angel of distinguished lustre, descending with such amazing velocity, that he seemed like
v. 1 *a shooting star*, (compare Job xxxviii. 7;) and when he was *fallen*, as it were, *from heaven to the earth*, and appeared standing upon it, *there was given to him the key of the bottomless pit*:
2 And he went to the door of that infernal dungeon, *and he opened the bottomless pit, and a thick smoke ascended from the pit, as the smoke of a great furnace*, and it diffused itself all

REV. IX. 1.
AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace: and

the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five

abroad; so that *the sun, and* the whole body of *the air, were darkened by the smoke* and gloomy exhalations *of the pit*; which I understood as intimating some terrible calamity approaching. SECT. XII. Rev. IX. 1
And I saw a very shocking appearance; for *out* 3
of the smoke there came locusts upon the earth,[a] *and* a destructive *power was given to them, as the scorpions of the earth have power*, that they should be as pernicious to the inhabitants of the earth, as those terrible animals, and should injure men by their stings as well as by their teeth. *And* there was this farther remarkable circum- 4
stance, that whereas locusts bring along with them such general destruction to all vegetables, *it was said to them*, whom I saw on this occasion, *that they should not injure the grass of the earth, nor any green thing, nor any tree, but only*[b] some human creatures; and this, under a particular limitation to *the men who had not the seal of God in their foreheads*; from whence I inferred that this destructive visitation should especially affect those, who, whatever they might profess, were destitute of true vital religion. *And* to signify the lingering vexation 5
which these destroyers should occasion to the inhabitants of the countries they were to ravage, I was further informed, that *it was given to them, that they should not kill them* outright, *but that they should be tormented five months*: which might be intended to express a calamity, that should

[a] *Locusts upon the earth.*] Many protestant writers imagine these *locusts* to signify the religious orders of monks and friars, &c. The learned Grotius understands by them, the sect of the zealots, which appeared among the Jews during the siege, and at the time of the destruction of Jerusalem. Mr. Mede, the inundation of the Saracens; and indeed, with considerable circumstances of *resemblance*. The ingenious Mr. Lowman confirms this interpretation; and shows, that the rise and progress of the Mahometan religion and empire, till checked by internal divisions, is a remarkable accomplishment of this part of the prophecy; which is further illustrated, by the ignorance and error the Mahometans every where spread, their great number and hardiness, their habits, customs, and manners; namely, twisting their hair, wearing beards, their care of their horses, invading their neighbours in summer, like locusts, sparing the trees and fruits of the countries they invaded, &c. The captivity of the men, and the miserable condition of the women, exposed to persons who gave an almost unbounded liberty to their lusts, which was enough to make them even to *desire death*, verse 6. All these circumstances are suitable to the character of the Arabians, the history of this period, and to the particulars of the prophecy.—The period extends from A. D. 568. to A. D. 675.

[b] *Only the men who had not.*] The use of the particles *ει μη*, here, is very remarkable; and it is apparently necessary it should be rendered *only*, rather than *except*.

SECT. III. endure about an hundred and fifty years. *And their torment*, that is, that which they occasioned by their attack, [*was*] extremely violent, *like that of a scorpion when it strikes a man.*

6 *And in these* dreadful *days*, to which this vision refers, *men shall seek death*, in a wild kind of despair,[c] *and shall not find it; and they shall desire to die, and death shall flee* away *from them*, and leave them to mourn over a life of wretchedness, all the comforts and enjoyments of which shall be utterly swallowed up in their sufferings.

7 *And* these creatures were not exactly of the form of locusts; but though they bore some resemblance to them, in many instances, they differed from them in others, and were to be considered as a[d] kind of hieroglyphical representation of creatures which are very mischievous and terrible; and I particularly observed, that *the likeness of the locusts* [*was*] *like horses prepared for war*, (compare Joel ii. 4,) especially the form of their heads; *and* whereas common locusts have some brilliant ornaments on their heads, and various parts of their bodies, I observed, with regard to these, that *on their heads* [*were*] *as it were, crowns like gold; and their faces were like the faces of men*; which two circumstances gave me to understand, that they were intended as an emblem of mighty and powerful men, who were to reign over various
8 provinces and kingdoms. *And they had* on their heads long *tresses* of hair, *like the tresses of women*; whereas common locusts have only a down upon their breasts. *And* whereas other animals of that name have large strong teeth, *their teeth were like* [*the teeth*] *of lions*, sharp
9 and pointed, as well as large and strong. *And* instead of the fine down on the breasts of common locusts, *they had breast-plates like breast-plates of iron*; *and* whereas common locusts

6 months: and their torment was as the torment of a scorpion when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-places as it were breast-places of

[c] *Shall seek death, &c.*] As such great numbers were, in fact, slain by these locusts, (if they signify, as is generally supposed, the Saracens,) this expression must only be understood of *many* survivors, who, by the calamities they inflicted, should be made weary of their lives. See note [a].

[d] *A kind of hieroglyphical representation.*] As there are no animals in nature answerable to those which are here described, I take it for granted, that as the *four animals* mentioned above are *hieroglyphics of angels*, so are these of *wicked* creatures. Compare chap. iv. [illegible] note [f].

iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

make a terrible noise with their wings, *the noise* which these strange and symbolical locusts made by the motion *of their wings* [*was*] *like the noise of chariots*, [*and*] *many horses rushing to war*; so that they seemed to tear the ground with their rage and fury, and to shake the air with their neighings. SECT. XII. Rev. IX. 7.

10 And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.

10 *And* instead of being formed at the lower end of their bodies, as other locusts are, which have no stings, but are quite inoffensive and innocent animals, *these* creatures *had tails like scorpions, and their stings were in their tails; and their power*, as I observed above, [*was*] given them *to hurt* the earth, and *men* its inhabitants, for about *five months*, or about an hundred and fifty years.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon.

11 *And they had a king over them*, wherein they further differed from the locust kind, (Prov. xxx. 27.) who is *the angel of the bottomless pit*, and the great head of those apostate spirits who dwell there; *whose name is in the Hebrew language, Abaddon;*[s] *and in the Greek, he has the name of Apollyon*: both the one, and the other, expressing his destructive nature, and the dreadful havock he makes, wherever his attempts are successful.

12 One woe is past; and behold, there come two woes more hereafter.

12 And thus, *one woe is gone*: [*and*] *behold, yet other two woes besides it, coming*, threatening yet more terrible calamities than these.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

13 *And* upon this *the sixth angel sounded: and I* did not see any immediate appearance in consequence of it; but I *heard a voice from the four horns of the golden altar which was before God*, (which seemed therefore to come from the most holy place which was directly behind it,)

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the

14 *Saying to the sixth angel, who* still *had the trumpet* which he had sounded in his hand, *Loosen* now *the four angels*,[t] *which are bound by the great*

[s] *Abaddon.*] When the etymology is so evident, and so particularly explained by the author, I cannot but wonder at Dr. More's endeavour to explain it another way, as referring to the profession which the Mahometans should make of maintaining the doctrine of the *Unity*. See More's Theol. Works, p. 130.

[t] *The four angels which are bound.*] Grotius refers this to the *Roman* army under four commanders, which came from the borders of this river. Mr. Mede, to the four *beglerbegs* of the Turks; and he interprets, ver. 17. of *guns* invented about that time, and used by them in their successful war upon the Europeans. See the passage at large in More's Theol. Works, p. 130, 131. They, who refer this passage to the rise of the *Turkish Ottoman* empire, suppose that the four angels mean either four provinces, or four cities near Euphrates, from whence considerable leaders arose, who pushed on, and advanced the Turkish conquests; and Mr. Pyle

CHAP. XII. Rev. X. 14.

river Euphrates; who were intended to represent some potentates arising from that part of the world, who, in the period referred to, should become very famous throughout the earth,
15 for their exploits and atchievements. *And the four angels were loosened, who were prepared for* a certain period of time, signified, according to the prophetic reckoning, by *an hour, and a day, and a month, and a year*;[5] *that they might* make a great slaughter among the inhabitants of the earth; or, as it was expressed to me in the vision, according to the language used before, might *kill a third part of* the *men*, who after the preceding plagues continued upon it.
16 They accordingly appeared, as leading on a mighty army; *and the number of the horsemen* they led on, *was* immensely great, represented to me by *two myriads of myriads*, that is, no less than two hundred millions. *And I heard the number of them* thus mentioned to me, as it was
17 impossible for me to count them. *And I saw the horses, and those that sat upon them thus, in* [*their*] *appearance*; that is, *having breast-plates of fire, and hyacinth, and brimstone*, which seemed to send forth blue, burning flames, which went devouring before them; *and the*

great river Euphrates.

15 And the four angels were loosed, which were prepared, for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the

and others, have endeavoured to confirm this interpretation. But, as the Turkish empire did not commence till the 13th century, this event seems to be too late in the successive orders of periods, and correspondent events. Mr. Lowman's interpretation seems to me much more probable, which refers it to the re-union of the divided Saracen power, their invading and ravaging Europe, till they were defeated by Charles Martel; and agreeable to ver. 20, 21, the sufferers were so far from repenting, that *image-worship* was confirmed by order of the Pope, and the authority of councils in the *east* and *west*. This period reaches from A. D. 675, to A. D. 750.

[5] *Of an hour, and a day*, &c.] Dr. Lloyd, bishop of Worcester, in his interpretation of this passage, foretold, many years before it happened, that peace would be concluded with the Turks in the year 1698, which accordingly came to pass; and that they should no more renew their wars against the popish Christians. His argument was, that the *angels loosed* were the commanders of the many Turkish squadrons who had been before subject to the Sultan of Babylon. And as for the time here mentioned, he endeavours to shew it to be, in the prophetic style, 396 years; and computing from their conquest at Prousse, in 1302, by adding 396, the number will be 1698. See Bishop Burnet's History of his Times, Vol. I. p. 204. But how lucky soever the conjecture was, it does not convince me, that it is the true interpretation; and so much the less, as it seems evident to me, that year spoken of in this book consists only of 360 days. Besides, the Turks have renewed their war on the Polish Christians, particularly on the Emperor, and the republic of Venice, in 1716, and since. As for the phrases, *an hour, a day*, &c. I do not understand them; they may perhaps, only signify a determined, limited time, as such expressions in scripture frequently do; though they would seem most naturally, and agreeable to the prophetic reckoning, to denote about 391 years.

heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

heads of the horses [*were*] *like the heads of lions: and out of their mouths went fire and smoke, and brimstone,* to represent the courage and fierceness of these armies, and the irresistible destruction they should make wherever they marched. And *with* the united force of *these three things,* that is, *by the fire, and by the smoke, and by the brimstone, that went out of their mouths, they slew a third part of men,* as was declared above. *And* as the destroyers, represented by the locusts, appeared as having devouring teeth, and stings like scorpions in their tails, these had likewise double provision of mischievous furniture; for *their powers are* partly *in their mouth,* from whence, as I have already said, the fire appeared to issue, *and in their tails; and their tails* also [*are*] *like serpents, having heads, and with them,* as well as with their mouths, *they injure* men. Thus they were represented as bringing a most fearful destruction on the human species. *Yet* it was not productive of such a reformation as might have been expected: *the remainder of men who died not by these plagues, did not repent of the* wicked *works of their hands,* nor reform those abominations which had brought down destruction on their brethren; and particularly did not forsake those detestable superstitions which had been so offensive to God, *that they might not worship demons,*[h] *and* senseless *idols of gold, and silver, and brass, and stone, and wood, which,* instead of having any Divine properties, are destitute of the senses common to men, and even to brutes, as they *can neither see, nor hear, nor walk. And they repented not of* other crimes, more immediately affecting their fellow-creatures, such for instance, as *their murders, and their sorceries,*[i]

SECT. XII. Rev. IX. 17.

18 19

20

21

h. *Not worship demons.*] This *demon-worship* Mr. Mede has taken great pains to prove, to be the worship of *dead men,* which is so common in the church of Rome. As for their *worshipping idols of gold, silver, brass, wood, and stone,* the fact is as evident, as that the heathens themselves ever practised such idolatrous worship.

i. *Sorceries.*] By φαρμακων, Dr. Clarke understands all the superstitious methods of making men *fancy* themselves to be religious by what others can do for, or to them, or what they can do for themselves, without the practice of true righteousness and virtue. Clarke's xviith Serm. p. 168. But others understand it by the arts of *poisoning.*

SECT. XII. *nor their fornication, nor their thefts* and robberies, by which they had so notoriously injured all about them, and bid defiance to every law, but that of their own unruly appetites and passions, to which they were held in the basest subjection.

Rev. IX. 21.

IMPROVEMENT.

IT is exceeding natural to reflect, while reading this representation, how exactly the mightiest princes, and most savage destroyers of mankind, execute the plan of Divine Providence, and fulfil the decrees of God; even while they are intending nothing but the gratification of their own ambition, and avarice, and cruelty. *The angel of God* holds the *keys of the bottomless pit*; and it is by Divine permission, that these voracious locusts issue forth and infest the earth. The ministers of God's pleasure, *bind* the messengers of destruction, and *loosen* them at the Divine command. And the season, wherein they shall ravage the world, is here limited to *a year, to a day, to an hour*: *ABADDON, APOLLYON*, the great and mighty destroyer, cannot effect the least of his mischievous and ruinous purposes, without the permission of the Preserver and Redeemer of mankind; and cannot go beyond his limits. And even the mischief which he does, is intended and over-ruled to subserve the wisest and kindest designs. But O, how grievous is it to think of that degree of obstinacy and perverseness which so generally prevails in the world, and which renders men so incorrigible, under the most painful chastisements Satan is permitted to inflict. Send forth, O Lord, the gentle influences of thy Spirit, and melt those hearts, which will not be broken by the weightiest strokes of thy vengeance; and deliver us from a temper, so much resembling that of hell, and so evidently leading down to those dreadful abodes; the temper of those, who are hardened by correction, and in the time of their affliction and misery, increase and multiply their transgressions against thee.

Ver. 4. 1 and 3 15 5, 11 15 7 20, 21

SECT. XIII.

The vision of a mighty angel appearing in great glory, who had in his hand a little book, which St. John was commanded to eat. Rev. X. *throughout.*

REVELATION X. 1.

A MOST beautiful *and* wonderful scene now opened itself to my view; for *I saw another mighty angel*, who carried, in his appear-

REV. X. 1. AND I saw another mighty angel

come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

ance, the marks of unusual strength and vigour, *descending from heaven, clothed with a cloud,*[a] so that I could not discern the full lustre of his whole body; though variegated with the rays it either reflected or transmitted, it appeared very glorious; *and* the complete circle of *a rainbow* [*was*] *about his head, and his face* [*was*] bright *as the* meridian *sun*; so that I could not bear to gaze directly upon it. *And* I had reason to think there was an extraordinary lustre emitted from all the other parts of his body; for even *his feet* were *like pillars of* lucid *fire. And*

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

2 *he had in his hand a little book open*, which I afterwards understood to be the volume of the Divine decrees, to be communicated to me. *And he put his right foot upon the sea, and the left* foot *upon the earth*, to signify the Divine dominion over both, and the concern of both, in what was further to be transacted. *And he cried*

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

3 *with a loud*, solemn, and awful *voice, as a lion roars*;[b] *and when he had cried, the seven thunders*, which I had heard before, *uttered their voices* again, responsive to his, and to increase the terror of so tremendous a scene. *And when*

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

4 *the seven thunders had uttered their voices, I was about to have written* the contents of what they had uttered; for, loud as their voices were, there was something articulate and intelligible in the sound; *and*, just in that instant, *I heard a voice from heaven saying unto me, Seal up* in secrecy *what the seven thunders have spoken, and write them not*; for they are, indeed, intended for thy information, but not for that of the public. *And the angel which I saw* with so many

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

5 ensigns of distinction, *standing* with one foot *on the sea, and* the other *on the earth, lifted up his hand towards heaven*, with a gesture of solemnity and reverence, as appealing to the great

6 And sware by him that liveth for ever and ever, who created heaven and

6 Sovereign of the universe, *And sware by* the eternal Jehovah, even by *him who liveth for ever and ever, who created the heaven, and those*

[a] *Angel clothed with a cloud.*] The beauties of this noble description are finely illustrated by that most elegant and pious writer, the Rev. Mr. James Hervey, in his Meditations, Vol. II. page 21, 22.

[b] *Lion roars.*] The original word, μυκαται, rather signifies *bellows*; but that English word has an idea annexed to it, which appeared to me not to suit the dignity of this description.

SECT. XIII. Rev. X. 6.

things which are in it, and the earth, and the things which are in it, and the sea, and the things which are in it, that time should be no longer:[c] that the time of the judgments, to be signified by the pouring out of the seven vials, should not be much longer delayed; and that, when it came, the whole economy of the world should soon draw to a conclusion, and all the periods of time be consummated, that the more important scenes of eternity might open: He sware, I say, that the delay should not be much longer, *but* that it should hasten to its end, *in the days of the voice of the seventh angel, who was about quickly to sound*, and was to introduce the period of the seven vials; and that, consequent on the pouring out of the last vial, *the mystery of God,*[d] *as he had revealed its glad tidings to his servants the prophets, should be fulfilled*, in the utter ruin and destruction of all the enemies of the church, and in its happy and glorious exaltation.[e] *And the voice which I* before *heard from heaven*, now *spake to me again, and said, Go*, and *take the little book, which*, as thou perceivest, *is*

the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is

[c] *That time should be no longer.*] The word χρονος sometimes signifies *delay*, as well as *time*. And, according to the former version, the meaning is, that there should be no *delay* of the destruction of the church's enemies, and of its prosperous and glorious condition. In the latter view, it signifies that the end of time, and the consummation of all things, should soon come. Though the former sense seems to be principally intended, yet I own myself not to be so certain as absolutely to determine it. I think it is evident that some of the *concluding prophecies* of this book refer to the *eternal state*, and therefore I have taken that sentiment into the paraphrase, though not to the exclusion of the former sense; which, as I said, seems to be principally intended, considering the connection, and that the interval between the *pouring out of the seventh vial*, and the consummation of all things, must, at least, be more than a thousand years; and, perhaps, a much more considerable period. Dr. More is of opinion, that the only meaning of this clause is, that the time was elapsed which had been marked out by the period of *three years and an half*. See his Theolog. Works, p. 122.—Grotius refers the accomplishment of it to the vengeance to be taken upon the Jews, by Adrian and his successors. Compare Saurin's Serm. Vol. I. p. 1, 2. Mr. Lowman renders the clause, *the time shall not be yet*; that is, the time of the glorious state of the church shall not be yet; but it shall not be long to [illegible] *in the days of the voice of the seventh angel*, [illegible] follows, *the mystery of God shall be fulfilled*, &c.

[d] *Mystery of God.*] Dr. Butler, the late worthy Bishop of Durham, understands by this, the *great mystery of Providence*, in suffering vice and confusion to prevail so much in the world. See Butler's Anal. p. 40.

[e] *Should be fulfilled.*] As it is here said, that the mystery of God should be *fulfilled*, it seems plainly to intimate, that the things yet to be revealed should extend to the end of time; and when it is declared, that this should be fulfilled in *the days of the voice of the seventh angel, who was about to sound*, it intimates, that the remainder of time, even to the end of the world, should be comprehended in that period of prophecy, to which the *seventh trumpet*, introductory to the vials, relates.

open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

open, out of the hand of the angel, which standeth upon the sea, and upon the earth; for it is intended for thy use and information. (Compare Jer. xv. 16.) *And* accordingly *I went to the angel, and* awful as his appearance was, *I said to him* boldly, in consequence of the Divine command, *Give me the little book* which thou holdest in thine hand; *and he said unto me, Take* [*it*,] as Ezekiel did that which was shewn to him, (Ezek. iii. 1, 2,) *and eat it up*; to signify thy receiving it into thy mind, and digesting there the events to which it relates: *and it shall embitter thy belly, but in thy mouth it shall be sweet as honey*; to signify that how pleasant soever it may be to be honoured with such revelations, the contents of these, in thine after-reflections, shall be very bitter and grievous. *And*, accordingly, *I took the little book out of the hand of the angel, and* seemed to myself, to *eat it up*; *and* the event exactly answered what he had said to me; for, *in my mouth it was sweet as honey, but when I had eaten it, my belly was bitter. And he said to me*, Thou hast not yet dispatched the whole of thy work, in what thou hast already registered, of these visions of the Lord; but *thou must again prophesy*[1] *to many people, and nations, and tongues, and kings.* The oracles thou hast yet to deliver, shall be propagated through many countries, translated into a variety of languages, and perused by persons of various ranks and conditions, and some of them the most eminent and conspicuous; but fear not to deliver them, being assured that He, by whom they are inspired, will take care they shall be punctually fulfilled.

IMPROVEMENT.

If other parts of this chapter should seem to be less pregnant with important practical instructions, perhaps the design was that we might be engaged to fix our entire and undivided atten-

[1] *Again prophesy.*] Mr. Mede infers from hence, that the apostle is about to go over the *same period* of time he had before been discoursing of, giving an account of the state of the *church*, as he had just done of the state of the *empire*. But the new descriptions, and new events to which they refer, which are introduced here, and constitute the following chapters, may be sufficient, without any peculiarity of interpretation, to justify the expression. See the preceding note.

tion on the awful words of this illustrious angel, whose appearance is described in colours so exceeding beautiful and striking; with the radiance of *the sun* streaming from his *countenance*; the variegated colours of the *rainbow encircling his head*: of a stature so vast and majestic, that he at once *bestrode the earth and the sea*; with his *hand* solemnly *lifted up to heaven*; with a voice *awful as thunder*, *appealing* to the venerable *name of God*, *the Creator of the heavens*, *of the earth*, *of the sea*, and of all their various inhabitants, in order to add the sanction of an inviolable oath, to a declaration, which in itself from such a Divine messenger, was worthy of absolute and entire credit; a declaration *that time should be no longer*: which is a certain truth, in the most sublime and interesting sense of which the words are capable. Time, as distinguished into days, and weeks, and months, and years, by the revolution of the heavenly luminaries, when the most resplendent of these are extinguished in their orbs, as they quickly will; *when the sun shall be turned into darkness, and the moon into blood; time* shall then, I say, be absorbed in an immeasurable *eternity*. And O, *what an eternity!* An eternity, either of perfect and inconceivable felicity, or hopeless and remediless misery.—But, besides this general construction, there is an important sense in which the proclamation of this celestial herald shall be fulfilled, with regard to individuals; that *time shall be no longer*; the time of Divine patience in waiting upon us; the time in which we shall be continued under the sound of the gospel, and the offers of mercy and the means of salvation, the time in which we shall be conversant with these scenes of mortality, and with the persons who are here most familiar to us, at least in the present circumstances of their being. The period, during which we are to inhabit this earth, and enjoy our spiritual advantages, or our worldly possessions and pleasures, is confined within very narrow limits. The oath of this mighty angel is, perhaps, just ready to be accomplished, and time is closing, and eternity is opening upon us. O that we may consider time and all its concerns, as very shortly to vanish, that our thoughts and our cares may be directed more and more to our own eternal interest, and to that of our fellow creatures. The Judge is even at the door: let us endeavour therefore to be ready, let us improve every transient moment to the purposes for which it was given us; and in these views of the brevity of time, and the importance of preparing for eternity, let us detest all the pleasures and allurements of sin; for they will soon appear like the mysterious morsel of the apostle, bitter as wormwood in the belly though with deceitful and fatal indulgence, we may, for a few moments, have rolled them, like a sweet morsel, under our tongues; vainly desiring to prolong those pleasures, which can serve only to add more keen and exquisite sensibility to our future pain.

SECT. XIV.

The vision of the Angel commanding St. John to measure the temple; and declaring that the Gentiles should tread down the outer court; and that the two witnesses should be slain, and raised from the dead and received into heaven; after which, the triumphs of Divine vengeance over their enemies are celebrated. Rev. XI. 1—18.

REVELATION XI. 1.

Rev. XI. 1.
AND there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

AND when I had eaten the book according to the Divine command, *there was given to me*, as there was shewn to Ezekiel, whose vision bore so great a resemblance to mine, (Ezek. xl. xliii.) *a reed, like a* [*measuring*] *rod; and the angel*, which had spoken to me before, *stood* by me, *saying, Arise, and measure the temple of God*[a], *and the altar, and* the space filled by *those who worship at it* in the inner-court;

2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

2 *And the outer court of the temple, throw out* of the account, *and measure it not; for* there shall be such great disorders introduced, that *it shall be given to the Gentiles, and they shall trample*, not only *upon* that, but upon *the holy city*, for the space of *forty-two months*; such corruptions shall prevail in the Christian church, though by profession the holy city, and the temple of God, that they who pretend to be its inhabitants, and to worship in it, shall be no better, in the Divine account, than Gentiles.

3 And I will give power unto my two

3 And in the mean time, I will raise up some to bear an united testimony against these growing corruptions; *and I will give to my two witnesses*[b] an autho-

[a] *Measure the temple of God.*] From the proportion between the area of the temple, and the outer-court, supposed to be as one to 2 and 1-half, Mr. Mede, understanding by the *temple*, the pure uncorrupted state of the *church*; and, by the *outer-court*, its corrupted state, endeavours to prove, that the latter did not entirely commence till the beginning of the fifth century; inferring also from hence the authority of the *four first general councils*. The argument may be seen at large in his Works, p. 588, 589. But it does not seem to require a particular examination, especially in the face of so many notorious errors, and absurd superstitions, as were evidently introduced into the church long before the time in question. How Grotius should imagine it to signify, that the temple should not be rebuilt by Adrian, though Jerusalem should, is to me very surprising: I doubt not but it signifies the *profanation* of the church by growing *idolatry* and *superstition*, though some few should preserve their purity.

[b] *Two witnesses.*] Some have strangely supposed these are Enoch and Elijah,

ritative [*commission*] *and they shall prophesy* all this while, that is, during the forty-two months, or *a thousand two hundred* [*and*] *sixty days, clothed in sackcloth*[c]; to denote their afflicted condition. *These are* dear and precious to me, as Joshua and Zerubbabel among the Jews of old: and in reference to the emblems under which I represented those my faithful servants (Zech. iv. 3, 11, 14.) I may call these, *the two olive-trees, and the two* burning and shining *lamps, who stand before the God of the* whole *earth*; high in his esteem, and continually in his presence, planted like olive-trees in his house, or kindled like the sacred lamps in the candlestick of the sanctuary. *And if any one will* obstinately *injure them*, encouraged by the gentleness of their appearance, and the seeming weakness of their present state, he shall find to his cost, that they are under an almighty protection. Their cries to God shall be heard, and such sudden and irresistible vengeance shall follow, that *fire shall* seem to *come out of their mouth*[d] *and devour their enemies* at once; it shall not merely scorch and terrify, but utterly destroy them: *and* I pronounce it again, *If any one will injure them, so must he be put to death.* *These*, despised as they are, *have power* with God, like my servant Elijah of old, (1 Kings xvii. 1,) by their prayers *to shut heaven*[e], *so*

witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven,

who are to come to fight against antichrist. See Limb. Theol. 7. xi. 31. Dr. More understands it of unpolluted *priests*, and faithful *magistrates*, appearing for reformation. Others, of the Old and New Testament. But the learned Bishop Lloyd, of the Waldenses and Albigenses. Perhaps it may signify *any witnesses* for reformation, who should be raised up during this period: illustrated by *two*, as that concurring number was necessary, according to the law, to make the testimony valid, or to intimate, that their number should be but *small*. See My. Lowman in loc. who proves, there has been a succession of faithful witnesses.

[c] *Clothed in sackcloth.*] This was the habit of *mourners*, and suited to their prophetic character, Isa. xx. 2. This period is the same with that after-described as the time of the *woman's abode in the wilderness*, chap. xii. 6; Dan. vii. 25; xii. 7.

[d] *Fire shall come out of their mouth.*] I think it highly probable this expression may be *figurative*, and intended to express the awful vengeance which Christ will take on their enemies in that day when *he is revealed in flaming fire*, and when the injury received by any of his servants, and especially his *faithful witnesses*, shall be remembered, and their wrongs fully avenged.

[e] *Shut heaven*, &c.] Lord Chief Justice Hale seems to think it is intimated here, that the spirit of Moses and Elias should be in them, *Elijah having called down fire from heaven*, and hindered the rain; and Moses having *turned water into blood*. (See Hale's Contemp. Vol. II. page 175)—It indeed seems to intimate, that God would interpose for their defence, as he pleaded the cause of his people and *witnesses* of old, in the awful manner here described.

that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make mer-

that no rain shall be showered down in the days of their prophesy; and like Moses and Aaron, (Exod. vii. 20.) *they have power over the waters, to turn them into blood, and to smite the earth as often as they will, with every plague;* such is the prevalence of their prayers with God, that they may be said, as it were, to be armed with his omnipotence. *And when they shall*[7] *have finished their testimony,* according to the plan of Divine Providence, *the* fierce and *savage beast which ascends out of the abyss,*[f] and is afterwards to be described, *shall make war against them, and shall conquer,* and triumph over *them* for a while, *and* carry his success so far as to *kill them.* *And their* dead *corpses* [*shall*[8] *lie*] unburied *in the* open *street of the great city,*[g] *which is spiritually called,* on account of its lewdness and persecutions, *SODOM and EGYPT,*[h] *where also our Lord was crucified;* that is, in the place, where he has suffered so much in his spiritual members that he may be said to have been crucified over again. *And*[9] [*persons*] *of* [*various*] *people, and tribes, and tongues, and nations, shall look on their dead bodies three days and a half,* and maliciously insult over them; *and they shall not permit their corpses to be laid in their graves* which should be prepared for them. *And they who dwell*[10] *upon the earth, shall rejoice over them, and be*

[f] *Out of the abyss.*] By the *abyss* Dr. More understands *the sea*, and thinks this passage is to be explained by what follows, chap. xiii. 1. I am rather of opinion, it alludes to what had been said before, chap. ix. 11, where *a king of the locusts* is mentioned as a most destructive creature, called also *the angel of the abyss*: and it is certain, the word θηριον is used with this latitude. (Compare Acts xxviii. 4, 5.)

[g] *The great city.*] Mr. Fleming understands this of the German, that is, the Roman empire; of which Bohemia was a part. Indeed, it is probable the whole Roman empire may be here represented, as *one idolatrous* and *impure city*; as elsewhere, the *church of Christ* is represented by one *pure, holy,* and *glorious city.* It may intimate the extreme persecution many of God's witnesses should suffer; and that their enemies should triumph over them so much, that his cause should seem to be quite ruined.

[h] *Sodom and Egypt.*] The *lewdness* of Sodom, and the *cruelty* of Egypt, are so celebrated in scripture, as to make them proper *emblems* of these evils in general. And the abominable wickedness of the church of Rome, in both these respects, (I suppose not to be equalled in any other society of men, calling themselves a church,) is most justly, as well as severely, expressed by these appellations. When one sees their places of worship every where adorned with images of a crucified Saviour, one would think, (as our Lord says with respect to the garniture which the persecuting Pharisees bestowed upon the sepulchres of the ancient prophets, that they meant to perpetuate the memory of the dead with honour,) that these persecutors intended to crucify Jesus in effigy: a sentiment perhaps, not disagreeable to the original design.

glad, and with mutual congratulation, *shall send gifts to each other*, to testify their great exultation, *because these two prophets*, who *tormented those who dwelt upon the earth*, by their plain and faithful remonstrances, shall be entirely silenced; and, as they suppose, for ever removed out of any capacity of molesting them. All these things I distinctly saw, just as the angel had represented them to me in his description; and while I was looking, with the greatest concern, upon the venerable remains of these two excellent persons, denied the common rites of burial, *and* exposed to all the insults of their enemies, I saw, that *after three days and an half*,[1] *the Spirit of life*, communicated *from God*, who quickeneth all things, *entered into them, and they stood upon their feet* again, to renew their testimony; *and great fear* immediately *fell upon those who looked upon them*, when they saw so wonderful a resurrection. *And they*, that is, the witnesses, *heard a great voice, saying unto them from heaven*, in loud accents, which I likewise distinctly heard, *Come ye up hither; and they* accordingly *ascended up to heaven*[k] *in a cloud*, as our Lord had done in the sight of his apostles: *and their enemies*, with infinite surprise, and fruitless rage, *looked on them*, without being able to hinder or oppose the marvellous event. *And in that hour*, as an earth-

ty, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the Spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same

[1] *Three days and an half.*] Very different interpretations have been given of this period of time. Mr. Fleming thinks it to his purpose to observe, that from the death of Andrew Pallicka, the last Bohemian martyr, to the appearance of Carlostadius and Zuingius, at the beginning of the Reformation, was just *three years and an half*. See Flem. of the Resur. p. 144. The above mentioned Bishop Lloyd imagined it was fulfilled in the slaughter of the Albigenses and Waldenses, in the year 1686; and they arose in 1690. He supposes Archbishop Usher's celebrated prophesy a mistake of this place; he thought the *treading down the court* was the affliction of external professors; (whereas it was, indeed, the general prevalence of idolatry in the church;) and that the witnesses were slain by the king of France, not by the pope; and that the earthquake, (ver. 13.) signified the destruction of the kingdom of France. Some think here is an allusion to the time of our Saviour's lying in the grave; and that it intimates, that the time of the witnesses suffering, will be in proportion to the time of their prophesy, which is described as a time of persecution; and so it comports with *three years and an half*, 1260 days, or 42 months. It may, in general, signify a certain limited time; and, perhaps, *three days and an half*, may be mentioned, in reference to the state of a dead body, which will seldom keep longer without corruption. See Mr. Lowman in loc.

[k] *Ascended up to heaven.*] This was, no doubt, to signify, that the cause of true and genuine Christianity should not only be revived, but *exalted*; and that it should have so illustrious a triumph over all opposition, as no *earthly* elevation was sufficient *adequately* to represent.

hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past: and behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because

quake attended the resurrection of our Lord, so likewise, at the ascension of these witnesses, *there was a great earthquake; and a tenth part* of the buildings *of the city fell* down to the ground, magnificent and sumptuous as they were; *and seven thousand men*, some of them of great name and figure, *were killed*[l] *by the earthquake; and the rest were terrified, and* their alarm wrought more kindly upon them, than judgments had done upon some others; for they *gave glory to the God of heaven*, as the author of these awful events. *The second woe is past*, [*and*] a terrible one it is; but let none imagine all ground of alarm is over, for *behold the third woe cometh quickly*, to succeed it.

And the seventh angel sounded; *and* immediately *there were great voices* of thunder *in heaven, saying*, At length the happy, the triumphant period is approaching, and seems to be even already come; when it may be said, that *the kingdoms of the world are become* [*the kingdoms*] *of our Lord, and of his Christ*[m], his anointed Son; *and he shall reign for ever and ever. And the twenty-four elders, that sat before* the throne of *God on their* splendid *thrones*, as already described, *fell* prostrate *upon their faces, and worshipped God* with profound reverence, on hearing these glad tidings; *Saying, We give thanks unto thee, O Lord God Almighty, who art, and who wast, and who art to come*; we adore the triumphs of thine omnipotence, and of thy wisdom; *because*, though for a while thou didst

SEC. XIV. Rev. XI.

14

15

16

17

[l] *Seven thousand men were killed.*] This seems to represent some *great calamities*, which were to befall the enemies of the *reformation* during the following period, and which would be a great means of promoting it.

[m] *The kingdoms of the world, &c.*] The learned Grotius, than whom no great commentator was ever more mistaken in his explication of this book, strangely sinks the importance of the event here referred to, by expounding it of the liberty given to the Christians to profess their religion in Judea, when the Jews were banished. Mr. Mede, and Mr. Clark, refer it to the Reformation. Dr. Samuel Clarke says, *Whether this and the like passages, shall have a literal accomplishment by the universal prevalency of the gospel of peace upon earth, or only in the new heavens, wherein dwelleth righteousness, is a secret in the breast of Providence, which we ought not to be over-confident in explaining.* See his Posth. Serm. Vol. III. p. 296. But it seems probable, that this may be designed to intimate, that in the period of time signified by the *seventh trumpet, and the vials* following it, there should be a triumph of the Christian cause in purity and power, notwithstanding all the attempts made to pervert and corrupt it; which has been, in fact, the case. Compare chap. vi. ver. 17. note [n].

scr. suffer the interest of thy kingdom to be in part
xv. over-borne, as if the adversary were stronger
than thou art, *thou hast* at length *taken* to thy-
Rev. self *thy great power, and hast reigned* with an
11, 17. 18 uncontrouled dominion. *And the nations were wroth*, and were transported with rage and pride, that their vain schemes were thus powerfully opposed; *and* having suffered them, for a season to exert their impotent efforts, *thy wrath came* in its awful turn; thou didst display the terrors of thy superior vengeance; *and the time of the dead* came, *when they should be judged*, and the blood of thy people avenged, *and* when *a reward should be given to thy* faithful *servants*[a], *the* inspired *prophets, and to the saints, and*, on the whole, *to them that fear thy name*, both *small and great*: for, such is thy goodness, that thou wilt not forget any one of them; *and* the period is at length come, [*when thou*] *shouldest* interpose in an awful and irresistible manner, to *destroy those that destroy* and corrupt *the earth* by their many vices; and particularly, by their cruel ravages, in persecuting those, who were, with the greatest integrity of heart, solicitous to have reformed it.

cause thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth.

IMPROVEMENT.

LONG hath the court of God's temple been trodden under foot
2 by the Gentiles, and a party of very corrupt and degenerate Christians, (if they at all deserve the name, though they proudly arrogate to themselves the title of the Catholic church,) been introducing and countenancing all the fopperies and absurdities of pagan superstition, as well as more than the horrors of pagan cruelty, so as indeed to have disgraced not the gospel alone, but
3 human nature itself. A wise and gracious Providence hath raised up witnesses for the truth in all ages; and it is a signal honour to bear a faithful and courageous testimony against these enormous corruptions, though it were unto bonds and imprisonment, and even at the expence of life. Those noble and heroic confessors God hath remarkably supported, and even when they had been
6 in a state of mourning and oppression, they have borne their testimony and prophesied; *their prayers* have been remembered before

[a] *A reward should be given to thy servants.*] The reward to be given to all that fear God, both small and great, seems to be the *final* reward at the *judgement-day*. This therefore represents that *judgement-day* as now *nearly* approaching.

God, and many have been *smitten*, who *injured* and oppressed them. But, notwithstanding this, the beast hath continued his war upon the saints, and their oppressions have increased, until, in many places, they have been cast down, and trodden in the dust, and *their blood hath been poured out like water on the earth.* Thus hath that great city, the metropolis of the world, once faithful and celebrated, become even as Sodom and Egypt, or as Jerusalem where Christ himself, our Divine Master, was crucified. Thus have the enemies of the truth triumphed over the servants of the Lord, and have erected trophies of their victory. But, thanks be to God, their triumph shall not be perpetual; Christ our Redeemer will *revive* his expiring cause in a manner as glorious and wonderful as *a resurrection from the dead:* he will glorify the *remnant* of his people. he will cause *the earth to tremble*, and *shake down the towers* of the enemy; and when the *first and second woe is past*, will bring upon them a *third* and more terrible *woe*. In the faith of this triumphant event let us rejoice; and though in our day we see not this glorious scene, let us consider it as approaching, when *the seventh angel shall sound*, and when all *the kingdoms of the earth shall become the kingdoms of the Lord, and of his Christ.* Let our prayers do all that the most earnest prayers can do, to hasten forward this great event. *O Lord God Almighty, who art, and wast, and art to come*, we beseech thee to *take to thy thy great power and reign*; for the proudest of the enemies who oppose thy kingdom reign, and even live, only by thy permission. Forbear, by thy superior rebuke, the rage of the angry nations; and give patience to thy afflicted servants, that if they should wait even till the dead be judged, they may never relinquish the hope of the reward which thou wilt at length confer upon them: not only on the prophets, and most eminent and distinguished of the saints, but on all them that fear thy glorious and tremendous name; on the small, as well as on the great; when the destroyers of the church, and of the earth, shall be destroyed together. Amen.

SECT. XV.

On a view of the temple of God, as opened in consequence of the seventh trumpet, a vision appears, representing the multiplication of the church, and the attempt to be made by the devil upon it, under the emblem of a woman bringing forth a son, attacked and persecuted by a great dragon. Rev. XI. 19. XII. *throughout.*

REVELATION XI. 19.

Rev. XI. 19.

AND the temple of

AND when these acts of adoration passed, upon the sounding of the seventh angel, *the*

SECT. XIV. Verse 11, 13, 14, 15, 17, 18

SECT. XV.

Rev. XI. 19.

temple of God was opened in heaven; and the veil, which seemed to separate the most holy place, being drawn aside, *the ark of his covenant appeared in his temple;* to signify further manifestations of the Divine presence, which were now to be made. *And* as, when the law was given from mount Sinai, the whole atmosphere seemed in a violent commotion, which was communicated to the most solid parts of nature, so *there were* now *lightnings, and* loud and awful *voices, and thunderings, and an earthquake, and a great* storm of *hail,* which had been described as circumstances attending the Divine appearance, under former dispensations. (Compare Psal. cxiv. 4. & sim.) *And* thus ushered in,

Rev. XII. 1

there appeared a great sign in heaven, a woman of a beautiful and majestic form, *clothed,* as it were, *with the* radiance of the meridian *sun,* streaming forth on all sides; which I understood as an emblem of the church of Christ, most gloriously arrayed through the comeliness and lustre which he put upon her: *and the moon was under her feet,* to signify the conquest which the church should gain over all sublunary enjoyments and terrors; *and upon her head* there was *a crown of twelve stars,* to represent the twelve apostles, who had been so illustrious an ornament to that honoured society. *And,* to signify the increase of the Christian church, this woman, by which *she* was represented, *being* apparently *pregnant, cried out in travail, and* seemed as *in* violent *pangs to be delivered. And,* while she was in these circumstances of extremity, *there appeared another sign in heaven; and behold!* for it was a very memorable phenomenon, there was *a great* red *fiery dragon, having seven heads, and ten horns;*[a] *and upon*

God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII. 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2 And she being with child, cried travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns,

[a] *Dragon having seven heads, and ten horns.*] I suppose most of my readers will know, that a *dragon* is a vast *serpent* of enormous bulk; there is one of them about 23 feet long, preserved in the repository of the Royal Society. And Job, the celebrated African, assured me, that one of them carried away a live cow in its mouth, before his face. Nothing could be a more proper emblem of the *persecuting powers,* that, by the instigation of Satan, attacked Christians; or rather, of Satan, as instigating these persecuting powers, and those especially of Rome, under its different states, as heathen and Christian; for the *directing* agent was still the same. I apprehend therefore, that the church is here represented, *first,* as *pregnant,* to signify its state while the *empire* was heathen; the more *vigorous* state it afterwards arrived to, when such large accessions were made to the number of

SECT. XV. Rev. XII. 3.

and seven crowns upon his heads.

his heads, seven crowns, on each of them one; which represented Satan, the great enemy of the church, as animating a people, who were to answer, in a remarkable manner, to these mysterious and symbolical characters. *And* he appeared as having a long tail; and with it he took an horrible sweep over the compass of a considerable part of the heaven, on which he seemed to stand; and as it then appeared as decked with stars, whereby Christian ministers were especially represented, *his tail drew down a third part of the stars of heaven, and cast them to the earth*: which signifies, that many, whose business it was to enlighten and preserve others, should themselves be corrupted, by the attempts of this great and subtile deceiver, whose artifice and rage were so aptly represented, by the seducing nature of this vast and voracious dragon. *And the dragon stood* directly *before the woman, who was about to bring forth, that when she was delivered he might* immediately *devour her child*, for whose appearance he seemed eagerly to wait.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And, to signify the certain success of the church, and the care God would take to preserve it, *she* whom I saw in the vision as the representative of it, *brought forth a masculine son*,[b] a male child, who appeared of a vigorous constitution, and likely soon to advance to manhood; *who*, as I then learned, *was* destined by God to a most glorious triumph over all opposition, so as *to rule all the nations with a rod of iron*, which they should be unable successfully to resist. *And* as the strength of this dragon seemed vastly superior to that of the woman, or the new-born infant, *her child was*, on a sudden *caught up to God, even to his throne*, there to be guarded as the charge and favourite of heaven, in full security from all the rage of his furious and destructive enemies. (Compare 2 Kings, xi. 23.)

Christians, is described by the *birth of the child*; and its state, when an almost *universal* corruption was introduced, by its *abode in the wilderness*. The *dragon*, in the mean time, in all these various successions, labours, if possible, to destroy it; at least to prevent the propagation of its interests.

[b] *Masculine son.*] As it was impossible, that *even a son*, should be any other than *appeared a male*, I conclude, that the conjunction of these two words was intended to express the *vigorous constitution* of the child, and what we properly call a *masculine form*, which may, or may not, be joined with the *male sex*. Such was Esau, who from thence had the name of a *child full grown*. Gen. xxv. 25.

SECT. XV. Rev. XII. 6.

And the woman, his mother, *fled into the wilderness*,[c] by which circumstance was represented to me, the obscure condition in which true Christianity should long remain, while antichristian principles and practices every-where prevailed. There she dwelt, *where she had a place prepared* for her *by* the ever-watchful providence of God, *that she might there be nourished, one thousand two hundred* [*and*] *sixty days*,[d] for God took care that she should be nourished, though in a wilderness, raising up friends and supporters for her during that desolate and me-
7 lancholy time. *And there was* the appearance of a very formidable *war in heaven*, and several mighty battles seemed to be fought before my sight; *Michael*, the great leader of God's host, and therein an emblem of the great Emmanuel, *and his angels*, were marshalled on the one side; and they *made war against the dragon; and* on the other side, *the dragon made war* with him; *and his angels* likewise, consisting of many legions of infernal spirits, in confederacy with the great head of the apostasy, made war
8 under him. *Nevertheless they did not prevail* against the armies of God, *neither was place found for them any more in heaven*;[e] but, being

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought, and his angels,

8 And prevailed not, neither was their place found any more in heaven.

[c] *Into the wilderness.*] I think I never met with a *wilder* interpretation than that which Grotius gives of this place; referring it to the banishment of Christianity out of Rome, into little neighbouring towns and villages, (which, in comparison of that *capital city*, might seem a *wilderness*) during the time of the seduction of Simon Magus; an event neither certain in itself, nor, if ever so certain, by any means answering to the description here given, and the *great* and *important* idea suggested, and so much insisted upon in this *prophecy*. It is on the same precarious principles that he explains the triumph of heaven on *casting out the dragon*, of Simon's being vanquished in his contest with St. Peter at Rome.

[d] *One thousand two hundred and sixty days.*] These days are *years* of Papal usurpation. Mr. Fleming (who hath the honour here to be followed by Sir Isaac Newton, and Mr. Lowman, though not as I remember named by the *former*, whom the latter professes to follow,) supposes them to begin in the year 756, when Pepin of France made a grant to the Pope, of the *temporal dominion of Rome*, on the destruction of the Exarchate of Ravenna, to which that imperial city for a while belonged. Upon this the pope began the *eighth head of Rome*; and the period of his continuing so will end about the year 2016: or if (which seems most reasonable,) *prophetical years* be used in the computation, consisting of 360 days, about 2000, which he supposes will be the beginning of the millennium. Flem. of Res. p. 130.

[e] *Neither was place found for them any more in heaven.*] I once thought this referred to a representation made to the apostle, in the vision, of the first expulsion of Satan from heaven; but upon considering that he, who is represented as cast out of the Divine presence, is described as *the accuser of the brethren, who had before been accusing them day and night before God*; I was induced to change my mind. On the whole, I am extremely dubious about this, and refer it to further consideration, whether this may not

SECT. XV.

Rev. XII. 9.

unable to stand their ground, they seemed to be expelled, and fall down to the earth. *And thus the great*, furious, and voracious *dragon was cast out*; [*even*] *the old serpent*, so long experienced in the arts of mischief: who, from his falsehood, is *called the devil*, or the false accuser; *and* from his malice, *Satan*, or the general adversary: he, *who deceives the whole world* by his subtle temptations, *was cast out* of heaven, and sunk down *to the earth; and his* confederate *angels were cast out with him*, following him in his ruin, as they had done in his guilt.

9 And the great dragon was cast out, that old serpent called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 *And I heard a great voice saying in heaven, Now is come the* long expected *salvation; and the power, and the kingdom of our God* is now exerted and established; *and the authority of his Christ* shall now prevail against all opposition; *because the* malignant and perfidious *accuser of our brethren is* now *cast out, who* carried his malice to such a height, that he *accused them before our God day and night:* unrestrained by a sense of the Divine presence, he was ready, as in the instance of Job, (Job i. 9; ii. 5.) continually to charge them with the greatest evils before him who was indeed the Witness of their integrity. *And* now *they have overcome him*, 11 formidable as he appeared, with all his confederate angels; and it is *by the blood of the Lamb* they have gained this glorious victory: its sacred efficacy has procured them Divine strength and grace: and the remembrance of it has wrought powerfully on their souls. *And* their victory has been under this, in a great measure, occasioned *by the word of their testimony;* by that word of the gospel to which they had borne their testimony with so much fidelity, *and* at so great an expence, for *they loved not their lives unto the death:* they exposed themselves to the greatest dangers, and many of them actually met their death in this glorious conflict; but they fell to rise, and triumph and reign. And *therefore rejoice, ye heavens,* 12 *and ye who inhabit them*, and, as it were, pitch

10 And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in

signify the conquest of Satan by Christ, by the first publication of the gospel. Mr. Lowman interprets it of the victory over Satan and his power, when Christianity had fully prevailed over heathenism in the empire, and when an effectual stop was put to the Mahometan imposture in these western parts.

SECT. XV.

Rev. XII. 12.

your tents there: let all the celestial armies proclaim the victory with joy. But *woe to those that inhabit* the terraqueous globe, consisting of *the earth and the sea: for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time:* and therefore, is maliciously bent to make the most he can of it, exerting one powerful effort more to establish

13 and confirm his cause. *And when the dragon saw that he was cast out on the earth,* I perceived him to be greatly enraged; and saw, that mindful of the original of the late war, *he persecuted the woman who had brought forth a male-child.*

14 *And,* to signify the extraordinary provision that should be made for her deliverance, *there were* immediately *given to the woman two wings,* like those *of a great* and strong *eagle, that she might fly into the wilderness,*[f] *unto her place,* which as I observed before, was appointed for her; *where,* as I said, *she is nourished* for one thousand two hundred and sixty days; that is, *for a time,* or one year, *and times,* or two years, *and half a time,* or year, that is, for three years and an half, which is the same period. And thus she was hid *from the face of the serpent,* and preserved from his destructive efforts.

15 *And the serpent threw out of his mouth* a flood of *water, like a river,*[g] *after the woman,* as she was winging her flight from him, *that he might cause her to be carried away by the*

16 *stream. And the earth assisted the woman: and the earth opened its mouth, and drank up the flood which the dragon threw out of his mouth,*[h] so that it sunk as fast as it fell, and could not swell into such a formidable current as he seemed to have intended it should.

17 *And the dragon was enraged against the woman,*

them. Woe to the inhabiters of the earth, and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with

[f] *Fly into the wilderness.*] This is the same event that was represented ver. 6.

[g] A flood of *water, like a river.*] Perhaps this is one of the artifices, which these enormous creatures make use of to *beat down* their prey, when flying from them; though I cannot, at present, remember any passage that illustrates it.

[h] *The earth assisted the woman,* &c.] This may intimate, that notwithstanding all the violent and cruel attempts of Satan, and of those persecuting powers whom he instigates, God will raise up some persons, (and perhaps, as Mr. Lowman observes, it may mean, some persons of power and authority in the world) to protect his *witnesses,* and secure many of those who faithfully retain the testimony of Jesus; and to prevent pure religion from being entirely overborne and lost. And this has been, in fact, the case in many nations; and particularly in this

the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

to see all his efforts against her defeated by a superior power; *and* he *went away* to excite new troubles, and *to make war* against the woman, and *against the remainder of her seed*, even as many as might by any means be brought within his reach; nor did he spare any of those *who keep the commandments of God* inviolable, *and* have the courage to *retain*, at the greatest expence or hazard, *the testimony of Jesus Christ*, in his pure uncorrupted gospel. SECT. XV. Rev. XII. 1

IMPROVEMENT.

WHATEVER concealed and unknown wonders may be intimated, in some parts of this grand and awful vision, in others it contains very obvious and important instructions.—While we are beholding this emblematical representation of the Christian church, let us adore the great original Sun of righteousness, who has decked her with his glorious beams, and will at length cause every faithful member of this blessed society, to *shine forth as the Sun in his Father's kingdom*. And let us be desirous of treading this changeable and uncertain world under our feet. Let us thankfully own the hand which has crowned the church with the apostles, as with a diadem; and, taught by their precepts, and inspired by their example, let us prepare ourselves for that sacred war, to which we are called, the war against the devil, and his confederate hosts. It is indeed under a very formidable type that he is here represented:—His cruelty, his subtlety, his experience in all the arts of destruction, are painted out with dreadful propriety, in the old serpent, the great dragon: but, formidable as his violence, or artful and potent as the confederacy of infernal spirits may be, here is a victory gained over him, which calls for the *congratulation* of all the *armies of the Lord: the dragon and his angels are cast out*; the saints are enabled to triumph over him, feeble and impotent as they are. But, in what way are they able to overcome him? *It is by the blood of the Lamb, and by the word of their testimony*. Instructive and edifying admonition! Let this be our confidence, even *the banner of the cross*, the blood of the *Saviour*, who died upon it; and, in this signal, we shall come off *conquerors* too; *faith* in him shall be our *shield*; *the word of God* shall be our *sword*, *the sword of the Spirit*; and *Satan*, thus *resisted*, shall *flee before us*, (James iv. 7;) In vain are the floods of temptation, which he may attempt to throw out of his mouth, to debauch our principles, or practices; they shall be entirely swallowed up. And though the church be for a while in the wilderness, it shall be happily sheltered, and tenderly nourished; there its members shall be in safe- Verse 1, 2 3 9 10 11 15, 14

SECT. XV. Verse 5, 10, 11

ty, as if they were *taken up to God, even unto his throne*, till the time which he has appointed for its triumph. In the mean while, however, the sons of malice, under the instruction and influence of the great accuser of the brethren, may defame them: however persecution may attack and harass them; let them be courageous and undaunted, not *loving their lives even to the death*, in the cause of *Christ*; for, though they *fall*, they *shall rise again* to certain victory and glory; nor shall *death* bring down their heads so low, as to render them unworthy of wearing *a crown of eternal life*.

SECT. XVI.

The vision of the two beasts, and the outrages committed by them.
Rev. XIII. *throughout.*

REVELATION XIII. 1.

SECT. XVI. Rev. 13. 1.

AND I stood upon the sand of the sea, as I apprehended in the vision, *and saw a* fierce and *savage beast*[a] *ascending out of the sea, having seven heads, and ten horns*; to intimate the city of Rome standing upon seven hills, and the ten kingdoms into which its dominions were to be divided: *and upon his horns [were] ten diadems*; to signify the royal power that was to be found in each: *and on his heads [there were] names of blasphemy*,[b] such names as it was most profane and blasphemous to assume.

rev. XIII. 1.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 *And the beast which I saw, was*, as to the form of the greater part of its body, *like a leopard, and its feet [were] like those of a bear*, to signify its exceeding great fierceness; *and its mouth* was *like the mouth of a* roaring and furious *lion, and the dragon*, who still appeared on the visionary scene, that is, the devil, *gave him*,

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his

[a] *Savage beast.*] This I understand of the *papal power*, as exercised by the bishop of Rome, supported by his regular clergy, and by those secular princes, who have given up their name and power to him. And when the *dragon* is said to *give him his power and throne*, &c. ver. 2. it intimates, that he should have his seat or residence there, where the dragon had reigned, even at Rome; which had been the seat of idolatry and persecution during its pagan state.

[b] *Names of blasphemy.*] They must have very little acquaintance with the arrogant titles which have been assumed or admitted by the popes, who discern not in them a very remarkable illustration of this circumstance of the prophesy.—Instead of ονοματα, the common reading, I think ονοματα, *names*, in the *plural*, which is supported by the authority of the Alexandrian, and other manuscripts, to be preferable.

power, and his seat, and great authority.

by solemn delegation, *his power, and his throne, and great authority* in his kingdom; so that this beast seemed to be constituted his vicegerent; however he might pretend to represent a very different person.

SEC. XV. Re XIII.

3 And I saw one of his heads, as it were wounded to death: and his deadly wound was healed: and all the world wondered after the beast.

And I saw one of his heads wounded, as it were, to death; that is, in such a manner, that a recovery seemed impossible; to signify those early efforts, which should be made, to put a stop to the usurpation, cruelties, and blasphemy, represented by these heads, and the names written on them. *And yet its mortal wound*, as one would have thought it must have proved, *was* unaccountably *healed*. *And the whole earth wondered* at so strange an event, [*and*] they [*followed*] *after the wild beast*, thinking a greater argument of its extraordinary power arose from its cure, than could have taken place, had he never been wounded at all[c]. *And they*, that is the inhabitants of the earth, *worshipped the dragon who gave* his *authority to the wild beast; and they worshipped the wild beast*, even as with God-like adoration, *saying*, *Who*, that pretends to Deity in heaven, or earth, [*is*] *like unto the beast?* or *who can* ever presume to *make war against him*, since his power is so well established, without hazard of immediate or certain destruction? *And there was given to it*, that is, to this monster, *a mouth, speaking great things, and blasphemy*, as with a human voice; to signify that it was influenced by that being, who assuming the form and organs of a brute, had used the power of speech for the most mischievous purposes. *And there was* also *given unto it power to make war*[d] with the saints with some apparent advantage, for the term above-mentioned, of *forty-two months*; that is,

3

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

4

5 And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty *and* two months.

5

[c] *Never been wounded at all.*] It is certain that *ineffectual efforts*, to recover the liberty and purity of the church, have sometimes been improved into occasions of further *usurpations*; and many have been intimidated by them from making any further attempts. Yet they are not entirely destitute of their good effects, as they at least deliver the souls of those who have exerted their utmost ability in making them: and may afterwards be productive of better fruits and consequences.

[d] *Power to make war*: πολεμον ποιησαι:] Our translators have followed those copies, which omit the word πολεμον, and have rendered ποιησαι *continue*: a sense which, it must be owned, it sometimes bears, particularly, Acts xv. 33. xx. 3. but I have chosen to rely on those copies which retain the word πολεμον. See ver. 7.

SECT. XVI. one thousand twelve hundred and sixty prophetic days or years. *And he opened his* infernal *mouth to utter blasphemy against God*, even *to blaspheme his* holy and venerable *name, and his tabernacle* pitched among men; *and*, not only did he speak malignant things against the inhabitants of the earth, but even against *those that dwell in heaven.*[e] (Compare Dan. xi. 36.)

Rev. xiii. 6.

7 *And it was*, by Divine permission, *given unto him to make war with the saints, and to overcome them* for a time; *and* so universal was the success of his pernicious undertakings, that it seemed, as if *there was given to him power over* 8 *every tribe, and tongue, and nation. And all the inhabitants of the earth* shall be so deluded with his artifices, or intimidated by his errors, that they *shall worship him*[f], that is, all *whose names are not written in the book of life of the Lamb, who was slain*; for some were registered in that book even *from the foundation of the world*[g]: and they shall, by a secret energy, be preserved in the midst of so general and ruinous 9 a defection. *If any one has an ear* to hear, *let him* attentively *hear* this; for it is a matter of a most important nature, and the most surprising phænomenon which can be imagined, that such an idolatrous and persecuting power should arise in the Christian church, and that

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world.

9 If any man have an ear, let him hear.

[e] *Those that dwell in heaven.*] It is very injurious to the *saints* and *angels*, when they are represented as desirous of attracting to themselves that *worship* which ought to be appropriated to God; and nothing worse can be imagined of them, than that they should be delighted with such services as are paid them in the Romish ritual.

[f] *The inhabitants of the earth shall worship him.*] The extravagant *idolatry* here mentioned, is very suitable to the *temper* and *practice* of those, who, in order to avoid persecution, comply with the claims and demands of the papal power, contrary to their conscience; for it is the language of such a compliance, that the *wrath of men* is more to be dreaded than *the wrath of God himself.*

[g] Registered *from the foundation of the world.*] I am well aware of what has been said to justify the sense which these words must have, if taken in connection with those which immediately precede them; but, after all, it is very harsh to say, *Christ was slain from the foundation of the world.* He is in another place called simply, *the Lamb slain*, Rev. v. 12, and a kingdom is said to be prepared for good men *from the foundation of the world*, Matt. xxv. 34. And, laying these things together, I think it abundantly sufficient to justify the interpretation I have here given, especially when compared with another passage in this book, chap. xvii. 8, *whose names were not written in the book of life, from the foundation of the world.* Mr. Peirce thinks it is an allusion to the custom of registering the actions of worthy persons, as Mal. iii. 16, undoubtedly is; and that *the book of life* is, as it were, the *catalogue* of good men that have lived in all ages. Peirce on Phil. iv. 3. But I cannot be of opinion, that this exhausts the *full meaning* of the expression.

10 He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

God should suffer it so far to prevail. Nevertheless, God will not forget the injuries his people sustain; but, *if any one lead [them] into captivity, he shall be led into captivity* himself by a superior power, which he shall not be able to resist; and, *if any one slay* others *with the sword* of injustice and cruelty, *he shall himself be slain with the sword* of Divine vengeance, when God comes to make inquisition for blood. In the mean time, while they are waiting for his appearance, *here is* a sufficient exercise for *the patience and the faith of the saints:* it is the greatest trial to which they were ever brought; let them therefore consider themselves as called out by God to it, and be assured that he will limit it both as to its duration and degree, in a manner answerable to the purposes of his infinite wisdom, and of his peculiar love to them.

11 And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon.

11 *And,* to represent a very crafty and insidious power, which should join with the former, and greatly abet its sanguinary persecutions, *I saw another beast*[h] *ascending out of the earth;*[i] *and it had two horns like a lamb; but,* whatever gentleness there might be in that circumstance of its appearance, *it spake like a dragon. And* such is the nature of their alliance, that *it exercises all the power of the first beast, in its presence; and it makes the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed,* whose interest, which seemed so much endangered, was greatly revived, being thus powerfully abetted and supported. *And he,* in order to confirm his subtle pretences, to lord it over the consciences of men, *does great miracles,*[k] *so as even to make fire come down from heaven to earth before men;*

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

[h] *Another beast.*] As I look upon the former to be the *papal power,* I am ready, with the best critics I know, to interpret this of the *religious orders* of the *church of Rome,* (particularly that of the Jesuits,) who have many of them *temporal* estates and jurisdictions added to their spiritual, and *thus* have greatly supported the popacy.

[i] *Out of the earth.*] This beast is said to ascend *from the earth,* whereas the other ascended *from the sea,* to make the distinction between them the more remarkable; but what other mystery may be suggested, I cannot conjecture.

[k] *Great miracles.*] The artful impostures, which the regular clergy, that is, the several orders of monks, and especially the Jesuits, have used to persuade the people of the truth of their pretended miracles and revelations, seem to be finely delineated by this otherwise amazing description.

CHAP. XIII. strange artifices he has, to persuade them of his being endowed with more than natural powers, and that the vengeance of heaven will be armed against all that oppose him! *And he deceiveth the inhabitants of the earth, by the signs which it is given him to do before the beast, commanding the inhabitants of the earth to make an image of the beast, that had the wound of the sword, and yet lived;* that is, he teaches men to extol, and almost adore, that which in itself is most contemptible and detestable. *And it was given to him,* by a Divine permission, *to give* spirit and *breath,* as it were, *to the image of the beast,*[l] *that the image of the beast might speak* with an audible voice. *And,* so zealous and powerful is he in abetting this cause, that by this its oracle, he should *cause as many as will not worship the image of the beast to be put to death.* *And he causeth all,* of every rank and condition, *both small and great, rich and poor, freemen and slaves, to receive the mark* of this detestable power, *on their right-hand, or their foreheads,* in token of becoming its subjects and property *And,* so rigorously is this enforced, *that no one should be able to buy, or sell, but one who has* some such trace of *the mark,*[m] *or the name of the beast, or the number,* which is equivalent to the numeral letters *of his name,* and which I thought, in the vision, I saw impressed on the hands and foreheads of many. *Herein is* a great effort of *wisdom; let him* therefore, whoever he be, *who hath* an enlarged and penetrating *understanding,* beyond what is common, *compute the number of the beast; for*

14 And deceiveth them that dwell on the earth, by the means of those miracles which he hath power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the

[l] *Image of the beast.*] What *the image of the beast* is, distinct from the *beast itself,* I confess I know not; and therefore interpret the expressions, *making an image, and giving it breath,* &c. of idolizing the power of the Pope, and compelling persons to pay homage to it, and obey the edicts it published. And all the enormous fury of the inquisition, which is managed by one of the regular orders included in this interpretation, namely, the Dominican, is a remarkable verification of the following part of the prophecy, of *its causing all that would not worship it to be put to death.*

[m] *Receive the mark.*] I have elsewhere observed, (Serm. to young people, Serm. iv. p. 79.) that it was customary to *mark soldiers* and *slaves* with some impressions, either on their *hands* or *foreheads,* by which they might be known to belong to their respective masters or commanders; and idolaters, with the signature of the god they worshipped. Perhaps this may particularly refer to the *sacraments* which the people are obliged, on the highest penalty, to receive from the *Romish priests,* and which none can receive without such *superstitious* and *idolatrous* rites, as are, in effect, *worshipping the image of the beast.*

number of a man; and his number is six hundred threescore *and* six.

it is the number of a man,[n] or the numeral letters in the name of a man, *and his number is*, and amounts on the whole, to *six hundred* and *sixty-six*; which I leave to the intelligent reader to decypher.

IMPROVEMENT.

WHOEVER is the *beast* intended, and whatever be meant by *his image*, his *character*, beyond all controversy, is very odious and detestable; for he is represented as *blaspheming the name of God, and his tabernacle, and as making war with the saints.* There have arisen such impious monsters in the Christian church, and none among them have been more openly and enormously wicked and profane, than those who have made the loudest pretensions to be the vicegerents of Christ, and invested with his whole authority. Many of the saints of God have seemed to have been overcome by this antichristian tyranny; many have been led into captivity: many have been slain with the sword: but those who took them captive, continuing impenitent, shall be taken, and the slayers slain. O, may our names be written in the Lamb's book of life! then shall we be secure in the midst of all these formidable evils; and, from every trial of our faith and patience, shall come out as gold seven times purified.—Let us not be troubled and offended, to discern these usurpations in the course of Divine Providence prevailing, and the time actually come, in many parts of the world, in which men can neither buy nor sell, nor are permitted to enjoy any other natural or civil privilege, if they will not *give up their names to the beast, receive his mark*, and implicitly submit to his authority. The prophecy justly removes all offence which might be taken at the event; and discerning its accomplishment, we may embolden our hopes, that the triumphs of Divine justice over these minis-

[n] *The number of a man*, &c.] Of all the various interpretations given to this text, which it would be endless to enumerate, and much more to canvass, I find none that pleases me so well, as that of Sir Isaac Newton; that the words λατεινος ανηρ, *the man of Latium*, or of Rome, whose numeral letters, taken together, make 666, are here referred to. And I suppose this number is mentioned to signify, that the *appearance of that power*, whose efforts were to continue 1260 years, (compare chap. xii. 6, note [d],) was to happen about 666 years after the date of the *revelation*, A. D 96. And this I take to be the grand key by which the æra of the fall of Babylon is to be calculated; as it fixes *the rise of the beast* to the year 756, or thereabouts, when, upon the destruction of the exarchate of Ravenna, the Pope became a temporal monarch; that is, in prophetic language a beast. See many other conjectures in Limborch's Theol. 7. xi. 19. Mr. Potter thinks the number referred to, is the cube root of 666, namely, 25, (which has led Dr. More to fix upon number 12, relating to the church of Christ, and number 25, relating to antichrist;) and concludes farther, that the exact cube is not mentioned, to prevent too sudden a discovery. Compare More's Theol. p. 134. Grotius, referring it to Trajan, is very ungrounded in every view.

Sect. vii. ters of the dragon, as they are also foretold, will be fulfilled with the like punctuality. And O, may the church of God be secured from their artifices, and fortified against their terrors; and, Verse 14. in his own due time, may he break the jaw-bone of the wicked! May he utterly disarm all the power and policy of those who 12 take counsel together against the Lord and his anointed; and though their confederacies may seem to mock all human opposition, yet, at his appearance, they shall melt away as snow before the sun, when the time *to remember Sion, yea, the set time is come.* (Psal. cii. 13.)

SECT. XVII.

The vision of the Lamb standing upon mount Sion, surrounded with those whom he had redeemed; and of several mighty angels, proclaiming his vengeance upon the beast, and upon those that worship him. Rev. XIV. 1, *throughout.*

REVELATION XIV. 1.

Rev. xi. 19. v. 1. *AND* while these terrible objects were before me, *I looked*, and beheld another object, which animated my heart under the alarm *and* distress they gave me: for *behold, the Lamb was standing upon mount Sion*, which was represented to me also in my vision, as the place on which the temple, that had been opened in heaven, stood; *and with him* were *one hundred forty-four thousand, who*, in opposition to the name of the beast, which was so rigorously imposed, and by many received with so base a submission, *had the name of* God *his Father written on their foreheads*, in token of their inviolable submission, 2 and entire dedication to him. *And I heard a voice out of heaven*, which was loud *as the sound of many waters*, when tossing themselves in the ocean, *and like the sound of great thunder*; and, loud *and* awful as it was, it was accompanied with a most delightful harmony; for *I heard the voice of harpers playing upon their harps*, aiding their instruments with the melody of their voices. 3 *And they sung, as it were, a new song before the throne, and before the four living creatures, and the* twenty-four *elders*, who in this vision, still appeared to be present; *and none could learn the song, unless the one hundred and forty-four thousand, who are redeemed from the earth*, and are as representatives of the whole body of the

Rev. XIV. 1. AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

redeemed. *These are* pure and unspotted souls, free from the idolatries and other abominations which have been so prevalent in the age in which they live; or, to speak in the prophetic language, these are *they who have not been polluted with women: for they are* chaste *virgins*[a]: *these are they who follow the Lamb whithersoever he goeth*; and having humbly traced his footsteps upon earth, shall be led by him to the possession of various and ever-new delights in the celestial world. *These* are they, who *were redeemed from among men*, [*as*] *the first-fruits*, consecrated *to God and to the Lamb*; most excellent in their kind, and separate from every unclean or profane use, to the immediate honour of God, and of their Redeemer[b]. *And* 4 5

5 And in their mouth was found no guile: for they are without fault before the throne of God.

no deceit, or evil of any kind, *was found in their mouth, for they are* entirely *blameless before the throne of God*, and exalted to that world, where he reigns in perfect purity, as well as Divine glory, nor can any thing unclean be admitted in his presence.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

And I saw another glorious *angel, flying* with 6 strength and rapidity, *through the midst of heaven*[c], *having* in his hand the volume of a book, which he displayed, as with an air of complacency and triumph, even *the everlasting gospel, to preach to the inhabitants of the earth, even to every nation and tribe, and tongue, and people*, dispersed over the world. And as he passed, 7 I heard him making proclamation of its important contents, and *saying with a loud voice, Fear God, and give glory to him*, with becoming reverence and submission, *for the hour of his judgment is come*, when he shall execute vengeance on his enemies, *and worship him who made heaven and earth, and sea, and the* limpid *fountains of waters*, which are derived from it, and flow

[a] *They are virgins.*] This probably signifies their *freedom* from *idolatry*, which is, in a *spiritual* sense, *fornication*; nor can it, with any reason, be urged against marriage.

[b] *First-fruits*, most excellent in their kind, &c.] That the *Jewish first-fruits* had this property, will appear from comparing the following texts relating to them; Deut. xviii. 4; Exod. xxii. 29; Numb. xviii. 12; Micah vii. 1. Compare James i. 18.

[c] *Angels flying*, &c.] The *flight of an angel* admirably represents the *swiftness* of that progress by which the *gospel* dispersed itself over the whole world, as Archbishop Tillotson well observes. See his Works, Vol. II. p. 144.

SECT. XVII. Rev. XIV. 8.

back into it. *And another* great *angel followed* him, crying out, as with the voice of exultation and triumph, *saying, It is fallen, it is fallen, [even] Babylon, the great city*, a city famous as Babylon of old, when it was at the height of its power and glory: God in his righteous vengeance hath brought it down, *because it made all the nations drink of the wine of its raging fornication*, till they were stimulated thereby to the most scandalous and furious excesses. *And a third angel followed them* both, *saying with a loud voice, if any one*, how strong soever the temptation may have been, *worship the beast, and his image, and receive the mark on his forehead, or on his hand*[d]; if he subject himself to this wicked and idolatrous form of religion, and obstinately persist in it, notwithstanding the light which God is giving to discover its errors and superstitions; *He also shall*, himself, *drink of the wine of the indignation of God, which is tempered* with various ingredients of wrath, *without* any *mixture* of mercy, *in the cup of his wrath; and he shall be tormented with fire and brimstone*, in the day of God's future vengeance, *in the presence of the holy angels*[e], *and in the presence of the Lamb*[f]; whose religion has so shamefully been perverted and dishonoured, even by those who pretend entirely to have engrossed it: *And the smoke of their torment ascendeth for ever and ever*, without any period; *and they have no rest day nor night who worship the beast and his image, and whoever*, in contempt of the authority and testimony of God, *receive the mark of his name*[g],

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

[d] *On his hand.*] Compare sect. xvi. note *m*.

[e] *Presence of the holy angels.*] From hence Mr. Reynolds conjectures, that possibly the torments of the damned may, at certain seasons, through eternal ages, become a spectacle to the inhabitants of the blessed world above. See his Queries concerning angels, p. 305.

[f] *Presence of the Lamb.*] This signifies, (as Dr. Clarke well observes,) that it shall not only be appointed by the infinite Majesty of God, the righteous Judge of all, but approved moreover by *men* and *angels*, and by him also, who *loved us unto death*, even Christ, that *merciful and compassionate High-Priest*. Clarke's Posth. Serm. Vol. 1. p. 341.

[g] *The smoke of their torment—who worship the beast, &c.*] When I seriously reflect on this text, and how directly the force of it lies against those, who, contrary to the light of their consciences, continue in the *communion* of the church of Rome, for *secular* advantage, or to avoid the terror of *persecution*; it almost makes me tremble; and I heartily wish, that all others, who connive at those things in the *discipline* and *worship* of *pretended churches*, which they, in their consciences,

as the badge of their devotedness to him. In the mean time, these deceivers shall have their day, when all the terrors of secular power shall enforce their impious and iniquitous decrees. And *here is the patience of the saints; here* [*are*] the triumphs of *those who keep the commandments of God, and the faith of Jesus*, and are determined to maintain the purity of the gospel amidst these formidable efforts to corrupt it. *And I heard a voice from heaven, saying to me,* 13 *Write* this for the instruction of mankind in the most distant ages: *henceforth*[h] *blessed* [*are*] *the dead, that die in the Lord:*[i] so numerous, and so various, are the calamities which persecuting powers shall bring upon the saints, that there is abundant reason to congratulate those who are taken out of this vexatious, oppressive, and afflictive world, whether by a natural, or by a violent death; *yea, saith the Spirit*, by whose inspiration and command I record it, they are assuredly blessed; for they are removed, *that they may* for ever *rest from their labours*, and their sorrows; *and their works* of piety and goodness, though so ill requited here, shall not be forgotten, but shall *follow them* into the presence of God, shall be acknowledged there in the most condescending manner, and through the riches of Divine mercy, recompensed with eternal glory. Accordingly, let this remembrance of their faith and patience, in connection with this transcendant reward, encourage and animate their surviving brethren to imitate their examples.

12 Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write. Blessed *are* the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

think to be *sinful* remains of popish superstition and corruption, would seriously attend to this passage, which is one of the most *dreadful* in the whole book of God, and weigh its awful contents, that they may keep at the greatest possible distance from this horrible curse, which is sufficient to *make the ears of every one that hears it, to tingle.* Compare Jer. xxv. 15, 16.

h *Henceforth.*] The learned Witsius understands this to mean, from the time of their death: as if it had been said, (απαρτι) *immediately* after their dissolution they are *blessed.* Wits. Oecon. Fœd. 3. xiv. 21. And Mr. Baxter observes, their works are said to *follow with them*, μετ αυτων, not to come many thousand years *after* them.

i *Die in the Lord.*] Archbishop Tillotson interprets this chiefly of those who die martyrs in the cause of Christ; who, no doubt, are included. But I think the phrase more extensive. There is, perhaps, an allusion to the words of Solomon, Eccl. iv. 2. *I praised the dead already dead, rather than the living, yet alive*, in time of extreme degeneracy, and bitter persecution. See his Works, Vol. II. page 183.—Bishop Burnet, (on the Articles, p. 200.) and many other protestant writers, have justly urged this text, as demonstrative against the popish doctrine of purgatory.

SECT. XVII. Rev. xiv. 14.

And I saw, and behold, another remarkable appearance offered itself to my view; *a white cloud,* shining with wonderful lustre and beauty; *and on the cloud one sitting,* who seemed by the majesty of his form, to be *like the Son of man,* as represented in Daniel; *having on his head a golden crown, and in his hand,* instead of a sceptre, *a sharp sickle:* so that he seemed to be going forth, as to some wonderful harvest.

15 *And* as soon as I had viewed him, *another angel came out of the temple* of God, *crying with a loud voice, to him that sat upon the cloud, Put forth thy sickle, and reap, for the season of the reaping is come, because the harvest of the earth is* now fully *ripe.* (Compare Joel iii. 13.) Execute therefore this judgment, O thou mighty Messenger of God, which the wickedness of the
16 world hath righteously deserved. *And,* accordingly, *he that sat upon the cloud put forth his sickle on the earth,* with strength and rapidity; *and the harvest of the earth was* presently *reaped;* signifying, that the execution of the threatened vengeance should be very speedy. But it seemed that the vintage yet remained to
17 be gathered in. *And,* in reference to this, *another angel came out of the temple that was in heaven; and he also was* armed as the other, like the Son of man, *and had a sharp sickle* in
18 his hand. *And another angel,* just at that instant, *came from the altar, having,* as it seemed, *power over the fire* of it; *and he called out with a great cry to him who had the sharp sickle, saying, Put forth thy sharp sickle, and lop off the clusters of the vine,* which grows *upon,* and extends itself almost over *the earth, for its grapes are ripe;* and the persons represented by it have so abused the Divine long-suffering, that it is proper the season of their destruction should
19 commence. *And* accordingly *the angel,* with celerity and vigour, *thrust out his sickle upon the earth, and lopped off* the grapes from *the vine of the earth; and he threw* [*them*] *into the great wine-press of the wrath of God,* which seemed
20 to stand ready to receive them. *And the wine-press* [*which stood*] *out of the city, was trodden* with great violence; *and the blood* of the grape, which I knew betokened the blood of

14 And I looked, and behold, a white cloud; and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and

blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

those who were enemies to God and his people, *came out of the wine-press* in such abundance, that it made a kind of inundation, like a vast river or sea, and reached up *even to the bridles of the horses*, which attempted to pass the channel through which it flowed, *at the distance of one thousand six hundred furlongs*[k]. In such an amazing extent and quantity was the effusion of blood represented to me in vision. (Compare Isa. lxiii. 3.)

Rev. xvii. Rev. xiv.

IMPROVEMENT.

In what awful characters is the righteous vengeance of God here described! How quickly do his haughtiest enemies fall before him, like corn before the sickle, or clusters of grapes before the knife! His wine-press shall indeed be trodden, and the blood of his enemies shall overflow: but *blessed are all they that put their trust in him*, and look to *him*, who *trod the wine-press alone*, and who distinguishes himself by the title of him, who *is mighty to save, and who travels in the greatness of his strength*, (Isa. lxiii. 1—3.) Arrayed in terror, he will vanquish all the enemies of his people; but, to his faithful followers, will appear with the gentleness of the Lamb, of the Lamb their Redeemer, to whose honour their voices and their harps shall resound. O, how happy are those souls, who by his special love, being redeemed from among men, and having humbly traced the steps of his purity and goodness on earth, shall, in the heavenly world, follow the Lamb whithersoever he goes! Let us be accordingly engaged to preserve ourselves unspotted from the world, and to walk worthy of so exalted a hope and expectation; to keep our mouths from every deceit, that we may be found blameless in the presence of God, and of the Lamb. God hath granted us the everlasting gospel, on purpose that we might be taught to fear him, and to give glory to his name; to worship him, as the great Creator and righteous Governor of the universe: and while we are under the conduct of his providence, and devoted to his service, let nothing discourage or dismay us. Though for the

Verse 15, 20

1

3, 4

5

6, 7

[k] *One thousand six hundred furlongs.*] As a furlong is one eighth of a mile, this would amount to 200 miles. This representation, like the dimensions of that temple, which Ezekiel saw, may seem extravagantly large, and such as the eye, in vision, could not possibly judge of. I look upon it, therefore, as only an hyperbolical expression, to signify its *exceeding greatness*; unless possibly it may point out the dimension of that country over which the judgement should extend which is here prophetically referred to. Though perhaps it may only intimate in general, that after the antichristian powers had long oppressed and persecuted the saints; the power of Christ should humble and destroy them; and therefore they are represented as a *harvest ripe and fit for reaping*, &c. the measure of their iniquities being full.

SECT. XVII. present we see that *Babylon is triumphant*, though its patrons are *making themselves drunk with the blood* of his saints, a very *different cup* is prepared for her, and will assuredly be given her Verse 8–10 to drink; even the *cup of the wrath of God, poured forth without mixture*; while blessings, inconceivable and eternal, are reserved 12 for those that *suffer for righteousness sake*. Let the patience, therefore, of those who *keep the commandment of God, and the faith of Christ*, be invincible; for their fiercest and most formidable enemies, can only kill the body; and, having done that, can neither prevent nor delay *the blessedness of the dead that die* 13 *in the Lord*. The infallible Spirit has said it, the blessed apostle hath, by Divine command, recorded it, for the instruction and triumph of his people in all ages, that *they rest from their labours, and that their works follow them*: while those that persecuted and hated them, *rest not day nor night, but the smoke of their* 11 *torment ascendeth up for ever and ever*. And, O, that numbers 9 of those who *worship the beast, and who receive its image*, may be awakened, while the day of their visitation continues, lest they also, after having dealt damnation, in their arrogant censures 10 upon men of much purer faith, and holier lives, than themselves, *be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb*.

SECT. XVIII.

The appearance of seven angels, with seven vials, full of the seven last plagues: and the pouring out of the three first vials, with their consequent effects. Rev. XV. 1, *to the end.* XVI. 7.

REVELATION XV. 1.

SECT. XVIII. Rev. V. 1. AND *I saw another great and wonderful sign in heaven*, which fixed my attention, and will demand that of the reader: *Seven angels, who had the seven last plagues*; so called, *because in them the wrath of God was to be completed*; and, because they refer to some of the last judgments, which he shall pour forth on the enemies of the church, before the time of 2 its most illustrious triumph. *And I saw, as it were, a sea of glass*[a]; a great crystal vessel,

Rev. XV. 1. AND I saw another sign in heaven, great and marvellous; seven angels, having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass

[a] *Sea of glass.*] Some explain this in a different manner, as if there were properly a sea, seeming to lie before the ground which appeared in the vision, through which they had passed who now stood upon the shore of it; and they suppose *the glass* to represent the *frail nature* of this world; and *the fire*, the matters of calamity and misery to which they had been exposed, before they arrived at the

mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

like the sea in Solomon's temple; and, it was so irradiated with the reflection of that light which fell upon it from the throne of God, that its waves seemed *mingled with fire*. *And those who overcame the beast*,[b] *and his image, and* stedfastly refused, though at the expence of their possessions and lives, amidst so many who were devoted to him, to receive *his mark*, [*and*] *the number of his name*, I saw *standing by the sea of glass, having the harps of God* in their hands; with which they were celebrating his praises, for that powerful presence and assistance which had rendered them victorious. *And they sung* 3 *the song of Moses, the* faithful and beloved *servant of God, and the song of* Jesus *the Lamb*, who had bought them with his blood.[c] They celebrated the triumph they had gained over the proud enemy, with a joy like that with which Israel of old, at the Red Sea, celebrated the destruction of the haughty and cruel Egyptians, by the immediate and glorious interposition of the Divine power, *saying*, "*Great and wonder-*
"*ful* [*are*] *thy works*, both of judgment and of
"mercy, *O Lord God Almighty*; nor dost thou
"use thine almighty power to oppress any, the
"meanest of thy creatures; on the contrary,
"perfectly *righteous and true* [*are*] all *thy ways*
"and administrations, *O King of saints*, who
"art thyself supremely holy, as well as power-
"ful. *Who should not fear thee O Lord, and* 4
"*glorify thy* great and adorable *name? because*
"[*thou*] *only* [*art*] *holy*; and, in thy presence,
"the holiness of all other beings disappears, as

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous *are* thy works, Lord God Almighty; just and true are thy ways thou King of saints!

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all na-

state of security and happiness in which they then were. Many other interpretations have also been given. But the consideration of what I have said elsewhere, of the reference to *the scenery of the temple*, determined me to the interpretation I have preferred.

[b] *Overcame the beast.*] It is, in the original, εκ της θηρος, which Dr. Clarke would translate, *out of the midst of the beast*; that is, adhering stedfastly to the true religion, in the midst of an idolatrous and corrupt nation. See his Post. Serm. Vol. III. p. 89.

[c] *Song of Moses—and of the Lamb.*] That is, saith Mr. Mede, upon the conversion of all nations from *idolatry*, they sung a *song* of congratulation to Moses and Jesus, whose doctrine had so directly opposed it. Mede on Luke xi. 2. But I think this a very low *interpretation*. Whoever diligently observes the contents of the *song of Moses*, Exod. xv. will find many expressions finely adapted to the occasion here supposed. And if it were true, as Maimonides tells us, that *the song of Moses* was sung *daily* in the *temple-service*, it may be considered as a beautiful illustration of this circumstance, agreeable to the general plan pursued in these visions.

SECT. XVIII.

Rev. XV. 4.

" unworthy to be mentioned or remembered.
" *Surely all nations shall come and worship be-*
" *fore thee,* in token of the humblest adoration,
" *because thy righteous judgments are* already
" in many instances *made manifest,* and are
" about to be manifested in a yet more illus-
" trious degree."

5 *And after this I saw; and behold, the temple of the tabernacle,* in which was the ark *of the testimony, was opened* again *in heaven:* the most holy place, which, since the vision I before described, had been veiled again, being now subjected to my view. 6 *And the seven angels, who had the seven plagues* already mentioned, *came out of* the inner apartment of *the temple,* as from the immediate presence of God; and like the High Priest on the day of his most sacred ministration, they were *clothed with pure and shining linen* [*garments*;] only with this difference, that whereas he had on this day only his linen girdle on, *and* continued in that dress till the time of the evening sacrifice, they *were girded about the breasts with golden girdles.* 7 *And one of the four living creatures,* which I have so often mentioned, *gave to the seven angels, seven golden vials,* or censers, *full of the wrath of* the great and blessed *God, who liveth for ever and ever;* and therefore is to be regarded as the most formidable enemy, as well as the most desirable friend, to immortal beings. 8 *And* agreeably to that wonderful event, which happened when God first took possession of the tabernacle, and of the temple, (Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4;) *the temple was full of smoke;*[d] which came *from the glory of God, and from* the symbol of *his power. And no one could enter into the temple, till the seven plagues,* which were signified by the vials *of the seven angels were finished;* and till they had emptied them by the Divine command. *And I* then *heard a great voice out of the temple, saying to the seven angels,* whom

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI. 1 And I heard a great voice out of the temple, saying to the se-

tions shall come and worship before thee; for thy judgments are made manifest.

[d] And agreeable to that wonderful event, &c.] Indeed it appears most surprising, and worthy of greater notice than has generally been taken of it, that the blessed God should thus, on the consecration of the temple, possess it over, and drive out, as it were, even the favourable tokens of his majestic presence.

SECT. XVIII. Rev. XVI.

ven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

I have described above, *Go, and pour out the vials of the wrath of God*, with which you are charged, *upon the earth*; for his patience will no longer endure the provocations they are intended to punish.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

And the first angel, in obedience to this Divine injunction, *went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer*, which broke out in large and dreadful scars, *upon the men who had the mark of the beast, and them who worshipped his image*, and they were extremely tormented with it, and found it incurable. (Compare Exod. ix. 8—10.[e])

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

And the second angel poured out his vial upon the sea; and it became a mass of *blood*, and putrefaction, *like that of a dead man; and every living soul* [*that was*] *in the sea died*; the fish were immediately destroyed, and the sea appeared a most gloomy and terrible spectacle[f]. (Compare Exod. vii. 20.)

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

And the third angel bore a commission to spread the same terrible calamity over all the fresh waters; and, accordingly he *poured forth his vial on the rivers, and on the fountains of water, and they* also *became blood*; as the sea

[e] *First vial.*] Mr. Lowman supposes, that this *third* period of the *vial*, reveals the state of the church and providence in the times of the last head of the Roman governments, represented by the *beast*, for 1260 years, from about A. D. 756, to its final overthrow about A. D. 2016; and he interprets each vial of some signal judgment upon the papal kingdom; supposing the five first already to be poured out, and the two others to be future. But, I must own myself not to be entirely satisfied, whether this supposition be just, (though I am rather inclined to think it is,) or whether all the following representations do not refer to events yet future, and describe the supernatural plagues to be inflicted on the papal kingdom, in its last days. Mr. Pyle interprets the first vial, of the abandoned degeneracy of the popish clergy. Mr. Lowman, with greater probability, refers it to the great commotions in the whole empire, under the family of Charles the Great; by which that family became extinct, and the empire and the crown of France, were transferred to other families: A. D. 850, to A. D. 988. And he shews by what intrigues the popes endeavoured to weaken and diminish the imperial power, and serve their own ambitious designs; which proved a painful sore, and were the cause of innumerable mischiefs to Europe, and especially to Italy. During this period, the Normans invaded and plundered France, the Saracens ravaged Italy, and the Hungarians the western parts of Germany and Italy.

[f] *Second vial.*] Mr. Pyle, and Mr. Lowman, agree in referring this to the great effusion of blood in the holy wars, to recover Jerusalem from the Saracens. This romantic project was set on foot by the pope, pursued by the emperor, the king of France, our king Richard, and other princes, and many prelates; and about two millions lost their lives in the several expeditions; from A. D. 1050, to A. D. 1190. And this appears to me a very probable interpretation.

SECT. XVIII. Rev. VI. 5.

had done on pouring out the vial of the former angel. *And I heard the angel of the waters,*[g] who seemed to be appointed to have the care of them, instead of repining at what was done, adoring the hand of God in it, and *saying*, Most *righteous art thou, O Lord, who art, and who wast*, the same immutable and everlasting Jehovah; *and* [*thou art*] *holy,*[h] *because thou hast judged these*, and executed such awful vengeance upon them. Justly dost thou make these persecuting and wicked countries the scene of such desolating judgments, *because they have poured forth the blood of* thy *saints, and* even of thy *prophets*, like water; and it hath flowed in a crimson stream, till their rivers have been dyed with it. *And*, accordingly, *thou* madest them read their crime in their punishment, and *hast given them blood to drink, for they are worthy* of it, worthy to find such horrors as these, whenever they look for refreshment and comfort.

And I heard another angel, whose voice seemed to come *from the altar, saying, Yea, O Lord God Almighty*, it is indeed thus; *true and righteous* [*are*] all *thy judgments.* Heaven adores the equity of thy proceeding; and the most impious inhabitants of earth, or hell, shall not be able to find any thing to object against them, even when they have the appearance of the greatest severity.[i]

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

[g] *Angel of the waters.*] From this text, compared with chap. xiv. 18. some have inferred, that there are certain intellectual beings which preside over the *several elements* of *water* and *fire*; and, by consequence of *earth* and *air*.

[h] *Thou art holy.*] I follow those copies, which read it, και ὁσιος, whereas others have it, ὁ ὁσιος, as in other places of this book.

[i] *Third vial.*] Some interpret this of the persecution of the church of Bohemia. (See Mr. Pyle in loc.) But this by no means suits the act of adoration, ver. 5, 6. It seems to refer to calamities to be brought on some parts of the papal kingdom. According to the order of time, Mr. Lowman supposes this to refer to the bloody wars between the Guelphs and Gibellines, or the papal and imperial factions whereby the popes were driven out of Italy into France; from A. D. 1305, to A. D. 1371. During this period, both these parties had joined in many persecutions, and a violent one raged against the Albigenses; the inquisition was begun about A. D. 1215; and the council of Lateran established these severe and cruel methods of supporting the papacy. And *God gave them also blood to drink*, (ver. 6.) for a violent contest arose between the papal and imperial parties, about the right of presenting to ecclesiastical preferments, so that almost all the cities in Italy were engaged in civil wars, and great multitudes destroyed. In A. D. 1282, all the French in Sicily were massacred. Thus were they, who *shed the blood of the saints*, punished by civil contentions and bloodshed. And, on the whole, this seems to be the most probable and satisfactory interpretation.

IMPROVEMENT.

LET us now raise our eyes and our hearts above the low and sordid scenes of mortality, to those happy and exalted spirits *who are described, as standing before the crystal sea, with golden harps* in their hands. Let us attentively hearken to those broken and imperfect echoes of the song of Moses, and of the Lamb, which a gracious God causes to descend, as it were, to this world of ours, and which sometimes sweetly mingle themselves with the clamour of strife, with the din of folly, with the groans of misery. Happy and glorious is their condition now, who are freed from all these evils, and who triumph over all their enemies; whom, as it was said to Israel of the *Egyptians, having beheld, they shall see them no more, for ever:* (Exod. xiv. 13.) They are now acknowledging their great Deliverer, singing everlasting praises to his name, and celebrating the wonders of his works, and the righteousness and truth of all his ways. *O Lord God Almighty, O thou King of saints, who would not fear thee, and glorify thy holy name? Let the nations come, and worship in thy presence;* let them pay thee their humble reverence and homage, before the *vials* of thy *wrath are poured out*; those vials, which, terrible as their contents are, the benevolent spirits of heaven *prepare themselves*, at thy command, to pour forth *with pleasure*; applauding in their responsive hymns, thy righteous judgments, even when the sorest and most dreadful plagues torment the worshippers of the beast and his image; even when their seas, and their rivers are turned into blood. Whatever be the calamities, whether past or future, to which any of these particulars may refer, surely they are big with terror to those wretches who, on any pretence, are *pouring forth the blood of thy prophets and thy saints.* They *are worthy* of having *blood given them to drink*, and accordingly thou hast a dreadful draught in reserve for them. And, though some of them may have laid down their *hoary heads in peace*, which, we might rather have expected, would have been *brought to the grave with blood*, the *day of thy vengeance* will surely come: a vengeance so terrible, that nothing but a zeal for thy violated law, and thine injured gospel, would make the very sight of it supportable to those whose cause shall then be pleaded, and whose blood shall be visited on their tormentors and murderers.

SECT. XIX.

The pouring forth of the four last vials, and the awful events they produce; with the incorrigible obstinacy of the sinners on whom this vengeance is executed. Rev. XVI. 8, *to the end.*

REVELATION XVI. 8.

AND the three former angels having thus poured forth their vials on the earth, and
8. sea, and the rivers of water, *the fourth angel poured forth his vial on the sun;*[a] *and*, in consequence of that, an extraordinary *power was given to it, to scorch men with* an intolerable heat, so that they seemed, as it were, to live in
9. the very *fire* itself. *And men were scorched with* sudden calentures, and with *great* and unsufferable fierceness of *heat; and* yet, instead of giving glory to the great Author of these awful chastisements, which afforded them so lively an idea of everlasting burnings, as if they had already been inhabitants of the world of despair, *they blasphemed the name of God, who had power over these plagues.* And the continuance of their torments did not subdue their hearts, but they still persisted, as with a diabolical obstinacy, *and repented not, to give glory to him*, by a confession of their sins, by seeking his mercy, and returning to his obedience. (Compare Isa. XXIV. 6.)

REV. XVI. 8.

AND the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10. *And* as these vials had greatly affected the kingdom of the beast, the next came still nearer

10 And the fifth

[a] *Fourth angel poured forth his vial on the sun.*] Some interpret this of the quarrel between the popes and emperors, in the fourteenth, fifteenth, and sixteenth centuries. See Mr. Pyle in loc. Mr. Lowman, with greater probability, refers it to the long and bloody wars in Italy, France, Germany, and Spain, occasioned by a schism in the papacy; (from A. D. 1378, to A. D. 1530.) there being three popes, in three lines of succession, at the same time. During this period the Turks took Constantinople, and put an end to the eastern empire. And some suppose there is a further reference to hot and burning seasons which should destroy the fruits of the earth, and occasion pestilential disorders; and historians inform us, that this was the case in the time supposed to be here referred to; particularly by means of the *sweating sickness*, which began in England, and spread wide into other countries, particularly Germany, A. D. 1517, and again A. D. 1529. But that *they repented not*, (ver. 9,) is evident from the war commenced against the Bohemians; the infamous conduct of the council of Constance, in burning John Huss, and Jerom of Prague, in violation of the public faith, and establishing that scandalous doctrine, *that faith is not to be kept with heretics*, &c. &c.

angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

to him; for, *the fifth angel poured forth his vial upon the throne of the beast* itself;[b] *and his kingdom was darkened*, so that his unhappy subjects, from whom he had so long veiled the light of God's word, and of his favour, had not the benefit of the solar rays, either to guide or cheer them. (Compare Ezek. xxxii. 8.) And yet at the same time, the secret fire kindled in their veins by the former scorching heat continued; *and they gnawed their tongues for* the extremity of the pain and *anguish* which they felt; *And* they still *blasphemed the* great *God*, the tremendous Majesty *of heaven* as well as earth, *for their pains and their ulcers*, which the scorching heat had excited; *and* they *repented not of their* wicked *works*, whereby they had awakened his just indignation.

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And the sixth angel poured forth his vial upon the great river Euphrates;[c] *and its water*, wide and rapid as the stream had been, *was dried up* immediately, *that a way might be prepared for* the march of *the kings from the rising of the sun*, who appeared in vision as coming to the borders of it, with all their armies, to pour forth destruction upon the beast and his kingdom.

[b] *Fifth vial.*] Mr. Pyle interprets this of the perplexity occasioned to the see of Rome, by removing the seat of it to Avignon, and the schism between the popes. But this prophecy seems to refer to a later period. Mr. Lowman's interpretation is more probable, who refers it to the protestant reformation, and the confirmation of it by the principal states of Europe, notwithstanding all the attempts of the pope, and in opposition to the papal authority: from A. D. 1560, to A. D. 1650. During this period, several nations renounced subjection to the pope, and have continued free to this day; and, in other nations, his power has been greatly abridged and restrained. This event gave great vexation to the popes, and their adherents; occasioned invasions, assassinations, massacres, and bloody wars; as the civil wars in France, the wars in Germany about the Reformation, the war between Spain and the United Provinces, the Spanish invasion of England, and the powder plot; the massacre of Paris, &c. Yet all proved unsuccessful to prevent the establishment of the reformed religion. And that *they repented not of their deeds*, (ver. 11.) is evident from the instances of their rage and cruelty already mentioned, and which they take care to repeat whenever they have power; and especially from the edicts of the council of Trent, (from A. D. 1542, to A. D. 1562,) which, instead of diminishing or relaxing, increased and confirmed the corruptions of popery, and condemned all doctrines tending to reformation.

[c] *River Euphrates.*] It appears to me, that this implies the *invasion* of the *papal kingdom* from the *east*; but, as I believe the vision not yet *accomplished*, I freely confess, that it is involved in those *clouds* and *darkness* which I am not able to penetrate. Mr. Pyle explains it of the conquest of the *eastern* Christians, by the growing power of the Ottoman house, and the contempt of popery in some parts of the *west*. But this part of the prophecy seems to refer to an event much later; and, like the rest, to denote some judgment on the *papal kingdom*, to happen, probably, between A. D. 1700, and A. D. 1900.

T. *And*, as *I saw* the dragon standing in my presence, with the beast and the false prophet near him, as the great abettors of his kingdom, which
13. was threatened by this invasion, I had an intimation given me of the various efforts they should make for the preservation of it: [*and*] *out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet*,[d] [*there came*] evidently *three* animals, which expressed *unclean spirits*, being represented by creatures *like frogs*: *For these*
14 *are the spirits of dæmons*, whose design it is to impose upon mankind by the most artful stratagems, and pretences of *working miracles*, by *which* they attempted to support the kingdom they had raised; and indeed, it seemed they did even inchant whole nations; for they were permitted by God, to *go forth to the kings* of that part *of the earth* where the seat of the beast was; *and*, indeed, his territory was so extensive, that it might be said, they went through *the whole world*; and they operated so powerfully, as *to bring them together, to the battle of that great day of God the Almighty*, in which he was secretly determined to pour forth his vengeance upon
15 them. And, as this last effort of this infernal agent would be a signal trial of the faith and constancy of the saints, in order the better to fortify them against it, I heard a voice which I understood to be that of our Lord Jesus Christ, saying, *Behold I come* suddenly and unexpectedly, *as a thief*, that surprises a sleeping family: *blessed* [*is*] *he that watcheth, and keepeth his garments*,[e] *that* they may not suddenly be snatched from him, and *he may not* be forced to *walk naked, so that men should see his shame*. Let my servants, therefore, guard against these sudden

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

[d] *False prophet.*] As the *false prophet* is here joined with the *beast*, and also in chap. xix. 20, and there said to *work miracles* before the *beast*. See sect. xvi. note [h], i.

[e] *Keepeth his garments.*] Dr. Lightfoot thinks here is an allusion to what that *Jewish officer*, called *the man of the mountain*, that is, of the *house of the Lord*, used to do, when taking his round in the temple to examine *the watch*; if he met with any asleep, he had a liberty to set fire to his garments. Perhaps, in this case, the person might be obliged to appear in the *fragments* of his *burnt garments* the next day, which would be a great disgrace. See his Works, Vol. I. p. 919. According to Ainsworth, (on Numb. xviii. 4, 5,) they were beaten by the provost, and their *garments* were *taken away* and *burnt*.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

surprises, which during this time of danger and alarm may frequently happen. *And* the army appearing against the saints, as was observed above, *He*, that is, God, by the secret conduct of his providence, so disposed things, that he *gathered them together*[1] *into* a certain *place*, [*which is*] *called in the Hebrew language, Armageddon*, or the mountain of Megiddo, because it was to be a place more remarkable for slaughter than Megiddo had ever been.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And when they were there assembled, *the seventh angel poured forth his vial into the air; and there came forth a great voice from the temple of heaven*, even *from the* very *throne* of God himself, *saying*, "*It is* now *done*," the great "work is just completing." *And there* 17

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

were voices, and thunders, and lightnings; and there was also together with them *a great earthquake*, to add new horror to the scene, *such as there had not been from the time that men were upon the earth*; even *such, and so great an earthquake*, quite unequalled in history or observation. *And the great city was* immediately 18

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

divided into three parts, and the cities of the Gentiles fell down. And thus it appeared, that *Babylon the great came into remembrance before God, to give her the* long-threatened *cup of the wine of his fiercest wrath*, in which all the most dreadful ingredients of vengeance were, as it were, mingled together, like poignant poison in the strongest wine, to give it the greater power and efficacy. *And* the whole face of 19 20

20 And every island fled away, and the mountains were not found.

nature was thrown into such a consternation by means of this grand event, that *every island fled away, and the mountains were found no more. And a great* and violent storm of *hail*, the stones 20 21

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent:

of which were *as* of *the weight of a talent, descended from heaven upon men*, so as to dash in pieces the stoutest heroes, how well soever they

[1] *He gathered them.*] This seems a memorable circumstance; they were the dragon's army, yet God assembled them. Such oblique intimations of the interposition of Providence, are wonderfully instructive, and they are scattered up and down in many places of the sacred writings.—That Megiddo had been a place remarkable for slaughter, See Judges v. 19; 2 Kings ix. 27; 2 Chron. xxxv. 22. Compare Zech. xii. 11. To express the certain destruction that should come upon these antichristian powers, they are described as brought together to this mountain.

r. might be armed and defended. *And men*, in- and men blasphemed
1. stead of being reformed by it, *blasphemed God* God because of the
plague of the hail,
for the plague there-
of was exceeding
great.
so much the more *for the plague of the hail; for*
21. *the plague of it was very great*, and brought
along with it a very extensive ruin and desola-
tion.[5]

IMPROVEMENT.

WHATEVER particular events these *vials* might be respective-
1. ly intended to represent, they all agree in giving us most aw-
ful views of the Divine power and agency over the whole uni-
10 verse. He is able to *scorch* and blast *the earth with* insuffer-
12 able *heat*, to veil it in midnight *darkness*, to *dry up its rivers*,
18 or even shake its foundations, so as to *throw down*, in a moment,
12 the strongest and the proudest *cities*. From the air he can cause
even *rivers of ice* to descend, sufficient, not only to destroy our
frail and tender bodies, but those regular fortifications which
are deemed impregnable; turning them into the graves of those
who seek and expect protection from them. How worthy is this
tremendous Being of our *homage* and *reverence*? And yet men
hear of his awful judgments, and sometimes *see* and *feel* them
9 too, and continue *unreformed*. Even while they are *gnawing*
their tongues through the extremity of *pain* and anguish, it is
11 possible, that as well as their wounded tongues will give them
leave, they may *blaspheme the God of heaven*, and utter their im-
potent rage and malice against him. The *infernal regions* re-
sound with diabolical language: and O, that so many parts of
this *earth* bore no resemblance to them. But let the outrage of
the wicked be what it may, God, when he enters into judgment,
14 will *overcome*. And, though the rage of his enemies engages
them to *gather themselves together*, the event will prove, that it
16 is only as *sheep for the slaughter*. And, while they are acting in
this with the utmost freedom, they are indeed assembled by him,
their own angry passions subserving the purposes of his righteous
Providence.

15 Let us confide in his word, let us attend to his voice; and, in
spite of all our difficulties and dangers, let us do our endeavour,
to secure the *blessedness* of that man, who *watcheth, and keepeth*
his garments; who is always on his guard against every surprise,
which might expose him to shame in the presence of his Master,
though he should come in ever so unexpected a manner, even
like a thief in the night.

[5] *Seventh vial.*] This is introductory to the fall of the papal kingdom; and the expressions, verse 19, may only signify, that great numbers should fall by these awful judgments, which were only introductory to the full and complete ruin afterwards described.

SECT. XX.

In order to let the author into the meaning of the seven vials, he sees a representation of the great harlot sitting upon a mysterious beast; and hears her doomed to destruction by the Divine judgments. Rev. XVII. *throughout.*

REV. XVII. 1.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee, the judgment of the great whore, that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.

4 And the woman

REVELATION XVII. 1.

AND, when all this was done, *one of the seven angels, who had* been honoured with bearing *the seven vials*, the pouring forth of which I have just described, *came and spake with me, saying to me, Come,* [*and*] *I will shew thee*, to what this prophetic scene, which has passed before thy view, principally refers, even *the judgment of the great harlot, that sitteth upon many waters*, whom thou shalt now see; and observe the terrible vengeance to which she is reserved, though so many people have been corrupted by her, and though she has tyrannized over them in so insolent and imperious a manner: Even of her *with whom the kings of the* 2 *earth have* so long *committed fornication*, (compare Isa. xxiii. 17,) *and* their subjects have been debauched with them; so that, in a manner, all *the inhabitants of the earth have been drunk with the wine of her whoredom*, as if they had taken some powerful provocative, to make them doat upon her, and sacrifice every dictate of religion, and reason, and even common sense, to those alluring arts with which she has been tempting them. *And he brought me in the* 3 *spirit into the wilderness; and I saw a woman*, of an impudent front, and a most imperious and cruel appearance, *sitting upon a scarlet beast*, fierce and savage; and the beast had gaudy trappings of embroidery upon it, *full of blasphemous names*, ascribing to itself, and the harlot upon it, properties and glories which belong to God alone; and *having* also, like the beast which I saw before, (chap. xiii. 1,) *seven heads, and ten horns*; referring to the hills on which the city, designed by this harlot, stood, and the number of kingdoms subject to its government. *And* 4 the charms of her person, such as they were,

were set off with all the gorgeous ornaments of the most splendid dress; for, *the woman was clothed with purple, and scarlet, and adorned with gold and precious stones, and pearls; having* also *a golden cup in her hand full of* that inflaming mixture, by which those who drank of it, were instigated to all *the abominations and pollution of her* dissolute and abandoned *whoredom*; that is, those idolatrous practices, which the society of men represented by this infamous woman, had carried to so shameful a height. (Compare Jer. li. 7.) But, that she might appear in my eyes as a criminal marked out by God for speedy *and* dreadful execution, *[she had] upon her forehead [her] name*, her titles and crimes, *written*: and the first word was *MYSTERY*: the great mystery of iniquity, abetted by all the fraud and artifice which can be conceived, is represented by this woman: after which followed these words, *BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH*; the most impudent strumpet that ever appeared upon earth, and the greatest procuress of lewdness that ever polluted the face of it. *And I saw the woman drunk*; and was informed, that it was *with the blood of the saints, and with the blood of the martyrs of Jesus*; of which she had gorged vast quantities, and for which she still thirsted impatiently; and seemed to cast her greedy eyes around, as longing for renewed draughts of it. *And I wondered, when I saw her, with great amazement*,* as I knew she represented a society that would call itself Christian, and pretend a regard for Jesus and his saints, in the midst of all this cruel persecution of them; and also, for the honour of God and dst all these unequalled idolatries and immoralities. *And the angel said unto me, Why dost thou wonder?* Hast thou not thyself had intimation of this antichristian sect, and this great apostacy? *I will tell thee* the secret of the whole matter; *the mystery of the woman, and of the beast which carries her, which hath*, as thou

was arrayed in purple, and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the

* *Amazement.*] This seems a plain argument, that the society referred to was Christian; for it had been no great wonder, that a heathen power should *persecute*.

seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings,

seest, *the seven heads, and the ten horns. The beast which thou* formerly *sawest, was, and is not*;[b] that is, God will cut short its reign, *and he will* indeed *ascend*, as has been represented, *out of the bottomless pit, and go* suddenly *into destruction; and the inhabitants of the earth, (whose names*, as I said, *are not written in the book of life, from the foundation of the world,) shall wonder, seeing the beast, who*, for a little while, *was, and is not*; that is, he shall quickly be overthrown, *though he is* to appear for a while, and perform such great wonders.—*Here [is]* a proof of *the understanding that hath wisdom*; for the utmost sagacity may here be put to the trial. But this I will observe, to guide the inquiring mind, and I am commissioned by God to give this key to the mystery, that *the seven heads* of the beast *are seven mountains*, on which that celebrated city is built, *on which the* infamous *woman* I have been describing, *sitteth. And there are seven kings*, or forms of government,[c] *five* of them *are fallen, and one is, [and] the other is not yet come; and when he comes, he must endure for a little time*, but will soon be destroyed and swallowed up. *And the beast*, of whom I said, *that* he *was, and is not, he is the eighth, and* he *is of the seven*;[d] he ariseth out of the remainder of this people, *but* at length *goes into destruction*, as the rest, though his reign shall be so much longer than any of his predecessors. *And the ten horns which thou sawest, are ten kings*, or kingdoms,

9 10 11 12

[b] *The beast—was, and is not.*] This seems to intimate, that the persecuting power of Pagan Rome, should for a while revive in Papal Rome, and, ere long, be utterly destroyed.

[c] *Seven—forms of government.*] Some reckon these to be the Roman *kings, consuls, dictators, decemvirs, military tribunes, emperors, and popes.* But I much question, whether this be a right solution.—Mr. Lowman supposes here is an intimation that the seventh form of government was not to begin till the imperial power was destroyed. And, this last may, on some account, be called the *seventh*, and for other reasons, the *eighth* head of government, as the exarchate of Ravenna was in some sense, a new form of government, and yet hardly so distinct and proper a form, as to be reckoned for a different head. Compare chap. xii. 6. note [a].

[d] *He is the eighth, &c.*] Mr. Fleming understands this of the government of the Ostrogoths in Rome; who, though they were the *seventh* head in number, yet were not of the *seven*, that is, such as the *six first* and the *eighth*, because they were *foreigners*, whereas the others were *natives*. Flem. on the first Rev. p. 106, 107. This exact prophecy, he says, is a great confirmation of the Divine authority of this book. Limborch understands it of the German Emperor, who was only titular king of Rome. See the preceding note.

SECT. XX. Rev. VII. 12

which shall arise out of the ruin of the former state, and shall all, for a while, be dependent upon, and subject to the beast; they *have not*, indeed, *yet received their kingdom, but they shall receive authority from the beast as kings*, though greatly under his limitation and controul, to reign *for one hour*, for a certain limited time.

13 And however *these* princes may be disunited in their political interests, which may, in some respects, contradict each other, yet, with respect to their unhappy prejudices in religion, and idolatrous inclinations, there shall be a surprising agreement between them; and they *have one mind* and sentiment in that respect, *and shall* consent to *deliver* over *their own power and authority to the beast*, to be employed by him for the advancement of his interest; so that they shall act but as his viceroys, even in their own

14 territories. *These* also *shall* presume to *make war with the Lamb; and* the consequence may easily be conjectured; for *the Lamb*, who bears such magnificent titles, and who hath already triumphed over all the powers of hell, *shall* undoubtedly *overcome them*, and triumph over them; *for he is* indeed, (what some vain mortals have impiously and arrogantly called themselves,) *Lord of Lords, and King of Kings*, the supreme Ruler of all governors and magistrates upon the face of the earth, to whom dominion over them belongs, by the strictest and most unalienable right; *and those that are with him*, and have the honour to fight under his banner, [*are*] not only *called* to arm themselves in this glorious cause, but *chosen*[e] to act in the service, *and* they are *faithful* to the engagements into

15 which they enter. All these were the words of that angel who was commissioned to instruct me

which have received no kingdom as yet, but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings; and they that are with him, are called, and chosen, and faithful.

15 And he saith

[e] *Called, chosen and faithful.*] Here may very possibly be, as the ingenious author of the Christian Warfare has represented, in his learned and beautiful remarks on this text, a reference to the *military custom* of the Greeks, who used to *call* the people together when any expedition was designed, out of which there were some *selected* to serve in the action intended, who swore *fidelity* to their leader. (Compare 2 Pet. i. 10, note i.) But I can by no means suppose that this is the *uniform* idea to be annexed to the word *chosen* in scripture, any more than I can suppose the term *called*, always to signify *invited to a feast*; which is an idea another ingenious writer has endeavoured to lead his readers to affix to it. The truth is, both signify something much more *general*, though both may be applied, in *particular* cases, in the *limited* sense contended for. Compare Isa. xxxiv. 2, 6, 7.

unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

in the meaning of an appearance which had thrown me into such amazement. *And he* proceeded, and *said* further *unto me*, *The waters which thou sawest, on which the* spacious, but abandoned *harlot sat, are people, and multitudes, and nations, and tongues*, a vast multitude of different nations and languages, who shall consent for a long time, to those degenerate forms of religion which she shall introduce. 15

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire;

And the ten horns which thou sawest on the savage *beast, these* are the kingdoms subject to her. But the princes of them shall at length turn against her; so that she shall, as it were, be thrown down, and gored by the creature that has so tamely and patiently carried her: for they *shall hate the harlot, and make her desolate and naked*: they shall strip her of all those ornaments which they have profusely lavished away upon her; *and they shall* be ready, as it were, in the transport of their indignation and zeal, to *eat her* very *flesh, and shall burn her with fire.* They shall be bent upon destroying their stupid idolatry, and all the monuments of it, and turn their keenest resentment upon the abettors and instruments of such cruel persecution as they have exercised: 16

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

For God hath given it into their hearts, by a strong and powerful impression, to execute his counsel and *sentence*,[f] and they shall agree in it, *even to perform one purpose.* *And* he hath left them under a fatal infatuation, in opposition to true policy, as well as virtue and religion, so as *to give their kingdoms to the beast, till the words of God be fulfilled*; and then their minds shall be turned, and their eyes opened, and they shall ruin this oppressive society more eagerly than they ever established it. 17

18 And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

And the woman which thou sawest, is the great imperial *city, that ruleth over the kings of the earth*, and now disposes of their crowns at her pleasure, none daring to make war against her. 18

[f] *Execute his sentence.*] We render it *to fulfil his will.* Hence some have inferred, that it is the *will of God*, that *heretics* should be *cut off*. But it is sufficiently known to what extremities people are driven to find any thing that looks like an argument for persecution in the New Testament, when they are forced to have recourse to a text for this purpose, which only proves that God had, in his wise and holy counsel, determined that the idolatrous and persecuting antichristian power should be destroyed.

IMPROVEMENT.

SECT. XX. EASILY might we have apprehended, that *Rome* had been here designed, though it had not been so particularly described by its situation on *seven hills*, or by the empire it then possessed *over all the kingdoms of the world*. The *harlot* might be sufficiently distinguished by her *names of blasphemy*, by her *cup of* inchantment, by her *titles*, *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH*. Yea, she might be known by this single character, of having *made herself drunk with the blood of the saints, and with the blood of the martyrs of Jesus*. And is it *heathen Rome*, to whom these characters are most remarkably applicable? The apostle would not then have wondered with so great admiration, that idolatry and persecution should prevail, where the former had raged for so many ages, and the latter almost from the very beginning of Christianity, and to such a degree, in the days of Nero, who, as their own historian tells us, had, thirty years before this, added mockeries and insults to torment, that Christians were dressed up in the skins of wild beasts, and so exposed to be worried on the theatre: a method which hath, indeed, figuratively speaking, been every where practised, and must be practised, if *Christianity* is to be made *ridiculous* or odious. But, the true occasion of the apostle's astonishment, was, that *Rome* professing *Christianity*, *Rome* setting up for the *head of the Christian world*, should have emulated and exceeded any *Pagan city*, and even itself in its Pagan state, in its idolatries, and in its cruelties. And this is a fact indeed wonderful. But these are the secret counsels of God, even those counsels which are to us unsearchable. Nevertheless, the beauty and glory of them shall at length be apparent. *The kings of the earth*, though, like *Nebuchadnezzar*, (Isa. x. 7.) *they meant it not*, are now *fulfilling the plan* of Divine Providence; a plan that shall at length appear wise and harmonious, though the permission of all these absurdities and horrors make a part of it. And when the words of God are fulfilled, they who with one mind have given *their power and strength to the beast*, in order to support the *harlot*, shall be as unanimous in *hating her, and making her desolate and naked*, shall be ready to *devour her flesh*, and consume her *in her own fires*. Fierce and savage as the *beast* may at present appear, its *war with the Lamb* shall be utterly in vain; for *the Lamb* is always *victorious*, and will assert his grand imperial titles, *LORD OF LORDS, AND KING OF KINGS*. May we all list under his banner! May we not only be *called*, but *chosen* and *faithful, faithful* even to *death*; since all the rage of men, and multitudes, and nations, and tongues, if it were united against us, could not prevent his giving us a crown of *victory*, and a part in his *everlasting triumphs*!

Verse 9, 18 3 4, 5 6 17 19 14 5

SECT. XXI.

A sublime description of the fall of Babylon, and an account of the lamentation of her friends and merchants over her. Rev. XVIII. 1. *throughout.*

REVELATION XVIII. 1.

Rev. XVIII. 1. AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive

SECT. XXI. Rev. XVIII. 1

AND *after this, I saw an angel descending from heaven, who had,* in his countenance and appearance, the signatures of *great power; and the earth was enlightened with his glory,* which spread a vivid lustre all around him, reflected from every neighbouring object. *And* 2 *he cried with* great *might* [*and*] *a loud voice* of triumphant joy, in the words of Isaiah, (chap. xxi. 9,) *saying, It is fallen, it is fallen,*[a] *even Babylon the great; and* what was prophesied concerning the celebrated seat of the Chaldean empire, shall presently be verified in this detested city; so that we may already say, *it is become the habitation of dæmons,* (as desolate places were reputed to be,) *and the hold of every unclean spirit, and a cage of every unclean and hateful bird;* (Isa. xiii. 21; Jer. l. 39; li. 37.) *Be-* 3 *cause she hath caused all the nations to drink of the* intoxicating and inflaming *wine of her raging* and insatiable *whoredom; and* all *the kings of the earth have committed whoredom with her, and the merchants of the earth have* traded with her, and *been enriched by the abundance of her luxuries.*[b] *And I* then *heard another voice* 4 *from heaven, saying* to the remainder of faithful souls which were yet in Babylon, *Come* ye *out from* the midst of *her, O my people,* separate yourselves from this accursed society, *that ye may not be partakers with her in her sins,* which are so polluting and ensnaring; *and that ye may not,*

[a] *Is fallen.*] This is still the language of prophecy, expressing what shall certainly and speedily come to pass: for verse the fourth shews, that, in strictness of speech, Babylon was yet to be considered as *standing.*

[b] *Luxuries.*] The word στρηνους, seems to signify such *luxury* of diet as cherishes *wantonness,* and disposes to acts of *unchastity;* and may well represent the manner in which the Roman clergy have pampered themselves, and the effects it has produced, to the scandal of the Christian profession, in the eyes of all the world, as well as the idolatries which have been established and maintained to support that *luxury.* Compare 1 Tim. v. 11. and the note there.

SECT. XXI.

Rev. XVIII. 5

by a fatal consequence, *partake of her plagues* too, which those who share her sins must expect to share, whatever their former profession may have been. *Because her sins have followed up to heaven* with their clamours, *and her unrighteous actions are come up in remembrance before* that *God*, who will not fail severely to visit her for
6 them. And now, O my people, *give her, as she also has given to you, and recompense to her double, according to her works*; for God will plead your cause for you: *in the cup* of terror, *which she has mingled* for those whom she was not able to seduce and debauch, *mingle her a double quan-*
7 *tity* of those poisonous ingredients: *In* full *proportion to the degree in which she hath* for so many ages, *made ostentation of her glory, and lived in luxury, inflict upon her torment and grief*, and vengeance; *because she has* audaciously *said in her heart*, while the Divine threatenings have been sounding in her very ears, *I sit as a queen*, enthroned above the reach of adversity, *and I am not a* desolate *widow*, as it hath been pretended I should be; *and I shall not see sorrow.*
8 (Compare Isa. xlvii. 7, 8.) *Therefore, in one day shall her plagues come* upon her, even upon this impious and abominable city, *death, and mourning, and famine*, which shall all unite their efforts against her; *and she shall be burnt with fire; for strong [is] the Lord God who judges her*; and all her boasted strength will, in his
9 presence, be weakness and confusion. *And the* other *kings of the earth*, who shall not be active in the execution before described, but still retain their affection for her, even the remainder of those, *who have committed fornication, and lived in luxury with her, shall mourn over her, and lament for her, when they shall see* the flames of wrath kindle about her, and *the smoke of her burning*, like that of Sodom in the day of its conflagration, ascending up to heaven.
10 They shall see it, *standing afar off for fear of her torment, saying, Woe, woe*, and alas, *O thou great city, Babylon, the strong city!* well may we lament over thee! *for in one hour thy judg-* [illegible] *come*, and thy desolation is as sudden [illegible] dreadful and entire. *And the mer-* [illegible] *earth*, those who enriched them-

not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come.

11 And the merchants of the earth

shall weep and mourn over her; for no man buyeth her merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

selves by her expensive magnificence, *shall wail and lament over her*, out of a regard to their own interest, if not to her's; *because no one any longer shall buy their wares*, with which they had loaded so many gallant vessels that carried on a traffic with her: They shall lament, that so noble a vend for all the delicacies of a pompous and luxurious life, is lost; and that they can no longer thus dispose of *the ladings of gold, and silver, and every precious stone, and pearls, and* of the *fine linen* of Egypt, *and* the *purple* of Sidon, *and* the *silk* of the eastern countries, *and* the *scarlet, and every odoriferous wood*, that the plantations of Arabia, or the coasts of India, could boast; *and every* curiously wrought *vessel of ivory, and every vessel of most precious wood*, in value exceeding even that, *and* all the utensils *of brass, and of iron, and of marble*, with which the houses of the rich, and of the great, have been furnished. No longer shall they there find a market for rich *and* fragrant commodities; for *cinnamon, and perfume, and myrrh, and incense*, nor for the more necessary *and* important supplies of *wine, and oil, and fine flour, and wheat, and kine, and sheep and horses, and chariots, and slaves*[c]: *and* their yet more infamous traffic for the lives, and the very *souls of men*, which they sacrificed to their avarice, and their treachery, shall cease. *And* thou, O Babylon, shall join thy cry with theirs; for all *the fruits, which thy soul desired*, and for which alone thy degenerate nature had any remaining relish, *are gone from thee, and all thy delicious and splendid things are departed from thee; and* the loss is final as well as entire; for *thou shalt never find them any more.* I repeat it again, *the merchants of* all *these* [commodities,] *who were enriched by her, shall stand afar off*, in a mixture of terror and grief, *for fear of her torment, weeping, and mourning*[d], but absolutely

SECT. XXI. Rev. XVIII. 11 12 13 14 15

[c] *Slaves.*] The Greek word σωμαλα has plainly this signification. Compare Tobit x. 9.

[d] *Weeping and mourning.*] There is in all this so evident a *reference* to the *lamentation* over Tyre, described by Ezekiel, (chap. xxvii.) that I suppose few readers can fail to take notice of it. Compare Isa. xxiii. 1. 7, 14. & sim. Some have interpreted many of these passages, as referring to the circumstances of Popish worship, and the trade of their priests; as ver. 11. to relics, pardons, and indulgencies: ver. 12. to their images, and

SECT. XXI. incapable of giving her any relief; smiting on their breasts, *And saying, Alas, alas, for the great*, elegant and magnificent *city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls!* 17 *For*, who can sufficiently lament this sad instance of the uncertainty of all human things, when he sees, that, *in one hour, all these* great *riches are* laid waste, and *made desolate?* And this sad scene was represented to me in a lively vision; *and every pilot, and every one of the ship's company, and the mariners, and all that bestow their labour upon the sea, stood afar off* from the flames of the burning city, 18 *And cried, when they saw the smoke of her burning* ascend in such thick columns to heaven, *What [city is] like to the great city*, so long unequalled in its glory, and now in its ruin? 19 *And they* seemed like men in the greatest agony of distress, and *cast dust upon their heads, and cried, weeping, and mourning, saying, Alas, alas,* for *the great city, by whose magnificent expences*, arising from her profusion, and elegance, and grandeur, *all that had ships in the sea were enriched*, so that she alone was sufficient, as it were, to maintain the merchandise of the world; *for she is made desolate in one hour*, to a degree that we should have imagined utterly impossible. 20 But while they were thus lamenting their own loss and her's, I was affected in another manner, and could not forbear crying out in my own heart, *Rejoice over her, O thou just avenging heaven, and ye holy apostles, and prophets*[e], who look down from your abodes of glory, on so wonderful and interesting a scene. Take your part in the sacred triumph; *for on your account, God has pronounced sentence upon her*; he hath adjudged her to righteous destruction, for her

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles, and prophets; for God hath avenged you on her.

the furniture of their churches and chapels, and the variety of rich dresses for their images and priests: ver. 13. to the incense used at their altars: ver. 22. to the musical instruments used in their worship: and ver. 23. to the vast numbers of lamps burning before their idolatrous altars; and the like.—But it seems rather to centre in one view, the loss of every thing valuable and desirable, and the utter ruin of this magnificent city.

[e] *Apostles.*] Nothing can be more lively than this *apostrophe*; in which the apostles, though honoured in Rome by so many superstitious and idolatrous rites, are, nevertheless, called upon to rejoice in her *destruction*.

opposition to his kingdom, and for the injuries done to you, who with ardent and unwearied zeal, endeavour to establish and promote it.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

And, as soon as I had uttered this in correspondence to the scene which had been represented of old, with relation to the great seat of the Chaldean empire, (Jerem. li. 64.) *a strong angel took a stone, like a great millstone; and*, with a vigorous and rapid motion, *hurled it into the sea, saying, Thus shall Babylon the great city*, unequal as the production of this event may seem to any human power, *be violently hurled away*[f] by the almighty arm of an avenging God, *and* sink into the depths of destruction; so that it shall *never be found any more.* 22 *And the* harmonious *sound of harpers, and* other *musicians, and those who sound the flute, and the trumpet, shall no more be heard in thee; and every artificer of every* curious *trade* employed for the accommodations and ornaments of life, *shall no more be found in thee*, O Babylon, *nor shall the noise of the millstone be heard in thee any more*, even to prepare bread for the meanest inhabitant. 23 *And the light of a lamp shall no more be seen in thee*, to gild thy dark night with its cheerful rays; *and the voice of the bridegroom and the bride*, rejoicing in their new relation, and celebrating the nuptial feast, *shall be heard in thee no more;*[g] *because thy merchants were grandees of the earth*, and maintained so shameful a traffic by every dishonest art, and *because all the nations were deceived by thy sorceries*, and poisoned by thy pernicious practices. 24 *And*, to complete her guilt, as Babylon of old had grown great by the slaughter of Israel, so, *in her*, who has been here represented, *was found the blood of the prophets, and of the saints* of God, *even of all those who were slain upon the earth*; for this wicked city exceeded all the rest of the world in cruelties, and might boast

22 And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee; and no craftsmen of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

[f] *Hurled away.*] This the original words ὁρμήματι βληθήσεται import; as if falling by its own weight, its fall would not have been rapid enough. From hence Dr. Thomas Burnet, infers, in his Theory of the earth, that Rome, being first *fixed*, (Compare Dan. vii. 11.) will be swallowed up in a *lake of fire and brimstone*, as Sodom and Gomorrah were. Burn. Theol. Vol. II. p. 123. Compare Rev. xix. 20.

[g] Verse 22, 23.] Compare Jer. xxv. 10; xxxiii. 11; Ezek. xxvi. 13; & sim.

SECT. XXII. in the multitudes of the martyrs she had slain, beyond all that had ever gone before her, in such detestable persecutions; and this hath filled up the measure of her iniquities, and plunged her into this irrecoverable ruin.

IMPROVEMENT.

FROM the particular detail which is here given us, of the various commodities in which Babylon traded with its merchants, we may surely take an incidental occasion to reflect upon the rich bounty of Divine Providence, to the children of men, in giving them such a variety of good things, which tend not only to their necessary support, but their ornament and delight. To whatever pernicious purposes vanity and luxury may abuse *the silver and gold, the gems and the pearls, the fine linen and silk, the purple and scarlet, the ivory and marble, the cinnamon and the myrrh*, as well as the more important blessings *of wheat and oil, of kine, and sheep and horses*, all are the gifts of God; and, if wisely and properly used, may justly excite our thankfulness to him: and it is on ourselves, and not on him, that we are to charge it, if what should have been for our welfare becomes a trap, and our treasures be turned into idols. Nor is the wise disposition of Providence to be disregarded, in causing many of these things to be the peculiar products of different countries, denying to some what he has given to the rest, that so traffic and commerce may be encouraged, and by it, society and intercourse extended among different nations, and provision made for that spread of Divine knowledge, which had in many instances, been impossible, if human industry, quickened by necessity, and the prospect of gain, had not invented those arts of navigation, to which Great Britain above all other nations, is so much indebted, and without which, indeed, our beautiful and fruitful island had been a desert, inaccessible to men.

But, though this oblique reflection may profitably be made, the great object to which we are directed by this chapter, is the certain and final *ruin of Babylon*, which, how highly soever exalted, how superbly soever *adorned*, how *luxuriously* soever *regaled, shall fall, shall fall as a millstone cast into the sea. Strong is the Lord God, who judgeth her*: and it is impossible she can withstand the force of his omnipotent arm. Long has she, in a metaphorical sense, been *the hold of every foul spirit, and the cage of every unclean and hateful bird*; and God will make her so in *another*, even in a literal sense, when he shall appear to *remember* and punish those *iniquities, which have reached unto heaven*; among which, various and detestable as they have been, shedding *the blood of the prophets and the saints*, must be reck-

oned, as most *enormous*. Let no triumph of the antichristian powers, for the present, shake our faith in these most certain and indubitable prophecies; and let that charge never be forgotten, "*Come forth from her, O my people, and be separate.*" Blessed be God, that a *separation* has been begun, that it has been so long *supported*, and that so many attempts to bring back God's *Israel* into captivity have been *defeated*. May the boundaries of the Reformation be extended; may the purity of the reformed churches be more and more advanced, and all remainders of superstition, persecution, and imposition, be taken away. And, to conclude all, let those who are now *living deliciously*, and *glorifying themselves* in the forgetfulness of God, abusing the various gifts of his bounty to his dishonour, and saying in their hearts, that *they shall see no sorrow*, remember how suddenly their state may be changed; how quickly they may sink into the depths of misery, proportionable to the height of their abused prosperity; and experience a *torment* and *sorrow*, which will be *doubly* bitter in the remembrance of their former condition. Let such, therefore, in whatever rank of life they are, according to the words of Daniel to the most illustrious king of Babylon, (Dan. iv. 27.) *Break off their sins by righteousness, and their iniquities by shewing mercy to the poor, if it may be a lengthening out of their tranquillity*; and give glory to God, before all their cheerful *light* be exchanged for *darkness*, and all the harmony of their *music* for *weeping and wailing*, groaning and lamentation *for ever*.

SECT. XXII.

The triumphs of the heavenly host in the fall of Babylon are described, and further illustrated, by the view of an attack made by Christ and his army, on the beast, which ended in an entire victory over him. Rev. XIX. *throughout.*

REVELATION XIX. 1.

Rev. XIX. 1. AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God.

AND *after these things*, this affecting representation of the certain destruction of Babylon, as the seat of the antichristian kingdom, *I heard the voice as of a great multitude in heaven*, who seemed to be triumphing on this occasion, *saying, Hallelujah*; let the name of Jehovah, the most high God, be ever praised and exalted. Let this great *salvation, and* all the *glory and honour*, which can arise from this, and all his other wonderful works *and* the *power* so amazingly displayed in them, be ascribed *to the Lord*

r. *our God. For his judgments [are] true and*
t. *righteous*, and we have lately seen a most glo-
rious illustration of them; *for he hath judged*
2. *the great harlot, who corrupted the* whole *earth*
with the contagion of *her fornication; and he*
has awfully *avenged the blood of his* faithful *ser-*
vants and martyrs, which hath been [*shed*] so
3 profusely *by her* cruel *hand. And a second*
time, at the conclusion of the hymn, *they said,*
Hallelujah; and looking down upon her ruins,
they added, *The smoke of her [torment] ascends*
for ever and ever; and God is pursuing the im-
penitent sinners he has destroyed in her, with
far more terrible vengeance in a future state,
than any they could endure while they continued
4 in the body. (Isa. xxxiv. 10.) *And the twenty-*
four elders, and the four animals, so often men-
tioned before, who still appeared present, *fell*
down and worshipped God, who was represented
sitting upon the throne, saying, Amen; Halle-
lujah, so let it be; let universal Hallelujahs, and
everlasting praises, rise to thee, O thou ever-
adorable Jehovah, who art most worthy to re-
5 ceive them. *And a voice came out from the*
throne which said, in my hearing, Now *praise*
our God, in the most exalted strains of raptu-
rous devotion, *all ye his servants, and ye that*
fear him, both small and great, in your various
ranks and circumstances of life. Adore his great
and magnificent name, so highly exalted, and, in
these scenes of wonder so gloriously displayed.
6 *And I heard [a sound] which was as the voice of*
a great multitude, and loud *as the voice of many*
waters, when the waves of the sea are in a vio-
lent agitation, *and like the voice of mighty thun-*
derings, saying, Hallelujah, for the Lord God
Almighty, the *omnipotent* Jehovah, who is the
Author and Support of universal nature, *reign-*
eth, and is about to exalt his kingdom among
men to more visible splendour than it has ever
7 yet worn. And *we* will now, in an especial
manner, *rejoice and exult* in the greatest trans-
port of holy joy, and *we* will *give glory to him,*
because the marriage of the Lamb is come, and
his wife has prepared herself to meet him, being
adorned with all those ornaments, which are
most graceful in themselves, and most agreeable

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great.

6 And I heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

to him. And he is going to espouse his church with circumstances of the highest festivity and solemnity. *And it was given to her, that,* in token of her virgin-innocence and sanctity, *she should be clothed in fine linen, pure and resplendent; and the fine linen,* that I speak of, *is* intended to signify *the righteous acts of the saints,*[a] whereby they are adorned in the sight of God, and an evidence given of the sincerity of that faith, which interests them in the merit of what their Lord has performed, to which they ultimately owe their acceptance before him.

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he said unto me, Write this down, as an important truth, in which all that read this book in future ages will be greatly concerned, *Happy, [are] they who are invited to* be guests at *the* splendid *marriage-supper of the Lamb,* which is now prepared, and shall accept the invitation, so as to partake of its blessings. *And he said unto me, These are the true words of God,* and are to be regarded by thee and all that read them, as an oracle which he hath inspired. (Compare 2 Cor. xi. 2.)

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

And while he was speaking to me in this manner, over-awed by his majestic appearance, *I fell before his feet to pay homage to him. And he* immediately interposed to prevent it, and *said unto me, See [thou do it] not;* for *I am* not worthy of such regard from thee, being *a fellow-servant with thee, and with* the rest of *thy brethren,*[b] *who* resolutely and faithfully *keep the testimony of Jesus. Pay thine homage,* in such expressions of it, *to God* alone. I am now sent for the service of that religion to which you

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship

[a] *The righteous acts of the saints.*] So δικαιωματα evidently signifies; and, therefore, though I make no doubt but it is with regard to the *obedience* and *righteousness* of the Son of God, that *all our righteous acts* are accepted before God, and have accordingly referred to this doctrine in the paraphrase; yet I cannot suppose that these words have that reference which some have imagined, to the *imputation* of his *righteousness to us.* And I hope Christian divines will have the courage to speak with the scripture, even though it should be at the expence of their reputation for orthodoxy with some, who profess, nevertheless, to make *scripture their standard.*

[b] *With thy brethren.*] The expression in the Greek obliges me to give the word this turn: συνδουλος σου και των αδελφων σου. But Mr. Fleming understands it, *I am one of thy brethren,* which he thinks intimates, that this was the *departed spirit* of an *apostle;* perhaps of St. Peter or St. Paul, or his own brother James, though not in a form to be known. And, on the same mistaken principle, he thinks the person speaking, chap. xxii. 9. might be the spirit of one of the prophets, perhaps Isaiah, or Ezekiel, or Daniel. Flem. Christol. Vol. I. p. 81.

and your brethren are making such considerable sacrifices; *for the spirit of prophecy is the testimony of Jesus*, and serves in a glorious manner, to confirm his Divine mission to all that know and duly observe the circumstances of it; and that which I now reveal to thee, makes a considerable article of the proof.

God: for the testimony of Jesus is the spirit of prophecy.

11 *And* a glorious vision immediately followed this; for *I saw heaven opened, and behold,* and observe it with due attention, *a white horse* appeared, *and he that sat upon it* [*was*] *called Faithful and True,* being indeed no other than the person speaking of him elsewhere, as the Amen, the faithful and true Witness; *and he judges and makes war in righteousness*, and not like the unjust conquerors of the earth, who are so ready to use their superior power to oppress 12all that fall under it. This was the glorious Prince, *whose eyes* [*are*] piercing *as a flame of fire; and many diadems were upon his head, having* also *a* mysterious *name written* upon them, *which no man knows but himself*, to signify, that there are mysteries in his nature, and in the administration of his kingdom, which it is impos- 13sible for men to find out. *And*, to express the irresistible power with which he triumphs over his enemies, and brings destruction upon them according to his pleasure, *he* [*was*] *clothed in a garment dipt in blood; and his name is called, The word of God*, the glorious and Divine Person, whom I have elsewhere spoken of, as in the beginning with God, and himself God, and the great Medium of Divine revelation to all 14ages. *And the armies which are in heaven followed him*, in token of being most willingly and entirely under his command, and they appeared [*riding*] *on white horses*, and themselves *clothed in fine linen, white and* perfectly *clean* and pure, to denote their perfect innocence and righteous- 15ness. *And* he still retains this circumstance of the vision I at first saw of him, that *there went out of his mouth a sharp sword, that with it he might smite the heathen*; to signify the power of his word; *and he shall govern them with a rod of iron*; *and he treadeth the wine-press of the indignation and wrath of Almighty God*, which was signified by the blood staining

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself:

13 And he was clothed with a vesture dipped in blood; and his name is called, The word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

his garments, to intimate, that he shall subdue the proudest enemies with as much ease as men burst grapes by treading them under their feet. (Compare Isa. lxii. 2, 3.) *And he hath upon his garment and his thigh*, that is, upon the sword which hangs upon his thigh, *a* magnificent and exalted *name written*, even *KING OF KINGS, AND LORD OF LORDS*; to signify his universal empire over all the princes and potentates on earth, and in heaven. SECT. XXII. Rev. XIX.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw a single angel, but one of great majesty and strength, detaching himself, as it were from the army in heaven, who followed the great leader of the Lord's host on their white horses: and he was seen by me *standing in the sun*; *and*, to intimate the approaching slaughter and desolation which was so soon to come upon the enemies of the church, *he cried with a loud voice, saying to* the eagles, and vultures, and *all the* other *birds* of prey, *which were flying in the midst of heaven, Come and assemble yourselves to the supper of the great God*, for he is about to make a splendid entertainment for you; *That ye may eat the flesh of* mighty *kings, and the flesh of* famous *commanders*, who have led on their thousands to battle; *and the flesh of the mighty* soldiers, who have fought so courageously under their banners; *and the flesh of* warlike *horses*, that were advancing with so much intrepidity and rage to the battle; *and* the flesh of *those who sat thereon*, and were so ready to trust to their strength or their speed; *and* the flesh *of all* the promiscuous multitude, *freemen and slaves, both small and great*, who shall fall down together in the dust, and pour out their souls in blood, leaving their mangled carcases for your prey. (Compare Ezek. xxxix. 17, 18.) *And*, to fulfil this awful decree of the great God, whose influence over all human affairs is supreme, and who knows how to work his own purposes, even by the greatest malice and rage of his enemies, *I saw the beast* appearing again, as at the head of the antichristian interest; *and the kings of the earth*, who supported him, and gave their power unto him, *and* I saw all *their armies gathered together to make war with him who sitteth upon the* white

17 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and

SECT. XXII. Rev. IX. 19

horse, and with all *his army*, even the host of heaven, which I mentioned as with him: insensible of his superior power, and madly borne on to their own destruction, they marched their feeble forces against him, and all his celestial

20 legions. *And* the issue was such as might be expected; for *the beast was taken captive*,[c] *and with him* also *the false prophet, who had wrought* so many fallacious *signs before him, by which he had deceived those who received the mark of the beast, and those who worshipped his image*; and they were bound fast in chains of Divine vengeance and *both of them were cast alive*[d] *into the lake of fire which burnt* so fiercely, enraged *with* stores of *brimstone*, to make the flames

21 more durable, and more tormenting. *And the rest*, who had so insolently and foolishly followed the banners of these accursed leaders, *were slain with the sword that came out of the mouth of* the great leader of the heavenly army, even *him who sat on the* white *horse*, described before, robed with light, and crowned with glory. And their carcases were left unburied on the field of battle; *and all the birds* of the air, according to the invitation which the angel had given them, *were satiated with their flesh*.

against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

IMPROVEMENT.

LET us learn by what we have here been reading, to adore the Lord God Omnipotent, who reigneth over all, and who displays the truth and righteousness of his judgments; in his vengeance on the enemies of his church, even when he inflicts on them a *ter-*

[c] *Beast was taken.*] What Brandt tells us, of the interpretation given by a divine of Heidelburg to this text, as promising Frederick, king of Bohemia, that he should take the emperor prisoner, and that all the other potentates of Europe should be subjected to his sovereign will, appears too ridiculous to be canvassed; but a caution it is to engage men to be cautious how they apply any of these predictions to events which may happen in their own times, or those for whom they are immediately concerned. Brandt's Hist. of the Reform. Vol. IV. p. 202.—[d] *Cast alive.*] See the note on chap. xix. 15; and sect. xvi. xx. 14. Doctor Clarke observes, it is only said of other sinners, *they were cast into the lake*; and this he supposes intimates a *distinction* of punishment, severe in proportion to the faults of the punished; and he thinks it illustrated by the words of Moses, concerning Korah and his company, Numb. xvi. 29. *If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me*: intimating, that there would be as much *difference* in their punishment, as between being executed in the common way, and swallowed up with an earthquake. Clarke's Post. Serm. Vol. I. p. 400, 401.

ment, the smoke of which rises up for ever and ever. In the certain assurance, that in due time he will plead his own cause, and rescue and exalt his people, let all his *servants and people* praise him, even *all that fear him, both small and great,* and labour to live that Divine life of gratitude, and joyful thanksgiving on earth, which may anticipate the pleasures and employments of the heavenly world. The time will at length come, when all of such a character shall celebrate *the marriage-supper of the Lamb*; yea, when the whole society shall appear in his presence as *one chaste virgin,* whom he has espoused to himself; and whom, with unutterable delight, he places in his more immediate view, not only as *arrayed in robes of pure and shining linen, which is the righteousness of the saints,* but as perfectly *free from spot, or blemish, or any such thing.* He will admit them all to *feast* in his own presence; yea, to dwell for ever with him; *so shall we ever be with the Lord. These are the true sayings of God.* And though a consciousness of our own utter unworthiness of such honours, might be ready to detract from the credibility of these divine assurances, or at least prevent us from giving so clear an assent to them, as we might otherwise do, yet *let God be true, and every man a liar.*

And in the mean time, in the mingled scenes of adversity and prosperity, which attend the Israel of God, let us direct our believing eyes to him, *who is faithful and true;* to him, who both *administers justice,* and *wages war in righteousness.* Let us reverence his penetrating eyes, which are *like a flame of fire.* Let us rejoice in the *diadems* placed *upon his head,* to signify the extent of his dominion; and read with awe the inscription upon *his vesture, and his thigh, The word of God, the King of kings, and the Lord of lords.* As such let us pay our homage to him; and let the favour of lords, and kings, be as nothing to us, where *his* favour or *his* honour is concerned. The proudest of earthly potentates oppose his dominion in vain; in vain do they marshal their *captains,* and their *mighty men;* vain is the strength of *horses,* and of *them that sit thereon,* and the combinations of *bond and free,* though Satan himself abet their rebellion, and inspire them with subtlety, and arm them with rage: their subtlety shall be defeated, their rage shall be repelled. *The sword of the Lord* shall devour them. *The birds of prey* shall at his pleasure be *feasted* with their *carcases;* and the sad catastrophe of their bodies shall be only an imperfect emblem of the anguish and misery of their spirits, when plunged with the *evil spirit that deceived them,* they sink deep *into the lake that burns for ever,* and feel the terrors of the *second death. Be wise now therefore, O ye kings, and be instructed, ye judges of the earth, serve the Lord with fear;* and, sensible of his uncontroulable dominion, and your own weakness and imperfection, even while ye rejoice before him, *rejoice with trembling.* (Psal. ii. 10, 11.)

SECT. XXIII.

The binding of Satan for a thousand years, during which the gospel is greatly to prevail; with a view of the destruction of the enemies of Christ, upon their making their last attempt against his church; and of the universal judgment. Rev. XX. throughout.

REVELATION XX. 1.

ect. xiii. THUS the beast was conquered and taken; but the dragon yet remained at liberty. *And* that I might also be informed as to his doom, *I saw an angel descending from heaven,* ev. X. 1. *who had the key of the bottomless pit, and* he had 2 also *a great chain in his hand: And he* advanced with the intrepidity of one who feared no resistance; and *laid hold on the dragon* dreadful as he was; even *that old serpent who is* called *the devil,* from being the great false accuser; *and Satan,* as being the great adversary both of God and man; *and he bound him for the space of* 3 *a thousand years*[a]. *And,* having opened the door with the key that he bore, *he cast him into the abyss, and shut him* down, *and set a seal upon him,* to signify that none should break open the door; *that he might not deceive the nations any more,* for the time above-mentioned, that is, *till a thousand years were accomplished, and then he must be loosed again for a little time,* and make his last effort against the cause of God, and the

REV. XX. 1. AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

[a] *A thousand years.*] I think we must despair of being able to interpret any passage of scripture upon the plainest principle of reason, if this does not signify, that there shall be such a period as this, in which Satan shall be remarkably restrained, and the Christian interest shall prevail. But whether *the thousand years* are here to be taken literally, as is most probable, or whether here, or elsewhere, each day is put for a year, and consequently the whole period be 360,000 years, I will not pretend to determine. This thought has also very lately started by an ingenious and worthy person, who has, I doubt not, mended the service of Christianity, though I am very apprehensive he has failed in some of the mediums by which he has endeavoured to prove this point. See Dr. Whitby's Treatise on the Millennium, where he shews at large, that this whole passage is figurative, agreeable to the prophetic style, especially in this book. And verse 6th may only intimate, that the *spirits* of the martyrs seemed to live again in those whom God should then raise up. Compare Ezek. xxxvii. 1, 14; Rev. xi. 11, 12; Rom. xi. 15. This interpretation is illustrated and confirmed also by Mr. Lowman. So that the seventh *chiliad,* or 1000 years, from the creation of the world, is to be a kind of Sabbath. Compare Ainsworth on Gen. i. 31. and Worthington on the Redemption, p. 214, 215.

4 And I saw thrones, and they sat upon them, and judgment was given unto them; and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no

kingdom of his son Jesus Christ. *And* after this, *I saw thrones* placed, *and they sat upon them, and* a power of *judgment was given to them; and the souls of them who had been beheaded*[b] *for the testimony of Jesus, and for the word of God, and who had not worshipped the beast nor his image,* when his cause was so triumphant, *and* who bravely opposed the torrent of prevailing degeneracy, so that they *had not received his mark in their foreheads, and upon their hands,* when it was so furiously urged upon all; these appeared to rise in triumph, *and they lived and reigned with Christ,*[c] whose cause, during this time, was prosperous and flourishing, even for *a* whole *thousand years: But* this was peculiar to this holy remnant: for as to *the rest of the dead,* they *revived not till the thousand years were accomplished;*[d] so that *this* [*was*] *the first resurrection.* Eminently *happy and holy* [*is*] *he, who has a part in the first resurrection* I have been describing: it is a singular felicity and high token of the degree, in which God, the supreme Standard and Judge of moral rectitude and holiness, approves his character: *on such the second death,* we before described with so many dreadful circumstances, as the portion of the wicked, *shall have no* degree of *power,*[e] nor shall any of its terrible forerun-

SECT. XXIII. Rev. XX.

[b] *The souls of them who had been beheaded.*] Dr. Whitby, not unjustly, thinks this a *strange expression,* to signify the resurrection of their *bodies.* (See his Treatise on the Millennium, chap. iii.) Mr. Fleming observes, it is said elsewhere, that their souls were actually living before, and *living* he thinks, must be put for *rising from the dead,* because it is said, *the rest of the dead lived not till a thousand years.* Flem. Christol. Vol. II. p. 57.

[c] *They lived and reigned with Christ.*] This is the *chief text* on which Mr. Fleming builds his doctrine of the *first resurrection;* which, he supposes, those who have *died for the testimony of Jesus,* and other *most excellent* saints, shall be raised from the dead; not, (he imagines,) to live upon earth, but to live *a thousand years* with Christ in heaven; enjoying a blessedness nearly *approaching,* if not altogether *equal,* to that which good men are to enjoy after the *general resurrection;* while the rest have only the common blessing of the separate state, during this period; and, even after the resurrection, shall have only inferior degrees of glory, to what these first fruits of the resurrection shall for ever possess. Flem. Christol. Vol. II. p. 42.

[d] *The rest of the dead,* &c.] This has been urged to prove, that a *proper resurrection* is here spoken of; but I much doubt the justness of the conclusion.—Such expressions may, sometimes, be thrown in to promote that *obscurity,* which seemed, upon the whole, convenient in such a series of prophecy. Compare chap. xxi. 17.

[e] *On such the second death shall have no power.*] Mr. Fleming considers this as an intimation, that *the second death* will have *some power to terrify,* though only for a little while, those good men, who shall not have their share in the *first resurrection.* See his Christol. Vol. II. p. 45. But the

ners, in the execution of Divine wrath upon his enemies; *but they shall be the priests of God and of Christ; and they* shall not only be afterwards admitted to a kingdom of eternal glory, but *shall reign with him a thousand years* partaking in the triumph of his kingdom upon
7 earth. *And when the thousand years* before described, *shall be accomplished*, then *Satan shall*, for a certain time, *be loosed from his confinement*, to give the last proof of his malice
8 against Christ and his saints. *And he shall go forth to deceive the nations, who are in the four* distant *corners of the earth*,[1] and shall prevail against them, so that they shall engage in a vain and fatal enterprise, for the overthrow of what God has determined for ever to establish: even *Gog and Magog*, as the prophecy of Ezekiel, (chapters xxxviii, xxxix.) stiles the enemies of God's people: and Satan shall succeed in his attempts *to gather them together in war*; even an army, *whose number [is] like the sand of the sea.*
9 Accordingly I beheld them in vision, as drawn forth in order of battle, *and* saw, that *they went up over the breadth of the earth*; so that they seemed to cover the face of it from north to south, *and* then *surrounded the camp of the saints*, *and* Jerusalem, *the beloved city*, in which they dwelt; *and* it seemed at first in imminent danger, but it was not long before it was remarkably delivered; for *fire came down from God out of heaven*, at once, *and devoured them*; so that there were no more remainders of them to be seen; but they, and all their dreadful artillery, perished and disappeared, as if they had never
10 existed. (Compare Ezek. xxxviii. 22.) *And* then *the devil, who had deceived them*, came in

power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison.

8 And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them,

notion appears to me very absurd, and ill to agree with the representation which scripture gives of the universal judgment, as a day of unmingled joy and triumph to all the righteous.

[1] *The four corners of the earth.*] As it is most certainly known, from the most convincing arguments, and from repeated experience, that the earth is of a *spherical* form, it is certain, that by *the four corners of the earth*, we are to understand the distant parts which lay at the greatest distance from the *city of the saints*; which, I suppose, does here especially signify Jerusalem. And we may suppose, that those who live in that situation, shall be last instructed in the gospel, and so capable of being most easily engaged to rise up against it. Compare chap. vii. 1. and paraphrase.—By Gog and Magog, many understand the Scythians, and other northern nations, whom the devil will stir up to assault the people of God.

was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

for his share of that punishment, which had long before been inflicted upon many of his accomplices, and *was cast into the lake of fire and brimstone, where*, as I before said, *the beast and the false prophet* [*were*;] *and* there *they shall be tormented* together *day and night, for ages of ages*, for ever and ever,[g] without any hope of release or respite. SECT. XXIII. Rev. XX. 10.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

And, after this, *I saw a great white* and resplendent *throne*,[h] which shone with a glory scarce to be supported, *and* yet, mine eye being divinely strengthened for that purpose, I beheld *him who sat thereon, from whose* majestic *face*, when he came on this solemn and tremendous occasion, *earth and heaven fled away*,[i] *and there was found no place for them*, in which they might continue.[k] 11

12 And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is *the book* of

And I saw the dead, of all ranks and orders, *small and great*, rich and poor, princes and people, in one grand assembly, which knew no more of those distinctions, once so much regarded, *standing* [illegible] *God*, to receive their final doom from him. 12

intimate, that the last judgment should quickly follow the wonderful events which had been represented to me before. *And the books were opened*, which contained the records of the Divine omniscience on the one hand, and, on the other, the law and the gospel, which were the rule whereby those who stood before him were to be judged. *And another book was opened*, distinct from these, *which is* [*the book*] *of life*,

[illegible]

[g] *For ages of ages: εις τους αιωνας των αιωνων.*] This is the most *literally rendering* of these words: but it is certain that no argument can be drawn from hence against the eternity of future punishment, for no phrase can more strongly express a proper eternity than this.

[h] *A great white throne.*] It has been observed, that this judgment-seat has been represented by *a throne*, to shew that there can be no *appeal* from it; *a white throne*, to signify the bright glory, the unspotted *purity*, and inflexible *justice* of him who sits upon it.

[i] *From whose face earth and heaven fled away, &c.*] Mr. Blackwall compares this description with a celebrated passage in Homer, in which Jupiter is described as sitting on his throne, and asserts its great superiority, though its *plainness* renders the majesty less observable to common readers. "It is so *plain*, (says "he,) that it does not *need*; so majestic "and grand, that it *exceeds*, *commentary* "and *paraphrase*." See his Sacred Class. Vol. I. p. 329.

[k] *There was found no place for them.*] Hence Mr. Whiston infers, that at the consummation of all things, and the final judgment, *the earth* will desert its present station, and be no more found among the *planetary* chorus. Whist. Theor. p. 282. But I cannot think this description intended to teach us any astronomical niceties; it seems only to intimate, that *all nature* was thrown into *strong commotion*, as if it were incapable of sustaining the majestic presence that appeared.

SECT. XXIII. Rev. XX. 12.

in which were registered the names of all those happy persons, who, according to the tenor of the Divine declarations to men, should be the inhabitants of the heavenly Jerusalem, and live with God for ever in the enjoyment of felicity and glory. *And the dead were* all impartially *judged out of the things written in the books*, and in a manner agreeable to the tenor of them, *according to their works*, as they had been agreeable or disagreeable to the discoveries which God had made to them of his will for the rule
13 of their actions. *And*, that none might be exempt from coming into judgment, I perceived that the resurrection extended also to *the sea*, which *gave up the dead that were in it*; *and death, and the unseen world*, and separate state, in all their extensive domains, *gave up the dead that were in them*, all that death had swallowed up, and Hades received; *and they were judged*, as I said before, *every one according to their works*. *And* I saw, in the vision, emblematical persons, who seemed to preside over the regions of *death and Hades*, or the separate state; and, to signify that human souls should be no more separated from the bodies, to which they were now united, these persons, as it appeared *were cast into the lake of fire*, which I have before described, and of which I said,
15 that *this is the second death*.[1] *And* as the register, which God, in pursuance of his counsels of everlasting love, had kept of those, whom it was his gracious purpose, agreeably to the tenor of his gospel, to save, was complete, I saw, that *if any one were not found written in the book of life, he was cast into the lake of fire*: so that this was the awful end of the whole human race, to be plunged into that flaming and eternal

life; and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

[1] *Death and hades were cast into the lake of fire.*] It is no wonder a man of Mr. Hobbes's disposition and principles should be ready to catch at any argument, to prove the *annihilation of the wicked*. But, that which he insinuates from this passage, (see his Leviathan, p. 36b.) seems to be very precarious. For, as Archbishop Dawes observes, (see his Serm. No. 7, p. 16[illegible]) to talk of *hell* being cast into a *part of itself*, is downright nonsense. The plain meaning is, there shall be *no more separate state*. And this I think, clearly overthrows that hypothesis, which supposes this last *fire* will *kill* those that are thrown into it, and that their *separate* spirits will for ever remain in that misery, which must be the consequence of having lost happiness and hope, while they retain their thinking powers; a doctrine which Dr. Whitby has strangely taught in his Append. to 2 Thess. chap. 1

ruin, or to be received into those abodes of glory, which I am next to describe, under the figure of a new heaven, and a new earth. (Compare Rev. xxi. 1. note [a].) SEC. XXI.

IMPROVEMENT.

We have here a most affecting view before us, of that *important event*, in which we are *all* intimately concerned. Whatever *the first resurrection* may import, or that glorious *reign of a thousand years*, (which probably intimates a signal revival of the Christian cause in the world, and a display of its influence beyond what hath yet been known,) I say, whatever these events may particularly intend, *the illustrious day*, in which *heaven and earth are to pass away*, demands the attention of all mankind. For *the dead, both small and great*, whether buried in *the earth or the sea*, must then stand before God: Therefore let *all* the *living*, both *small and great*, seriously weigh the solemnity and the importance of that appearance. Let them often look forward to the *awful period*, when the glorious *throne* shall be *set*, the important *volumes* opened, which contain the records of our lives and actions, and of God's gracious and merciful transactions with us. We must *be judged according to our works*; that God before whom all our ways are, and who searches all our hearts, will *bring every work into judgment, and every secret thing, whether it be good or whether it be evil.* Let us *judge ourselves* impartially, that we be not *condemned of the Lord*; and conscious how unable we should be to *stand in that judgment*, if God were rigorous *to lay justice to the line, and righteousness to the plummet*, let us humbly apply to the *throne of mercy*, to the blood of his Son, to the grace of his gospel-covenant. So shall we *find mercy of the Lord in that day*, and be the *priests of God, and of Christ, and reign with him*, not a thousand years alone, but *for everlasting ages*.

Vers. 4 11 11, 13 16

In the mean time, let those who have no reverence for his majesty, who have no esteem for his gospel, who have never taken this awful alarm, who have never *fled for refuge to lay hold on the hope set before them*, tremble at these awakening views. Let them all, of every condition, both small and great, say in their hearts, *Who shall dwell with devouring flames, and lie down in everlasting burnings*, even in this *lake of fire*, into which every one who is not *found written in the book of life*, shall be cast, and where the wretched victims of Divine justice, *shall be tormented for ever and ever?*

15

How melancholy does the face of our earth appear, when we reflect on the *reign of Satan* on it, on the influence of *the dragon*, and *the beast, and the false prophet! O Lord*, cut short their

SECT. XXIII. Verse 2, 3 7, 8 4, 5

power; send down the *angel that has the key of the bottomless pit, to bind* this destroyer; yea, when he shall be *loosed for a season*, moderate his rage; support thy saints under the terror of every assault, till thou appear to the last confusion of their enemies, till thou appear to close this perplexing scene, by the wise and glorious catastrophe of all things; when it shall be seen, that the *souls of them who were beheaded for the testimony of Jesus*, were not lost, and that it was wisdom strenuously to refuse *the mark of the beast*, and the homage so generally paid to his *image*, though men might neither *buy nor sell*, nor enjoy their liberty, nor their lives, without making an entire submission to it.

SECT. XXIV.

The solemn introduction to the glorious vision of the new heaven and the new earth: with a declaration of the blessing to attend the faithful and courageous conqueror, and the misery to be inflicted on the impious and wicked offenders. Rev. XXI. 1—8.

REVELATION XXI. 1.

SECT. XXIV. Rev. XI. 1

AND when this scene of things was passed away, another most glorious and delightful one opened upon me; for *I saw a new heaven, and a new earth*, wherein I knew righteousness was ever to dwell, *for the former heaven, and the former earth was passed away*, as I said before; *and the sea was no more*;[a] the whole ter-

REV. XXI. 1.

AND I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

[a] *The sea was no more.*] The consequence which Dr. Thomas Burnet hath drawn from hence, in his theory, to prove there was no sea in the paradisaical state, is so manifestly absurd, that I need urge nothing against it. For it is certain, were God to cover the whole sea with dry land, the earth must quickly *perish*, as well as much of its commerce be destroyed. For a world more populous, than this can be, while the sea takes up so large a part of its surface, might well be expressed by such a *figurative vision*. As for this account of the *new heaven and new earth* in general, commentators have been divided. Some have thought it represents the happy state of the church upon earth, during the Millennium. A very ingenious writer, I mean Mr. Worthington, in his treatise of the Extent and Progress of Religion, endeavours to prove that it is designed to represent a pure and perfect and durable period of prosperity, which shall be enjoyed upon this earth, *after* the Millennium; and when the *paradisaical state* shall be yet more fully restored, by the more abundant progressive influence of the gospel. But, on weighing the whole matter, I must declare myself of the opinion of those divines, who understand it as an *emblematical* description of the happiness which the saints are to enjoy *in heaven* after the resurrection, and to enjoy for ever; when, according to the preceding descriptions, *the dead shall be judged according to their works*, when this *heaven and earth shall have passed away with a great noise, and the elements* shall *have melted with fervent heat*, as St. John and St. Peter concur to describe it; and when *death and hell shall be cast into the lake of fire, with all that are not written in the book of life*: phrases, which, I think, cannot be explained properly of

raqueous globe was changed for another kind of world, wherein every thing was incomparably more beautiful and excellent than the face of nature had ever been, and room was made for a vastly greater number of inhabitants: *And* as an emblem of the eminent holiness and felicity which should there reign, *I John saw the holy city*, that is, *the New Jerusalem, descending from God out of heaven*[b]; and it was *prepared* with all imaginable ornaments and decorations, *like a bride adorned for her husband*, and preparing to meet him with all her charms set out to the greatest advantage. *And I heard a great voice out of heaven, saying* aloud, *Behold the tabernacle of* the living *God* [*is*] now *with men*: *and he shall pitch his tent among them*, in token of his favour and friendship, *and they shall be* owned by him as *his people, and God himself shall be* with and *among them as their God*, their Protector and Friend, their Guardian and Father, their supreme Good and final Portion. *And God shall*, with parental tenderness, *wipe away their tears from their eyes*: though here their tears have plentifully flowed, not one shall now be left on any of their faces. *And death shall be no more*: he shall be for ever banished those blissful regions, and with him all his melancholy train, *nor* shall there be *grief, nor crying, nor shall there be any more pain*, or labour: *for* all *the former things are passed away*, all the mournful scenes which were on earth so familiar to their eyes. *And he that sat upon the throne*

2 And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne,

any event but those of the day of universal judgment. And it is certain, that if we do not go into this interpretation of them, there is no idea given us of the *final catastrophe* of things on this earth of ours, in this *comprehensive prophecy*, though intended to represent the triumph of Christianity; which seems in theory a very improbable supposition.

[b] *Descending from God out of heaven.*] I apprehend he saw in the vision an appearance of a city, which seemed, like the *sheet* which Peter saw, to be let down from heaven, and appeared hanging as it were, in the air, in such a view, that the foundations were visibly distinguishable from the superstructure; and this we considered, not as actually the abode of the blessed, but as a figurative representation of the holiness and felicity in which they were to dwell, so that it was a *type* of what the church itself should be. To interpret it therefore, as if there were now such a city made in heaven, and by angelic power to be brought down to earth, and settled upon town spot of it, is so wild, and romantic a thought, that one would wonder any one person of learning and understanding should ever have embraced it. Compare Hallett's Notes and Discourses, Vol. I. p. 299. See Isa. lx. 11, 12.

[c] *He that sat upon the throne.*] As the Lamb, And *He that sat upon the throne* have been mentioned, as distinct, though

SECT. XXIV. Rev. XXI.

then spake himself, and *said* with his own awful and gracious voice, which through the whole vision I had not before heard, *Behold, I make all* 5 *things new.* I exert my power in producing a new creation, whence every trace of seeming imperfection and irregularity shall be banished. *And he* then condescended to take notice of me; and singling me out by his eye, and directing his voice to me, he *said unto me*, while all my soul was awed into reverence and attention, *Write* what thou hearest, *for these are true and faithful words*; and as their contents are important, so they are beyond all controversy cer- 6 tain. *And he said unto me*, Wonderful as the prediction is, doubt not of its accomplishment; *It is done*, it is, as it were already present with me; *I am the Alpha, and the Omega, the Beginning, and the End*; too great and excellent to need to use any artifice with my creatures; *and* far above the temptation of raising in them any false hopes and expectations, *I will give to him that is athirst, of the fountain of the water of life freely*; I open the springs, and they shall flow in abundance; and let every humble soul that desires it, freely come and quench his thirst. 7 I have already made many gracious promises to him who overcometh; and I will now comprise them all in one; *the conqueror shall inherit all things*; the whole new creation shall be his, he shall possess its blessings to the utmost of his most enlarged desires. *And I will be to him a God*, a source of complete and everlasting blessedness; *and he shall be my son*, and as my son, inherit my kingdom, and dwell with me in it 8 through eternal ages. *But as for the fearful and unbelieving*, who dare not face the difficulties which a courageous profession of my religion requires; *and the abominable*, who have devoted themselves to sensual affections and pursuits; *and murderers, and whoremongers, and sorcerers,*

said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End: I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and

the whole book, and as the Lamb is mentioned here as the *Spouse of the church*, I am ready to understand *the Father* as the Person here spoken of. But I will not absolutely insist upon this, because in chap. xx. 11, 12, it seems to be Christ who is represented as *sitting upon the throne*; since we know it is he who is to appear as *universal Judge*, under which character the Person who *sat upon the throne* is there spoken of.

sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

and idolaters, and all liars[d], all who allow themselves in their words, or in their actions, to violate the eternal and invariable law of truth by which I have governed myself, and by which I have required all my rational creatures to be governed; *their part* [*shall be*] *in the lake which burns* for ever *with fire and brimstone, which is the second death.* Let this therefore be recorded by thy pen, that every future generation of men may carefully peruse, and seriously consider it; that every sincere believer, however weak, may be encouraged, and that every obstinate sinner may be terrified, and, if possible, awakened; and that none, in the day of my final judgment, may complain, that they have not been warned and cautioned with the greatest plainness, and with the greatest solemnity.

IMPROVEMENT.

LET us pause a little, before we proceed to the more particular description of this glorious scene; and let our hearts rejoice in this general view of the *new heaven, and the new earth,* and of *the holy city descending out of heaven from God. Will God in very deed dwell with men?* Will he dwell with them for ever? Will he fix *his tabernacle* with them, and condescend to avow them for *his people,* and to make himself known unto them as *their God?*

Let our souls then be awakened, to pay a due attention to such glorious and important promises. Let us hearken to the voice of him *who sitteth upon the throne,* whose *words* are undoubtedly *true and faithful. Lord,* dost thou *make all things new?* Verify the word first, we implore thee, in our hearts that it may be verified at length in our state and condition. O thou *Alpha and Omega,* who art *the Beginning and the End,* thou who hast done so much to introduce this Divine scheme of salvation, perfect it, we intreat thee, with respect to us; exciting *our thirst* after the *water of life,* and may we come and take it as *freely* as it is offered in the gospel!

In what part of the holy scripture is *life and death, the blessing and the curse,* set before us, if not in these awful passages? Let

[d] *All liars.*] Some think this refers to the general notion, which is so largely inculcated by the well-known author of the Religion of Nature delineated, that there is a *language in actions,* as well as words; and that the malignity of every vicious and immoral action, consists in its contradiction to the great *rule of truth.* But in this view it must comprehend the case of *express lying*; against which, in the most obvious sense, the terrors of this clause are most *directly* levelled.

those who are too timorous resolutely to adhere to their duty, be recovered, and as it were, driven back to it, by the fear of Divine vengeance. And let all habitual and obstinate sinners, and especially *all liars*, who bring up the rear of a catalogue, in which *murderers, and whoremongers, and sorcerers, and idolaters*, make a part, be awakened by this awful threatening. O, desperate and inexcusable folly, to be afraid of the *displeasure of men*, and the inconveniencies which may possibly attend an adherence to the truth, and not to fear *the lake which burns for ever with fire and brimstone!*

But let us courageously encounter, and then we shall conquer all our enemies, animated by these glorious promises, in which all the encouragements contained in the sacred volume, are comprised, that *he, who overcomes, shall inherit all things*, while God owns himself *his God*, and acknowledges him as *his son*; and *if a son, then an heir, an heir of God, and joint heir with Christ*; and if so, *all things are indeed ours*. Let those tears, that will now sometimes silently steal down our cheeks, be shed as tears, which we expect quickly to have *wiped away*, even by the soft and compassionate *hand of our heavenly Father*. Let us bear our sorrows, and our pains, as those that know we shall, through Divine grace, soon be out of the reach of them; and let us meet death itself, if we are sincere believers in Christ, as those that know its reign will soon come to a period; and that when once we are recovered from it, by the almighty power of our great General, we shall never more be subject to its invasion, or any of its terrors; even then, *when all former things shall have passed away.*

SECT. XXV.

A sublime and particular description of the splendour, glory, purity, and happiness, of the heavenly Jerusalem. Rev. XXI. 9, *to the end.*

REVELATION XXI. 9.

AND after he, who sat on the throne, had condescended to speak to me, in the words I have just now mentioned, *there came to me one of the seven angels, who had the seven vials full of the seven last plagues* which had lately been poured out; *and he spake with me, saying, Come, and I will shew thee the bride, the wife of the Lamb*, and thou shalt observe how beautiful and glorious she is. *And he brought me, in a vision of the spirit, to a great and high mountain, and he shewed me that great city, the holy Jeru-*

REV. XXI. 9. AND there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high

mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed; twelve thousand fur-

salem, coming down out of heaven from God; sto which I understood to be an emblem of the church of Christ, in its most happy and glorious state. And it was indeed a most delightful xx object to behold, *having the glory of God* shining round about it: *and its lustre* [*was*] *like to that of a most precious gem*, bright *as a jasper stone*, and *clear as crystal*; for the whole city, as it was represented to me pendent in the air, shone with an elegant and amazing lustre. *And it* appeared *having a great and high wall*, for ever to secure it from all the attacks of its enemies; *having* also *twelve gates, and over the gates* there appeared *twelve angels*, as a celestial guard posted there; *and* there were *names written upon them, which were* [*the names*] *of the twelve tribes of the sons of Israel*;[a] to signify that it was the dwelling of the Israel of God. And the city made a complete square, having *on the east* side, which I first viewed, *three gates*; *on the north, three gates*; *on the south, three gates*; *and on the west, three gates*. *And* as I saw the city suspended, as it were, in the air, I had an opportunity of observing, that *the wall of the city had twelve foundations, and in them, the names of the twelve apostles of the Lamb* were engraven; to signify, how great a dependence the church had on their testimony, and what an influence the gospel, which they preached, had upon raising this noble and Divine structure. *And he that spake with me had*, as the angel who appeared in vision to Ezekiel (chap. xl. 3,) a measuring rod, but with this circumstance of illustrious distinction, that it was *a golden reed*; and it was given him, *that he might measure the city, and its gates, and its wall*. *And the city was a* complete *square*; and *its length was* exactly *equal to its breadth*; *and he measured the city with the reed*, and each side was *twelve thousand* stadia, or *furlongs*. And,

[a] *The twelve tribes of the sons of Israel.*] Such a regard continually maintained to the Jews, and their *manners*, and their *temple-worship*, might have a great tendency to conciliate their regards; and may also afford some hints for the interpretation of many passages of the Old Testament, in which expressions, taken from the Jewish church, are used in describing that of the Messiah.

ch. which was most extraordinary of all, it appeared to me, in this vision, as a perfect cube, so
v. that *its length, and its breadth, and its heighth,*
v. 16 *were equal*;[b] which was an intimation how impossible it was for any of its enemies to scale the
17 bulwarks that defended it. *And he measured* the thickness of *its wall*, and found it *one hundred forty-four cubits*, the square of twelve; and this was *according to the measure of a man, that is, of the angel* who had the measuring rod in his hand, and accurately took the dimensions
18 of it. *And the building of its wall was like* a complete rock of *jasper, and the city [was] pure gold*, and it was bright and clear, *like re-*
19 *fined glass. And* to signify how firm *the foundations of the walls of the city*, which were the emblem of the apostles and their doctrine, [*were*] they appeared, *adorned with every precious stone*, like so many vast and solid rocks of gems, lying under the gates, and appearing radiant and glorious, while the city hung, as I said before, suspended in my sight. *The first foundation* [*was*] *jasper; the second sapphire; the third chalcedony*; these were on the east
20 side;[c] *the fourth emerald; The fifth sardonyx; the sixth sardius*; these were on the north; *the seventh chrysolite*, or a stone of the colour of pure gold; *the eighth beryl; the ninth, topaz*; these were on the south; and, to complete the square, *the tenth* was *chrysoprasus*, or a beautiful mixture of gold and green; *the eleventh, hyacinth; and the twelfth, amethyst*; which appeared on the west side; thus they were agreeably variegated and decorated, with all the elegance and magnificence that can be imagined.
21 *And the twelve gates* [*were*] *twelve pearls; each of the gates was of one* entire undivided *pearl*, with all the beautiful pillars and arches, mould-

longs: the length and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the Angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl:

[b] *Its length, its breadth, and its heighth were equal.*] As this is quite inconceivable, with regard to any *cubical* structure, which can be supposed of this bigness, I look upon it as a wise and well-judged intimation, that all these descriptions are figurative. The like intimation is given in the vision of Ezekiel; according to which, if it were able to be taken literally, the building describes must be a mile high.

[c] On the east side.] As the *temple of Jerusalem* was beheld in its greatest glory, when viewed from the east, towards which *the beautiful gate* looked, I think it is probable, that the like was observable in this *visionary city*, which was all as *one temple* in which *God dwells*.

and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall

ings and cornices. *And the street of the city,* instead of being paved with common stones, [*was*] *pure gold,* the substance being *transparent as glass,* and reflecting the light that shone upon it, with a lustre equal to that of polished gold. 22 *And* whereas the temple made so considerable a part of the view of Jerusalem, the holy city, which I had been used to visit; as for this heavenly Jerusalem, *I saw no temple in it, for the Lord God Almighty, and the Lamb are the temple of it:* God was present in Christ his Son, by a more intimate presence than had ever been known upon earth, and by that presence, he made even the whole of the city most holy. *And the city had no need of the sun, neither of the* 23 *moon to shine therein; for the glory of the Lord enlightened it*[d] on all sides, *and the Lamb* [*was*] *the light thereof,* and the illustrious manifestation of this presence rendered, not only artificial, but all natural light, unnecessary. *And* 24 *the nations of the saved shall walk* continually *in its light;* happy nations, consisting of myriads and millions, shall expatiate in, and enjoy the delightful scene; *and the kings of the earth do bring their glory and their honour into it.*[e] If you were to conceive all the monarchs upon earth, uniting all their treasures to adorn one single place, they could produce nothing comparable to what I then saw. *And the gates of it shall* 25 *not be shut by day:* and that is equivalent to saying, they shall never be shut at all; *for there shall be no night there.*[f] *And they shall bring*

[d] *Glory of the Lord,* &c.] Some have thought, this was an *extraordinary lustre,* which seemed always to hover over it, like a sun never going down. I rather think, that *the whole city* appeared to him like a *luminous object,* sending out rays on every side, which he apprehended to be in consequence of *God's dwelling* there; and that these rays might have much of the lustre of the *Shechinah.* Mr. Fleming argues from this text, that *the Lamb* is the *Shechinah* in the heavenly world.

[e] *The kings of the earth.*] This is the clause upon which Mr. Worthington insists very much, to prove, that we are to understand this description, not of *the heavenly world,* but of some glorious state of the *Christian church,* which is to pass *upon earth*; and it must be acknowledged a *plausible* argument. The reader must consider, whether it is sufficient to outweigh those on the other side; and if it be not, I suppose he will find no solution *preferable* to that which I have here given; for I cannot suppose, that *the kings of the earth* are those who are to reign in *this new earth,* whose glory shall be reflected *from,* and so adorn the blissful city which they shall then inhabit. (Compare Isa. lx. 3, 11. 20; lxvi. 12.)

[f] *There shall be no night there.*] Mr. Whiston supposes, that a *comet,* meeting *the earth* at the *conflagration,* (for to such a concurrence he ascribes that awful phenomenon,) shall give it such a blow, as to destroy its *diurnal motion,* leaving only

the glory and honour of the nations into it; whatever is most desirable among all nations, seemed to meet together, to adorn that place, where good men of all nations shall dwell and reign with God for ever. *And nothing unclean shall enter into it, nor [any thing which] practises abomination and falsehood* of any kind, *but only those who are written in the Lamb's book of life*,[g] in which none of such a detestable character can possibly have any place.

bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

IMPROVEMENT.[*]

GLORIOUS things are indeed spoken of thee, *O thou city of God.* (Psal. lxxxvii. 3.) Thus does the Divine Being condescend to aid our feeble faith, by such sensible representations. But none of these things which are spoken, can give us an idea grand and magnificent enough. The *pearls* and the *gems*, the *gold* and the *crystal*, the *honours of kings*, and *all the nations* they govern, all fall inconceivably short of that glory; for *eye hath not seen, nor ear heard*, nor, active and boundless as the human imagination may seem, *has it entered into the heart of man* to conceive, *what God has prepared for them that love him*, in these regions of perpetual day, of everlasting security, in this *grand temple*, the whole of which shall be replenished with the most sensible tokens of his presence. (1 Cor. ii. 9.)

And *who shall abide in this thy tabernacle? Who shall dwell in this thy holy hill?* They who are *written in the Lamb's book of life*, they whom God has, from the beginning, *chosen to salvation through sanctification of the Spirit, and belief of the truth, being predestinated to the adoption of children, through Jesus Christ unto himself.* And who are these? None that are *unclean* and *profane*;

such a degree of it, that, like *the moon* with respect to us, it shall move round its axis, while it performs its *periodical* revolution round the *central* body; and so as to turn always the same face towards it: so that *one* hemisphere shall be always enlightened by *the sun*, and the want of it in the other shall be supplied by a *supernatural* light. But the *four dark corners*, (which where they are it is difficult to say) shall be the habitation of Gog and Magog. It is hard to determine whether this agrees less with the description here given, or the principles of good philosophy. See Whist. Theory. p. 447. But this is not a place to canvass such an hypothesis, nor is it necessary, after what his learned friend Mr. Keil has said concerning it. This gentleman also, thinks a *comet* shall remove the *moon* from its *orbit*, so that it shall be converted into a *primary planet*, as he thinks it would have been *at the flood*, had it not been prevented by a peculiar providence.

[g] *But only those, &c.*] As it is certain, that *nothing profane, abominable*, and *false*, can here be considered as *written in the book of life*, this is another text to be added to the large catalogue I have given in John xvii. 12, where *none* is to be considered, not as an *exception*, but *adversative particle*. See Vol. II. sect. 179. note f.

[*] There are many beautiful ideas in this description, which I have not collected together in this improvement, as some of them have been taken notice of before, and some occur in the next chapter.

none that *work abomination* and *a lie*; but the pure and pious, the humble and the holy. Form us, O Lord, to this character by thy grace; and never let the gaudy glare of sensual enjoyments, and worldly possessions, turn our eyes from contemplating this glorious sight, or alienate our hearts from the pursuit of this blessedness; till, having heard of it by the hearing of the ear, and believed the faithful report, our eyes shall behold those Divine substantial glories, which these emblems, resplendent as they are, can but imperfectly represent. In the mean time, O Lord, lead us onwards through what dark and gloomy path thou pleasest, to these abodes of light and glory; determine for us in what cottages we shall lodge, though ever so mean and obscure, while we are pursuing our journey to this royal, this imperial palace.

SECT. XXVI.

The Apostle hath a further vision of the river of life, and of the tree of life; describes the happiness of the inhabitants of the New Jerusalem, and receives a farther message from God by an Angel, before whom he is about to renew his prostration; but is forbidden. Rev. XXII. 1—9.

REVELATION XXII. 1.

1 AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb

1 *AND* having given me this view of the holy city, *he*, that is, the angel who condescended to be my guide on this occasion, *shewed me the pure river of the water of life*, which was *clear as crystal, issuing out of the throne of God, and of the Lamb*; an emblem of that perpetual life, and overflowing joy, which shall be the portion of all the blissful inhabitants of the New Jerusalem. And *in the midst of the street of it, and on the one side and the other of the river*, [*was*] *the tree of life*, (Gen. iii. 3. 22.) *producing twelve* different [*kinds of*] *fruits; every month producing one* [*kind of*] *fruit*; to signify the permanency and variety of those delights which spring up there. *And the leaves of the tree are for the healing of the nations*; beneath their salutary shade no disease shall ever invade the nations of the saved, but perpetual health shall flourish among them; (Zech. xiv. 11.)

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall

3 And whereas in the earthly paradise Satan insinuated himself into the minds of the first parents of the human race, *and* the new-born glories of the creation were blasted by the curse which he

ECT. XVI. introduced; in the heavenly paradise *every* fatal effect of the former *curse shall cease*[a], and no new evil shall ever arise; *and the throne of God and the Lamb*, upon which the Father and the Son sit together, *shall be in it; and his servants shall serve him*, in the sacred offices of his temple, with far greater advantage than they have ever before done; *And they shall see his face* shining with unclouded lustre; *and*, in token of their perpetual devotedness to him, *his name* [*shall be borne*] *upon their foreheads*[b], as the name of God was on that golden plate which the Jewish high-priest wore on his. *And*, to complete their happiness, *there shall be no night there; and* so *they* can *have no need of a lamp, nor* indeed *of the light of the sun* itself, that glorious fountain of lustre to this lower world, *because the Lord God shall enlighten them* with the light of his own holiness and glory; *and they shall reign as kings, for ever and ever*, and enjoy an immortal life, far more delightful, splendid, and magnificent, than any monarch on earth has ever known.

be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face; and his name *shall be* in their fore-heads.

5 And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign for ever and ever.

6 *And* when *he* had *said* this *to me*, he added, Though *these words* which I have spoken, betoken such glorious things, that they may seem in a manner incredible, yet is not the divine bounty and munificence to be estimated by any human standard; they [*are*] therefore to be received, and depended upon, *as faithful and true. And* these things, O John, are intended, not merely for thy own instruction and consolation, and much less for the gratification of thy curiosity; but *the Lord God of the holy prophets has sent his angel*[c], *to shew to his servants, what must quickly*

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

[a] *Every curse shall cease.*] So the late learned Bishop of London, I think very justly, renders these words, which are plainly limited to the inhabitants of the *new Jerusalem*, and must certainly therefore, refer to the *final state* of happiness, after the resurrection; till which time all the saints of preceding ages will remain under the *power of death*, as to their *bodies*, and the effect of the first curse be written in their dust.

[b] *Name upon their foreheads.*] It hath elsewhere been observed, (sect. xvi. note [l],) that there was a custom prevailing among many of the heathen, to inscribe on *the forehead* the *name*, or *symbolical* marks, of the *deity* they worshipped; but the near connection between this clause, and that which related to their serving God *in the offices of devotion*, (for that *λατρευσουσιν* signifies,) makes me think it more natural, to refer this to the inscription of *Holiness to Jehovah*, written on the *mitre* of the *high priest*; and so it naturally leads us to reflect upon that intimate *approach* to the blessed God with which all these happy souls shall be honoured.

[c] *Has sent his angel.*] Perhaps the

SECT. XXVI. Rev. XXII.

be done, and to represent scenes, which it shall not be long ere they begin to open, though it may be long before they close. Yet, on the whole, I may in his name declare, *Behold, I come quickly* to call my servants to an account: and *blessed* [*is*] *he who keeps* and strictly observes, *the words of the prophecy of this book*; for they will in such a manner direct his course, as that he shall escape many dangerous rocks, on which multitudes shall suffer shipwreck, to their eternal ruin.

7 Behold I come quickly: Blessed *is* he that keepeth the sayings of the prophecy of this book.

And I John, who wrote this book, am the person who *saw and heard these things; and when I heard and saw* [*them*,] I was so powerfully affected, that *I fell down to worship before the feet of the angel who shewed these things to me*, forgetting the manner in which the same kind of homage had lately been refused, upon a like occasion. *And he* also *said to me*, as the angel had before done, (chap. xix. 10.) *See* [*thou do it*] *not, for I am a fellow-servant with thee*, I am subject to the same Lord, *and* share in the duty and service of *thy brethren the prophets, and* of *those who keep the words of this book*,[d] which thou art now commanded to write: *worship God* alone, and divide not thy religious homage between him and any creature, how exalted and excellent soever.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.

8 9

IMPROVEMENT.

WE will not now employ our time in reviewing the infirmity of this holy apostle, who seems again to have fallen into the same danger of idolatry from which he had so lately been recovered. Nor will we stay to examine, whether he took *this angel* for *our Lord Jesus Christ*, as some have imagined, or to determine *what homage* it was he attempted to pay. Let us content ourselves for the present, with reflecting, how necessary it is we should be on our guard, against exceeding in our esteem and affection for creatures who have been the means of conveying to us signal ad-

Ver. 8, 9

apostle might think *this angel* to be Christ, and that he speaks of *his own* coming in the following verse. But Dr. Calamy argues the *Deity of Christ* from these words, which he thinks the context proves to be applicable to him. Compare ver. 16. Cal. on Trin. Serm. ii. p. 41.

[d] *Keep the words of this book.*] There are indeed a multitude of things contained in *this book*, which are of such a nature, that whoever pays a *due regard* to them, must necessarily be a true Christian, and intitled to all the blessings and promises of the gospel.

ECT. vantages, and especially assisting our views of the New Jerusa-
XVI. lem:—To the contemplation of which, may we now return with new and growing delight.

erse Let us raise our eyes to *the water of life, which issues from the*
1, 2 *throne of God and the Lamb*: *to the tree of life, which grows* on its banks and produces such a *variety of fruit* both *for food* and refreshment, and *for the healing of the nations*; to that more ex-
3 cellent *paradise*, in which *there shall be no curse*, where, from *the throne of God and of the Lamb*, shall be scattered ten thousand blessings on all his servants; who shall there *serve him*, with everlasting, with increasing delight, being admitted to *see*
4 *his face*, and exulting in their having *the name of God written upon their foreheads*; which they reckon a brighter and nobler ornament, than the most glorious crown or diadem, without such
5 an inscription, could be. *These are the words of truth and faithfulness*: and, as such, may our faith embrace them and our souls ever rest upon them.

O that we may feel our *thirst* after *this water of life*, our *hunger* after *this fruit of the tree of life*, more powerfully excited. We shall, in both respects, be satisfied in the proper season; and, in the mean time, God will send us some refreshments, during our continuance in the wilderness. Already are we, if we
3 are true believers, delivered from the curse; and those things, which were the original effects and consequences of it, shall be over-ruled by our gracious God, and converted into a blessing. And O, may Divine love, and every genuine regard to God and to the Lamb, prevail and govern in our hearts; and may our lives be devoted to that service, in which we hope our eternity will be employed. Have we not already, as it were, received *the mark of God in our foreheads*? Have we not solemnly enlisted ourselves to fight under the *banner of Christ*? Have we not, in repeated and most affecting solemnities and ordinances of his own institution, declared our desire of being for ever devoted to him? O let us ever remember the sacred engagement. Let *holiness to the Lord* be written on our *hearts*, as well as on our *foreheads*. Let all our affections, and all our faculties, all our possessions, and all our pursuits, be *consecrated* to God. To bear *this name* and inscription, will now, even in this dark and benighted world, shed a glory around us. It will be as a sacred guide to our ways; it will cheer and animate our hearts, it will bring down to us many a delightful foretaste of that world, where *in his light, we shall see light*, and where we shall *reign with him for ever and ever*. AMEN.

SECT. XXVII.

Our Lord Jesus Christ admonishes the Apostle, to discover to the churches what had been revealed to him; and solemnly declares his speedy approach, to fix the eternal state of men according to their characters and works. Rev. XXII. 10—15.

REVELATION XXII. 10.

Rev. XXII. 10. AND he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

AND he, that is, our Lord Jesus Christ,[a] from whom I received this revelation, *said unto me, Seal not up the words of the prophecy of this book*, so that they should not be immediately perused; *for the time is near*, in which the accomplishment of these things shall begin. Yea, the time is just approaching, when the last seal shall be set upon the characters of men, and when it shall be said on the one hand, *Let him that is unjust, be unjust still; and let him that is polluted, be polluted still*; for no more opportunities shall ever be granted for reforming what hath been amiss, and recovering the unrighteous and polluted soul to rectitude and purity. *And*, on the other hand, it shall be said, *Let him that is righteous, be righteous still; and let him that is holy, be holy still*, nothing shall ever happen to bring the virtues and graces of good men into any future danger, or under any cloud; but their righteousness and their holiness shall for ever shine; yea, shine with an increasing lustre. *And*, to confirm this, *Behold I come quickly*: I shall be manifest ere it be long; *and my reward*, both of grace and vengeance, [*is*] *with me*; and *I will recompense to every man according as his works shall be*, whether it shall appear, on an impartial examination, to have been good or evil. And, to confirm it further, I repeat it again, *I am the Alpha, and the Omega, the Beginning and the End, the First and the Last*; and what I say may be depended upon as the words of invariable fidelity: Hear them, therefore, with attention and regard. And, since my nature and perfections are immutable, see that the necessary change be made in your-

SECT. XXVII. Rev. XXII.

11 He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

11

12 And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

12

13 I am Alpha and Omega, the Beginning and the End, the First and the Last.

13

[a] *And he*, that is, our Lord Jesus Christ.] Many following words, and especially verse 12, prove that our Lord is here meant. But it is a remarkable instance of the reference of a *relative* to a *remoter antecedent*: a figure of speech, which I have taken notice of upon many former occasions. Heb. vii. 2, note [a].

SECT. XXVII.

selves, in order to your obtaining that happiness of which your sins may now render you incapable. *Happy* [*are*] *they*, and they alone, Rev. XXII. 14 *who do his commandments*, and so prepare for his important appearance, *that they may have the privilege* [*to eat*] *of the tree of life; and they shall* freely *enter by the gates into the* glorious *city*[b] I have described, and have their perpetual 15 abode there. *But, without* [*are*] the unclean, who merit no better a name than that of *dogs*, as they debase their rational faculties to the service of detestable lusts; *and sorcerers, and fornicators, and murderers, and idolaters*, who may justly be ranked together as the most abominable of sinners, *and* with them must be ranked too, *every one who loveth and maketh a lie*,[c] who forges falsehood, and practises it, or acts in any allowed contradiction to the great eternal rule of truth and rectitude.

14 Blessed *are they* that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

IMPROVEMENT.

Verse 10 LET us be very thankful, that *the words of this prophecy* are *not sealed* from us; but that truths, in which we have so important a concern, are so plainly published and proclaimed. *The time is near*, when a seal will be set on the characters of men: blessed be 11 God, he who is *now unrighteous and polluted*, may be purified and reformed, justified, and saved. Adored be that grace, that waits so long upon sinners! But the Divine long-suffering to- 12 wards them will have its period: yet a little while, and *Jesus* comes, to *render to every man according to his works*. May we then be fixed in a world of immutable holiness and happiness.

13 *The Alpha and the Omega, the First and the Last*, has discovered to us many *evangelical* truths in this *mysterious* book. He hath directed our eyes *to the Lamb that was slain to redeem us to God by his blood*; and hath shewed us the saints in glory, *laying down their crowns* in his presence, and ascribing the praise of all their salvation to him; but he hath shewn us nothing that is inconsistent with the necessity of real and univer- 14 sal holiness. Yea, he himself proclaims *them alone* to be entitled to *enter the gates of the New Jerusalem*, and to *eat of the fruit of the tree of life*, who *do God's commandments*. Let us not, therefore, deceive ourselves with vain words, nor attend to

[b] *Do his commandments*, &c.] This promise to all that *do his commandments*, that they shall *enter into the gate of the city* here described, evidently proves it to refer to that state of *future* happiness which all good men shall finally enjoy. Compare ver. 18, 19.

[c] *Every one who loveth and maketh a lie.*] Though idols are called lies, yet as *idolaters* had been mentioned before as excluded out of this New Jerusalem, I think it most natural to understand this clause in the sense given in the paraphrase.

any who would sophisticate the word of God, and fixing their view only on some detached passages of it, enervate by their unguarded interpretations, its general scope and meaning. Let us, in reviewing scripture, observe what God commands and requires, and compare it with what he forbids, that we may thereby impartially judge and try ourselves. And how free soever we may be from any of the grosser crimes here enumerated, such as *fornication, murder, and idolatry*, let us not allow ourselves in the love and practice of any thing inconsistent with the *immutable rule of righteousness and truth*; as well knowing every allowed and continued indulgence of that kind, to be utterly irreconcileable with a well-grounded hope of inheriting eternal life. May it please thee, O Lord, to inscribe all these laws upon our hearts; that our joy, in the hope and prospect of the promised blessedness, may rise in proportion to our acquaintance *with thy unerring word*, and the impartiality and diligence with which we trace the actions of our lives, and the affections of our hearts, in comparison with it, and reduce them to a holy conformity to its precepts.

SECT. XXVIII.

SECT. XXVIII. Verse 15

Our Lord Jesus Christ repeats his august titles, and gracious invitation: warns us of the dreadful doom of him who shall add to, or take from his words; and declares his purpose of coming quickly: to which St. John adds his hearty assent, and concludes with his apostolical benediction. Rev. XXII. 16, *to the end.*

REVELATION XXII. 16.

Rev. XXII. 16. I JESUS have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning Star.

AND now to conclude the whole; be it known to every one, who reads these words, and let it be seriously considered by him, that *I Jesus* the Son of God, the Alpha and Omega, the First and the Last, *have sent* my beloved disciple and apostle John, as *my messenger, to testify these things to you, in the* several *churches* into whose hands this may come. And let it also be remembered, in order to add a due weight to the testimony, that *I am the Root and the Offspring of David*, by whose Divine power David himself was made, though as to my human nature, I have condescended to ally myself to him, and be born from his house: I am *the bright and the morning Star*, who wear a glory exceeding that of the most brilliant celestial luminary, and usher in a glorious and eternal day. And the great substance and design of the message is, to awaken in the minds of all to whom it comes,

17 And the Spirit and the bride say,

sect. xxviii. Rev. xxii 17

an earnest desire of those blessings which from this throne of my glory I am to dispense. *And* accordingly I do now anew publish the invitation: *the Spirit* with which I inspire my servants, *and the bride*, the church to whom I am espoused, concur to *say, Come; and let him*, even every one *that heareth, say, Come.* Let every one echo the invitation, and let my people, in all ages, consider it as their duty to do it. *And let him that is thirsty, Come; and whosoever will, let him* apply to me in my appointed way, and *receive of the waters of life freely*[a]; behold it flows in a full current from my throne; and if any man do not receive a part or share of it, without money, and without price, the fault is only chargeable upon himself.

Come. And let him that heareth, say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.

18 This important testimony I commission my servant to bear: *and I* also *testify to every one that heareth the words of the prophecy of this book, If any man add unto these things, God shall add unto him*, and bring upon him, *the* most terrible of those *plagues which are written in this book*[b]: he will, by any designed addition to them, or corruption of them, make himself highly cri-

19 minal, and eternally miserable. *And if any one take away from the words of the book of this prophecy*, with a design thereby to diminish in any degree, by the omission of what is disagreeable to him, or others whom he may desire to please and favour, *God will* severely punish such a

18 For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall

[a] *Whosoever will, let him receive, &c.*] Such a declaration, of *free grace* seems to have been wisely inserted just in the close of the sacred canon, to encourage the hope of every humble soul, that is truly desirous of the blessings of the gospel; and to guard against those suspicions of Divine coldness which some have so unhappily abetted. The word λαμβανειν, which we render take, does often signify *receive*; and the word δωρεαν, is as much as *gratis*, which implies the *freeness* of the gift; and I think it very probable refer to that celebrated invitation, Isa. lv. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.*

[b] *If any man shall add to, &c.*] It is true, this denunciation of the sacred penalty of reason extends to all the books of the Bible. I doubt not the threatening does so too. And we should imagine every *honestly mistaken criticism*, where there is a question of receiving or excluding any particular verse, should affect a man's *salvation*, in consequence of what is here said! But I think such a passage should make men very cautious, that they may not rashly incur any censure on this account; though undoubtedly the terror of the threatening is pointed against any *designed* misrepresentation or addition. I shall conclude this note with declaring, that I have endeavoured to carry on my commentary on the sacred books with this thought in my view, and that I have neither designedly attempted to establish any thing which did not appear to me to be a doctrine of scripture, nor drop any thing which did appear so. And wherein soever, through human infirmity, and the want of a closer and more accurate attention, I have failed either way, I commit myself to the mercy of that Redeemer, whose word it is, and whose interest I have faithfully endeavoured to serve.

take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

sacrilege, and *take away his part out of the book of life, and out of the holy city, and the* glorious *things*, even the invaluable blessings *which are written*, and described *in* the preceding passages of *this book*.[c]

SR
XX
R
XX

20 He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

He who testifies these important *things*, *says*, and leaves it as his parting warning with all that read them, *Surely I come quickly*. My soul, while I write it, replies, and let every reader reply with me from his heart, *Amen, even so, come Lord Jesus*; come surely, and quickly, as thou hast said; for all our highest and sublimest hopes depend upon the blessed and glorious day of thy appearance. 20

21 The grace of our Lord Jesus Christ be with you all. Amen.

In the mean time, let the churches to whom these messages are especially directed and inscribed, receive my most affectionate wishes, my most solemn benediction, which I express in this one ardent prayer: *May the grace of our Lord Jesus Christ*, even all the invaluable effects of his favour, and above all, the abundant communications of his Spirit, [*be*] *with you all*, and with all Christians, to whom these words may come, unto the end of the world. *Amen.* 21

IMPROVEMENT.

How sweetly and delightfully does the canon of scripture conclude, leaving, as it were, the music of heaven upon the attentive ear. "O thou blessed *Root and Offspring of David*, O thou *bright and morning Star*, impress on all our hearts these thy gracious words, which thou hast condescended to speak from the *throne of thy glory*; thereby, as it were, to aid the weakness of our faith, in those which thou didst deliver, while dwelling in mortal flesh." Then did the compassionate Saviour proclaim, from an eminence in the temple, to a crowded assembly on a day of peculiar solemnity, *If any man thirst, let him come unto me and drink*: (John vii. 37.) And now behold he makes the same proclamation from his celestial temple; he points, as it were, to the fountain-head of happiness, to *the springs of the water of life*, near the throne of God, and says, *Whoever will, let him come*, let him take, let him *freely take of this living water*; 16 17

[c] *God will take away his part*, &c.] Since God threatens the *plagues written in this book* and the loss of *a part in the holy city*, as what might be the portion of those who should presume to corrupt it, and such corruption might happen in any age of the church; I think it very evident, that *the holy city*, spoken of in the preceding chapter, is a representation of the *heavenly state* to be enjoyed by all good men, how applicable soever it may seem to any glorious scene preceding the final judgment: and that Rev. xx. 11, &c. refers to the universal judgment.

er. yea, and not content with speaking this language by *his Spirit*
m. only, he calls on *his bride*, to lift up her melodious voice, to
publish this kind invitation; he calls on *every one that hears it*,
erse to echo it back, as if the excess of his goodness overcame him,
18 as if it were necessary to *his own* happiness, that men should accept of *their own* salvation.

With what sacred observance should these books be guarded, which contain a message of such infinite importance! Of what dreadful curses are they worthy, who presume to *add* to what is already *perfect*, or to *take away* from that which is in every part *Divine*. I trust none of us shall ever presumptuously attempt to do it: and may we be preserved from those mistaken inter-
19 pretations, in consequence of which, we should teach the world, as by his authority, any thing which he has not dictated, or deny any thing which carries along with it the stamp of such an authority. "Have pity, O Lord, upon our *weakness*; impute not *prejudices* which thou knowest we do not allow; and give us a greater *penetration of mind*, to understand the true sense of thy word; a *simplicity* of heart, to receive it; an *integrity*, so far as the duty of our places requires, to declare it; and a *zeal* to inculcate and defend it."

And while we are thus employed, or employed in any other services which Providence has assigned us, in our respective sta-
20 tions and circumstances of life; whatever labours may exercise us, whatever difficulties may surround us, whatever sorrows may depress us, let us with pleasure hear our Lord proclaiming, *Behold, I come quickly*; I come to put a period to the labour and suffering of my servants; I come, and *my reward* of grace *is with me, to recompense* with royal bounty, *every work* of faith, and labour of love; I come to receive my faithful persevering people to myself, to dwell for ever in that blissful world, where the sacred volume, which contains the important discoveries of my will, shall be no more necessary; but knowledge, and holiness, and joy, shall be poured in upon their souls in a more immediate, in a nobler and more effectual manner. *Amen, even so come, Lord Jesus.* Hasten the blessed hour to us, and to *all thy churches*, as far as it may consist with thy wise and holy
21 counsels. And, in the mean time may thy *grace be with us*, to keep alive the remembrance of thy love, and the expectation of thy coming, in our hearts, and to animate us to a temper and conduct, which may suit the blessings we have already received, and the nobler felicity after which thou hast taught us to aspire. *Amen, and amen.*

THE END OF THE FAMILY EXPOSITOR.

AN

INDEX

OF THE

GREEK WORDS AND PHRASES REFERRED TO IN THE NOTES.

A.

τὴν ἀγαθὴν μερίδα. Luke chap. 10. ver. 42. vol. ii. p. 90. note g.

ὁ τῆς ἀγαθοῦ. Eph. 4. 29. v. 150. p.

ἀγαλλιάσθε. Mat. 5. 12. i. 211. l.

ἀγαλλίασις. Luke 1. 14. i. 88. f.

ἀγαπᾶν. 1 Cor. 13. 1. iv. 321. b.

ἀγαπαῖς. Jude 12. vi. 349. a.

ἀγγαρεύσει. Mat. 5. 41. i. 224. o.

ἄγγελος. Acts 12. 15. iii. 171. h.

ἀγγέλως. Mat. 24. 31. ii. 375. e.

ἀγωνίζου θεῷ. Acts 17. 23. iii. 260. l.

ἀγνοῦντες Μνάσωνι. Acts 21. 16. iii. 312. d.

ἀγοράσωμαι καὶ ἰδιώται. Acts 4. 13. iii. 47. i.

ἀγῶνα. Col. 3. 8. v. 269. b.

ἀγωνιζεσθε. Luke 13. 24. ii. 195. b.

ἀθλεῖν ἀθλήσω. 1 Cor. 9. 26. iv. 281. k.

ἀθῳωσιν. Mat. 26. 87. ii. 479. b.

αἰῶνες. Mat. 16. 18. i. 485. f.—Luke 16. 23. ii. 170. d.—Acts 2. 27. iii. 23. g.—Rev. 1. 18. vi. 376. b.

αἰῶνια. John 7. 18. ii. 47. c.—Luke 16. 9. ii. 166. e.

ἀδόκιμοι. 2 Cor. 13. 5. iv. 481. d.

ἀδοκιμος. 1 Cor. 9. 27. iv. 282. n.

εἰς ἀδιακριτον ἀμαρτιας. Heb. 9. 26. vi. 68. h.

ἀδύνατον. Heb. 10. 32. vi. 81. h.

ἐξ αἱματων. John 1. 13. i. 28. l.

αἱρεσις. Acts 24. 14. iii. 350. c.—1 Cor. 11. 19. iv. 303. b.

αἰσθησει. Phil. 1. 10. v. 196. f.

αἰσχρολογιαν. Col. 3. 8. v. 269. b.

αἰτεῖσθε. John 16. 23. ii. 462. e.

τῳ αἰτοντι σε δίδου. Mat. 5. 42. i. 224. p.

αἰων. Mat. 24. 3. ii. 359. d.

αἰων ἐτος. 1 Cor. 2. 6. iv. 210. f.—Gal. 1. 4. v. 12. d.

εἰς τον αἰωνα. John 4. 14. i. 170. l.—John 8. 52. ii. 77. c.—1 Cor. 8. 13. iv. 270. f.

εἰς τους αἰωνας των αἰωνων. Rev. 20. 10. vi. 495. g.

ἀκαρπος. Eph. 5. 11. v. 157. k.

ἀκαταστασιαι. 2 Cor. 6. 5. iv. 425. c.

ἀκαιρει. Acts 9. 7. iii. 125. i.

οἱ ἀκουσαντες. John 5. 25. i. 272. i.

ἀκουσαντες δε. Acts 19. 5. iii. 281. b.

ἀκριβεσ. Mat. 2. 7. 16. i. 86. g.

ἀκριβες. Mat. 3. 4. i. 101. k.

ἀκροβυστιαν. Eph. 2. 20. 1 Pet. 2. 6. ii. 321. f.

ἀλαζονεία τ. βιου. 1 John 2. 16. vi. 284. e.

ἀλαλαζοντας. Mark 5. 38. i. 398. k.

ἀλεκτωρ ἐφωνησε. Mat. 26. 74. ii. 504. n.

ἐν τη ἀληθεια. John 17. 17. ii. 472. a.

σω σε ἀληθεια. 3 John 3. vi. 343. c.

ἀλισθησεται. Mark 9. 49. ii. 23. l.

ἀλλα, nevertheless. Acts iv. 17. iii. 47. l.—Phil. 2. 6. v. 207. b.

ἀλλα. so. Rom. 6. 5. iv. 64. e.

ἀλλα, therefore. Acts 10. 20. iii. 147. k.

ἀλλα και, yea. Luke 16. 21. ii. 170. b.

μη δια ἀλλοφυλων πειρωμαι. Acts 21. 28. iii. 318. l.

ἀπινα τοι ἀλληγορουμενα. Gal. 4. 27. v. 60. c.

ἀλλοτριεπισκοπους. 1 Pet. 4. 15. vi. 218. f.

ἁμαρτανειν. John 8. 11. ii. 63. g.

ἁμαρτια. Rom. 3. 3. iv. 82. x.

ἁμαρτωλησες. Rom. 3. 19. iv. 90. a.

ἀμην, ἀμην. John 1. 51. i. 134. g.

ἀμφιεννυσιν. Mat. 6. 30. i. 239. k.

ἀναβλεψω. Mark 10. 51. ii. 264. c.

ἀναγινωσκω. 2 Cor. 1. 13. iv. 387. a.—Eph. 3. 4. v. 126. c.

ἀναγκαζω. Luke 14. 23. ii. 147. g.

ἀναγκη. 2 Cor. 6. 4. iv. 425. b.

ἀναγκη ἐφεισθαι. Heb. 9. 16. vi. 66. c.

ἀναδειξις. Luke 1. 80. i. 51. k.

ἀναζωπυρειν. 2 Tim. 1. 6. v. 428. a.

ἀνάθεμα μαραναθα. 1 Cor. 16. 22. iv. 370. c.

ἀναθεματι ἀναθεματισωμεν ἑαυτους. Acts 23. 14. iii. 339. k.

ἀναθηματα. Luke 21. 5. ii. 358. b.

ἀνακαμψαι. Mat. 2. 12. i. 84. r.

ἀνακεφαλαιωσασθαι Eph. 1. 10. v. 108. i.

ανακυψατε. Luke 21. 28. ii. 376. f.
αναλαμβανω. Acts 20. 13, 14. ii. 179. b.
αναλημψις. Luke 9. 51. ii. 178, 179. a, b.
αναλισκω. Luke 9. 54. i. 395. c.
αναλογια πιστεως. Rom. 12. 6. iv. 137. f.
αναλογισασθε. Heb. 12. 3. vi. 104. a.
αναλυσαι. Phil. 1. 23. v. 202. b.
αναπαυσιν. 2 Tim. 2. 26. v. 442. c.
αναπαυσον. Philem. 20. v. 501. e.
αναπηρες. Luke 14. 13. ii. 144. i.
αναπτυξεις. Luke 4. 17. i. 384. d.
εξ ανεμασων πεφρ. Rom. 1. 4. iv. 9. d.
ανεπαξασθαι διηγησιν. Luke 1. 1. i. 21. b.
ανατολη. Luke 1. 78. i. 50. b.
ανδρεξισθε. 1 Cor. 16. 13. iv. 867. a.
ανιεναι. Gal. 5. 7. v. 65. c.
ανιλεω. Mat. 2. 16. i. 88, 89. f.
ανιστης τας ξυκτησιας των πεφαλιων. Acts 27. 40. iii. 887. f.
ανκε, no more than τις. Acts 8. 27. iii. 115. c.
ανδυατος. Acts. 13. 8. iii. 182. i.
ανθομολογειτο τω Κυριω. Luke 2. 38. i. 76. m.
ανθρωπινος. 1 Cor. 10. 13. iv. 287. i.
κατα ανθρωπον. 1 Cor. 15. 32. iv. 352. k.
Απαν του αρχιερεα και Καϊαφαν. Acts 4. 6. iii. 44. d.
απαντα. Luke 24. 25. i. 217. m. ii. 600. l.—Rom. 1. 14. iv. 13. f.
απαρα. 1 John 3. 4. vi. 293. e.
απαυω. Mark 15. 28. ii. 540. e.
διαχρ. Rom. 2. 4. iv. 24. c.
απαλλαγμα. Mark 8. 37. i. 490. g.
απο απαρ αρχης. John 1. 16. i. 110. d.
απο. John 1. 16. i. 110. d.
απο τουτου, *answerably to this.* Eph. 5. 31. v. 169. d.
απολυειν. Mat. 5. 25. i. 218. g.—Luke 12. 58. ii. 124, 125. g.
απομαχομαι. 1 Cor. 16. 9. iv. 365. f.
απονεγκαντι. Acts 13. 46. iii. 197. b.
απεστραπται το προσωπον. Mat. 5. 32. i. 122. l.
απεστρεφαντο. Rom. 13. 2. iv. 145. b.
απεστραπται. John 4. 11. i. 170. k.
απεστη. Luke 1. 3. i. 22. i.—John 3. 8. i. 198. c.—John 18. 11. ii. 530. b.
απου δοκουσι. Luke 23. 15. ii. 521. d.
απεκυησεν. Luke 12. 20. ii. 140. c.
απ ουκ εστιν ουτως. Mark 14. 31. ii. 478. f.
απαρτι τα πολλα. Mark 6. 19. i. 362. a.
απαρτιζειν. Acts 12. 18. iii. 173. m.
απαρτισμενα. 2 Cor. 4. 2. iv. 407. b.
απαρτι αναβαινω. Luke 9. 51. i. 394. b.
απαρτιζεσθαι. Luke 8. 40. i. 387. n.
απαρτιζω τα ημ. John 5. 36. i. 161. k.
απαρτιζω αρχομαι. John 21. 10. ii. 579.
απαρτιζω. Luke 6. 36. i. 301. k.
1 Cor. 7. 32. iv. 385. i.
απαρτιζω αυτον. Mat. 6. 2. i.
απαρτιζω. Mat. 27. 5. ii. 567. b.
απαλλαγθαι. Luke 12. 58. ii. 124, 125. g.
ει απεστιμαι. 2 Tim. 2. 13. v. 437. d.
απιστων. Luke 12. 46. ii. 119. m.
απλως. Mat. 6. 22. i. 287. b.
απο, *after the example of.* Rom. 9. 3. iv. 101. b.
απογραφη πρωτη. Luke 2. 2. i. 64, 65. a, b.
ταις αμαρτιαις αποτιμωμαι. 1 Pet. 2. 24. vi. 201. h.
απολελυμενον εις υμας. Acts 2. 22. iii. 21. a.
αποκαραδοκια. Rom. 8. 19. iv. 90. a.
αποκαλυσεως. Acts 1. 6. iii. 4. g.
αποκαταστασεις. Acts 3. 21. ii. 5, 6. f. iii. 40. g.
αποκαταστησει. Mat. 17. 11. ii. 5. l.
αποκριθις ειπεν. Mat. 11. 25. i. 325. f.
απελογειτο. Acts 19. 33. iii. 290. l.
αποστειλη υμιν. Acts 3. 20. iii. 39. f.
σε τον αποστειλαν. Acts 26. 17. iii. 271. i.
αποσυναγωγους. Luke 11. 53. ii. 102. m.
εν τη αποσυναγωγη εκαστου, &c. Acts 3. 26. iii. 41. n.
αποτασσεσθαι τοις εις τον οικον μου. Luke 9. 61. i. 372. i.
αποτελειτωσα. Jam. 1. 15. vi. 139. i.
αποστροπη. Eph. 5. 12. v. 158. l.
αποτομως. Tit. 1. 13. v. 474. c.
αποψυχοντων απο φοβου. Luke 21. 26. ii. 374. a.
αρα, *indeed.* Rom. 10. 17. iv. 113. c.
αρα γε ει αρα νομ. Rom. 7. 25. 8. 1. iv. 86. p.
αργον. Mat. 12. 36. i. 348. b.
αρειης. 2 Pet. 1. 8. vi. 344. c.
αριστωσι. John 21. 12. ii. 614. g.
αριστον. Mat. 22. 14. ii. 326. h.
αρνα. John 21. 15. ii. 615, 617. k.
αρξασθαι. Luke 24. 47. ii. 624. f.
αρξασθαι αυτων. Mat. 11. 18. i. 321. l.
να αρπασει τις αυτο. John 10. 28. ii. 212. d.
αρπαγμον ηγησατο. Phil. 2. 6. v. 207. b.
μου αρνει. Rev. 12. 5. vi. 445. b.
αρτιμενη. Acts 27. 40. iii. 387. g.
απ αρτι. John 1. 51. i. 134. n.——Mat. 26. 64. ii. 354, 355. h.
περι αναλυσεως. Mat. 9. 18. i. 394. b.
του ασωτου, οτι και αλλα υμιν, &c. John 8. 25. ii. 68. f.
ασωτον αυτων. Jud. 6. vi. 345. d.
ασχημως. Mat. 2. 4. i. 95. f.
ασχημων. Luke 3. 23. i. 114, 115. l.
ασχοντες. Acts 16. 19. iii. 239. e. f.
του ασχονται. Mark 3. 2. i. 386. f.
ατενιζοντων. Acts 20. 35. iii. 307. p.
διαφεχω. Acts 19. 21. iii. 289. k.
αυτοκατακριτος. Mat. 5. 47. i. 296. k.
αυτοπιθοι. 2 Tim. 3. 3. v. 415. b.
αυτοχρημα δε. Luke 12. 6. ii. 125. b. 125. h.

ασσον, *an adverb.* Acts 27. 13. iii. 380. f.
αστειος τω Θεω. Acts 7. 20. iii. 88. b.
αστραπη. Luke 11. 36. i. 352. f.
ασωτια. Eph. 5. 18. v. 162. c.
ατακτοι. 1 Thess. 5. 14. v. 323. b.
αυθαδη. Tit. 1. 7. v. 471. f.
αυτοματη. Mark 4. 28. i. 369. a.
αυτος. John 5. 20. i. 270. f.
αυτη εστιν ερημος. Acts 8. 26. iii. 115. b.
επι το αυτο. Acts 2. 44. iii. 30. h.—Acts 3. 1. iii. 83. a.
αυτου. John 12. 41. ii. 302. d.
αυτον. redundant. Acts 10. 38. iii. 152. e.
αυτοι υμεις μοι μαρτυρειτε. John 3. 28. i. 159. d.
απ' αυτων. Luke 24. 31. ii. 601. k.
αυτοις. Acts 19. 6. iii. 281. b.
αφανιζουσι. Mat. 6. 16. i. 234. q.
αφανισθητι. Acts 13. 41. iii. 194. s.
αφαντος εγενετο. Luke 24. 31. ii. 601. k.
αφ' εαυτων. Luke 12. 57. ii. 124. f.
αφθαρσια. Eph. 6. 24. v. 182. n.
αφθαρσιαν. 2 Tim. 1. 10. v. 430. e.
αφεθησεται. Luke 12. 10. ii. 106. e.—— Luke 17. 34. ii. 186. e.
αφες εκβαλω. Mat. 7. 4. i. 243.
αφηκε το πνευμα. Mat. 27. 50. ii. 554. l.
αφορωντες, Heb. 12. 2. vi. 101. p.
αφρον. 1 Cor. 15. 36. i. 217. m.
αφρονες. Luke 11. 40. ii. 98. b.
αφροσυνη. Mark 7. 22. i. 467. c.
αχρειοι. Luke 17. 10. ii. 177. f.
αχυρον. Mat. 3. 12. i. 107. k.

Β.

βαπτιζεσθαι επι ονοματι Χριστου. Acts 2. 38. iii. 27. b.
βαρεις. Acts 20. 29. iii. 305. l.
βαρυνθωσιν. Luke 21. 34. ii. 380. c.
βασιλικος. John 4. 46. i. 181. d.
βατους. Luke 16. 6. ii. 164. b.
βαττολογησητε. Mat. 6, 7. i. 231. h.
βεελζεβουλ. Mat. 12. 24. i. 336. f.
βιαζεται, και βιασται. Mat. 11, 12. i. 321. f.
βλασφημουντες. Acts 13. 45. iii. 197. b.
μηδεν βλαψαι αυτον. Luke 4. 35. i. 120. e.
βλεπων. Mat. 5. 28. i. 220. a.
βουλεται. 1 Cor. 12. 11. iv. 314. i.
βοωντων. Luke 18. 7. ii. 189. c.
βραβειον. Phil. 3. 14. v. 223. m.
βραβευετω. Col. 3. 15. v. 271. d.
βρεχειν. Luke 7. 38. i. 329. b.
βροτεως μιας. Heb. 12. 16. vi. 101. c.
βροχον υμων επιβαλω. 1 Cor. 7. 35. iv. 263. g.
βρυγμος των οδοντων. Mat. 13. 42. i. 348. h.
βρωσις. Mat. 6. 19. i. 236. a.
βυθος. 2 Cor. 11. 25. iv. 465. d.

Γ.

γαλα υμας εποτισα, και ε βρωμα. 1 Cor. 3. 2. i. 47. c.
γαμεισθαι. Mat. 24. 38. ii. 379. a.
γαμους. Mat 22. 3. ii. 324. b.
γαρ, *for.* Mat. 12. 8. i. 283. i.—— Luke 6. 44. i. 284. c.—John 4. 44. i. 180. c.
—— *therefore.* 1 Cor. 11. 26. iv. 306. h.
—— *therefore,* or *so that.* Luke 20. 38. ii. 336. g. i. 352. d.
—— *indeed.* Acts 19. 40. iii. 293. q.—Gal. 1. 10. v. 15. k.
—— *an expletive.* Luke 23. 22. ii. 524. h. —Rom. 2. 25. iv. 31. f.—Rom. 6. 19. iv. 69. b.
—— *a copulative.* 1 Cor. 15. 41. iv. 356. d.
—— *I say.* Gal. 4. 25. v. 59. a.
—— *nevertheless.* 2 Cor. 12. 1. iv. 470. a.
—— *moreover.* Rom. 9. 17. iv. 170. a.
—— *now.* Rom. 8. 6. iv. 84. a.—Rom. 5. 7. iv. 55. f.—Gal. 2. 18. v. 31. d.
ο γεγονεν. John 1. 3. i. 26. e.
γενεα. Acts 8. 33. iii. 117. g.
η γενεα αυτη. Luke 21. 32. ii. 377. h.
εις πασας τας γενεας του αιωνος των αιωνων Eph. 3. 21. v. 134. c.
γενεσθαι. John 8. 58. ii. 79. g.
γενεσις. Mat. 1. 1. i. 56. a.
γενεσεων. Mat. 14. 6. i. 425. i.
γενηται. Mat. 5. 18. i. 215. c.
γεννηματα. Mat. 3. 7. i. 103. c.
γενομενης ημερας. Luke 4. 42. i. 204. f.
—— ii. 407, 408. a.
γενος. Mark 9. 29. ii. 13. h.
του γαρ και γενος εσμεν. Acts 17. 28. iii. 162. q.
γευσασθαι. Acts 10. 10. iii. 145. f.
γη. Luke 18. 8. ii. 189. d.—Mat. 27. 45. ii. 550. e.
εκ της γης εστι. John 3. 31. i. 160. f.
γινεται, for εστι. Mark 4. 11. i. 358. h.
γινωσκειν. John 8. 43. ii. 74. b.
γινωσκω. Rom. 7. 15. iv. 78. l.—1 Cor. 2. 2. iv. 208. b.
γλευκος. Acts 2. 13. iii. 17. k.
γνωσεως της δοξης του Θεου. 2 Cor. 4. 6. iv. 408. f.
πηλικοις γραμμασι. Gal. 6. 11. v. 82. a.
γραμματευς. Acts 19. 35. iii. 290. m.
γραφω. John 1. 45. i. 132. c.
γραψαντες with αποστολοις. Acts 15. 23. iii. 223. m.
γυμνασια. 1 Tim. 4. 8. v. 492. c.
γυναικα. Mat. 5. 28. i. 220. b.
μετα γυναικος. John 4. 27. i. 174. a.

Δ.

δαιμονιον. Acts 17. 18. iii. 258. f.
δαμαζεται. Jam. 3. 7. vi. 156. g.
δανεισασθαι. Mat. 5. 42. i. 225. q.
δαπανη. Luke 14. 28. i. 395. c.
δαπανησασα. Mark 5. 26. i. 395. e.
δε. Luke 24. 12. ii. 577. l.——Acts 19. 5. iii. 281. b.
δεδικαιωται. Rom. 6. 7. iv. 65. g.

διηγεῖσθαι. Phil. 4. 6. v. 230. d.
δικαιοῦσθαι. John 5. 20. i. 270. f.
δικαίως ἐνεχειν. Luke 11. 53. ii. 102. m.
δίκτυα γενόμενα. John 13. 2. ii. 408. a.
διὸ δεισιδαιμονεστέρους. Acts 17. 22. iii. 259. 260. i.
δεισιδαιμονία. Acts 25. 19. iii. 363. d.
δίξασθαι. Luke 22. 17. ii. 428. d.
διυστερούμην. Luke 6. 1. i. 280. b.
δίχασθεν. Mat. 10. 41. i. 421. f.
δηνάρια. Luke 7. 41. i. 330. e.
διὰ. John 1. 17. i. 111. e.
διὰ, by. 2 Pet. 1. 3. vi. 244. c.
διὰ δόξης. 2 Cor. 3. 11. iv. 404. b.
διὰ πάντος. 1 Cor. 3. 15. iv. 221. d.
διὰ τοῦτο. John 7. 22. ii. 48. f.——Mat. 23. 34. ii. 352. f.——John 19. 11. ii. 530. i.
διὰ τοῦτο, therefore. Rom. v. 12. iv. 58. b.
διὰ τὸ ἴσον καμφθέντας. 1 Thess. 4. 14. v. 315. c.
διάβολος. John 6. 70. i. 458. f.
διάβολον. 1 Tim. 3. 7. v. 384. g.
διαγενομένου τοῦ σαββάτου. Mark 16. 1. ii. 573. a.
τὸν διαδήμενον. Heb. 9. 16. vi. 65. c.
διαθήκη. Luke 22. 20. ii. 429. e.——Heb. 9. 15. vi. 65. a.
διακαίεται. Mat. 4. 11. i. 121. r.
διακονία. Rom. 12. 7. iv. 187. g.
διακονίας, τῆς ἱερουσαλήμ. Rom. 15. 31. iii. 214. a.
διακόνου. Mat. 20. 27. ii. 260. h.
διαλογισμοὶ. 1 Cor. 11. 31. iv. 308. c.
διὰ τῆς χειρὸς τὸ κοινὸν. Mark 7. 21. i. 467. b.
διαπεπτωκασι. Rom. 1. 21. iv. 18. k.
διαπορευόμενοι. Acts 20, 21. iii. 302. e.
διάνοια. Eph. 4. 18. v. 146. b.
διανοιγον. Luke 10. 27. 2. iii. 84, 85. c.
διανοίγων. Acts 17. 3. iii. 250. b.
διάνοια. Eph. 2, 3. v. 113. f.
διανοίγει. Luke 3. 14. i. 106. b.
διανοίγειν. Acts 23. 10. iii. 372. l.
τὸν διανοίγοντα ἀγγέλον. Acts 7. 53. iii. 193. m.
διανοίγειν. Luke 22. 28. ii. 414. a.
διαπρίεσθαι αὐτοὺς. Mat. 6. 26. i. 228. g.
διαπόρει. Acts 25. 20. iii. 192. p.
διαπορευόμενοι. Acts 26. 21. iii. 372. l.
διάπτυστα τοῦ θεοῦ. John 6. 45. i. 451. c.
διαπαλαι. Luke 7. 30. i. 330. d.—468. h.
διαπαντὸς. Jam. 3. 1. vi. 155. a.
διαπεσεῖν. Mat. 28. 15. ii. 627. l.
διαπορεῖν, διαπορεῖσθαι, &c. Mark 7. 7. i. 462. l.
διαπορεῖσθαι. Mat. 7. 28. i. 251. f.
διαπορεῖσθαι τοῦ ἐκ. Mat. 22. 7. ii. 325. e.
διαπορεύεσθαι γὰρ διερχόμενον 1 Cor. 16. 5. iv. 304. c.
διαπορεύεσθαι. Mat. 15. 31. ii. 32. f.
διαπορεύεσθαι καὶ εὐαγγελίζεσθαι, &c. Luke 1. 51. i. 364. c.
διασκορπισθῆναι. Acts 5. 37. iii. 67. k.
ἀπὸ διεστως. Mat. 2. 16. i. 88. g.
διηγεῖσθαι. Luke 9. 7. i. 424. e.
δίκαιος. Mat. 1. 19. i. 52. a.
δίκαιον. Mat. 20. 4. ii. 236. d.
τοῦ δικαίου ἐπιεῖν. Mat. 27. 19. ii. 527. e.
δικαίων. Luke 14. 14. ii. 144. k.
δικαιώματα. Rev. 19. 8. vi. 487. a.
δικαιοσύνη. Mat. 6. 1. i. 228. a.
δικαιώματα. Luke 1. 6. i. 41. a.
διχοτομῆσαι. Luke 12. 46. ii. 119. l.
διχοστασίαι. Gal. 5. 20. v. 72. d.
ἐὰν μὴ δύψηται εἰς τὸν κόπον. John 4. 14. i. 170. l.
ἐὰν μὴ δύψηται πώποτε. John 6. 35. i. 170. l.
μετὰ διωγμῶν. Mark 10. 30. ii. 282, 283. l.
διωκτὴς. 1 Cor. 14. 1. iv. 327. a.
δογμα. Col. 2. 14. v. 261. g.
δόγματα. Acts 16. 4. iii. 232. b.
δύναι ἰσχύν. Luke 8. 18. i. 264. f.
δοκιμάζειν τὰ διαφέροντα. Rom. 2. 18. iv. 29. b.
δοκιμάζετε. 2 Cor. 13. 5. iv. 481. d.
δοκιμὴ. Rom. 5. 4. iv. 54. d.
δοκοὺς. Mat. 7. 3. i. 242. b.
δοκοῦντες ἄρχειν τῶν ἐθνῶν. Mark 10. 42. ii. 260. f.
δοκοῦ δὲ κἀγὼ πνεῦμα Θεοῦ ἔχειν. 1 Cor. 7. 40.
δοκῶ ἔχειν. 1 Cor. 7. 40. iv. 265. l.
δοξάζειν. Rev. 22. 17. vi. 514. a.
δόξα ἐν ὑψίστοις, &c. Luke 2. 14. i. 68, 69. l.
δοξάζομαι ὑπὸ πάντων. Luke 4. 15. i. 184. b.
Δορκὰς. Acts 9. 36. iii. 139. e.
δοὺς ἐργασίαν. Luke 12. 58. ii. 124. g.
δοῦλος. Luke 7. 8. i. 308. d.——Mat. 18. 32. ii. 32. g.—Mat. 20. 27. ii. 260. 261. h.
δοῦναι μετανοίαν. Acts 5. 31. iii. 65. d.
μὴ δυνάμενοι συνιέναι τὸ τοῦ πανταλέος. Luke 14. 14. ii. 131. b.
τὸν δυναμένον. Acts 20. 32. iii. 306. o.
ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη. Acts 8. 10. iii. 197. h.
ὁ δυνάμενος. Mark 9. 23. ii. 11. e.
δυνατὸν αὐτὸν. John 8. 48. ii. 74. h.
δῦναι. Mat. 5. 23. i. 218. o.
δύνασθε ἀπὸ τῶν ἀφλοῦντος. Mark 7. 11. i. 462. g.

E.

ἐαν ἐλθω. 3 John, ver. 10. ii. 297. h.
ἐαν ὑψωθω. John 12. 32. ii. 297. h.
ἐαν μη. John 5. 19. i. 271. e.—Gal. 2. 16. ii. 469. f.
ἐαν μη λαβὼν. Mark 10. 30. ii. 282. l.
ἐαυτῶν ἐλθων. Luke 15. 17. ii. 579. o.
καθ' ἑαυτὸν. Acts 28. 16. iii. 394. n.
ἀφ' ἑαυτῶν. Luke 12. 57. ii. 124. f.
πρὸς ἑαυτὸν. John 20. 10. ii. 579. o.

προς εαυτους συζητουντες. Mark 9. 10. ii. 5. k.
εβασταζεν. John 12. 6. ii. 277. h.
εβασασεν. Mat. 8. 17. i. 203. d.
εβρασκανει. Gal. 3. 1. v. 34. a.
εγγαστριμυθος. Acts 16. 16. iii. 238. b.
εν τω εγγιζειν. Luke 18. 35. ii. 262. a.
εγενετο. Luke 2. 46. i. 93, 94. b.—Luke 17. 11. ii. 191. h.——John 1. 17. i. 97. e.
εγενεθη. Acts 4. 4. iii. 44. c.
εγεννησε. Mat. 1. 12. i. 59, 60. i.
εγω ειμι. John 6. 24. ii. 67. d.—John 8. 58. ii. 79. h.
εδειγματισεν. Col. 2. 15. v. 262. h.
εδησεν. Mark 6. 17. i. 164. e.
εδησαν αυτο εθονιοις. John 19. 40. ii. 563. k.
ει δε εδισασαι. Mat. 23. 17. ii. 621. a.
εδοκιμασαν. Rom. 1. 28. iv. 20. p.
εδραιωμα. 1 Tim. 3. 15. v. 388. b.
εδυθη. John 1. 17. i. 111. e.
εθεασαμεθα. 1 John. 1. 1. vi. 276. a.
εθετο εν τω πνευματι. Acts 19. 21. iii. 286. b.
ει, for ειτει. Mark 6. 8. i. 409. h.
ει, to express *a wish*. Luke 12. 49. ii. 122. a.——Luke 19. 42. ii. 288. a.
ειη οασεν. Acts 28. 4. iii. 390. d.
ειδως. Acts 26. 3. iii. 367. b.
ειγε, *since*. Eph. 3. 2. v. 125. b.——4. 21. v. 147. d.
εικη. Mat. 5. 22. i. 216. i.
εικονα. Heb. 10. 1. vi. 70. a.
ει μη. John 3. 13. i. 158. d.——Luke 4. 27. i. 489. o.——John 17. 12. ii. 168. f.——Rev. 29. 4. vi. 427. b.—21. 27. vi. 506. g.
ειπατε—οτι προαγειτυμας. Mat. 28. 7. ii. 586, 587. f.
ειπερ, *since*. 1 Pet. 2. 3. vi. 194. b.
ειπον αν υμιν, πορευομαι, &c. John 14. 2. ii. 133. e.
εις εκ των δωδεκα. Mark 14. 20. ii. 418. h.
εις, for εν. John 1. 18. i. 111. f.——Acts 8. 23. iii. 112. f.
εις, *of*, or *concerning*: Acts 2. 25. iii. 22. e.
εις, *upon*. John 20. 25. ii. 609. h.
εις το, *as*. Heb. 11. 3. vi. 84. d.
εις τον καιρον τον ενεστηκοτα. Heb. 9. 9. vi. 61. e.
εις Θεον. Luke 12. 21. ii. 110. d.
εισελθοντι. Mat. 8. 5. i. 312. a.
εισηλθον. Luke 7. 45. i. 331. h.
ειτα, *now if*. Heb. 12. 9. vi. 105. f.
εκ πιστεως, *by*. Rom. 1. 17. iv. 15. c.—3. 30. iv. 43. i.
εκ του θηριου. Rev. 15. 2. vi. 468. b.
εκβαλλη. Luke 10. 2. ii. 37. c.
ου μη εκβαλω εξω. John 6. 37. i. 448. b.
εκδικησον με. Luke 18. 3. ii. 188. a.
εκδοτος. Acts 2. 23. iii. 21. b.
[illegible] 4. 1. iv. 407. a.
εκεινος. John 1. 8. i. 7. g.——John 5. 11. i. 266. i.
εκθαμβεισθαι. Mark 14. 33. ii. 479. b.
εκκλησια, *assembly*. Acts 7. 38. iii. 95. b.
εκλελυμενοι. Mat. 9. 36. i. 405. i.
εκρατησαν. Mark 9. 10. ii. 5. k.
εκτασις. Acts 10. 10. iii. 146. g.
εκτησατο. Acts 1. 18. iii. 9. e.
εκτος ει μη. 1 Cor. 15. 2. iv. 343. c.
εκτενως. 1 Pet. 1. 22. vi. 192. d.
ελαλησα. John 18. 23. ii. 504. b.
ελαφρον. Mat. 11. 30. i. 327. m.
το ελαφρον της θλιψεως. 2 Cor. 4. 17. iv. 414. a.
ελαχιστοτερω. Eph. 3. 8. v. 127. f.
ελεγξει. John 16. 8. ii. 457. c.
ελεγξον. Mat. 18. 15. ii. 27. d.
ελεγχος. Heb. 11. 1. vi. 84. b.
ελεημοσυνην. Mat. 6. 1. i. 228. a.
ελθουσαι. Mark 16. 1. ii. 574. e.
ελθων και ιδων. Luke 10. 32. ii. 86. g.
ελληνας. Acts 11. 20. iii. 162. b.——Acts 19. 10. iii. 282, 283. c.
ελληνισαι. Acts 6. 1. iii. 71. a.
ελληνιστας, for ελληνας. Acts 11. 20. iii. 162. b.
ελυμαιτετο. Acts 8. 3. iii. 105. c.
ο εμβαπτομενος. Mark 14. 20. ii. 418. h.
εμβλεψας. John ii. 36. i. 128. f.
εμβριμησαμενος αυτω. Mark 1. 43. i. 253. d.
εμελλον συστελλεσθαι. Acts 21. 27. iii. 318. h.
Εμμωρ του Συχεμ. Acts 7. 16. iii. 86, 87. a.
εμοιχευσεν. Mat. 5. 28. i. 220. b.
εμπροσθεν μου γεγονεν. John 1. 16. i. 110. b.
εμφυτον λογον. Jam. 1. 21. vi. 143. f.
εν, for εις. John 5. 4. i. 491. i.
εν Θεω ειργασμενα. John 3. 21. i. 156. k.
εν τω Κυριω. 1 Cor. 7. 39. i. 156. k.
εν υμιν, *among you*. Rom. 1. 11. iv. 12. a.
εν τοις επουρανιοις. Eph. 1. 3. v. 101. d.
εν τω λεγεσθαι. Heb. 3. 15. vi. 26. a.
εν τοις του πατρος μου. Luke 2. 49. i. 94. f.
εν τουτω, *on this account*. Acts 24. 16. iii. 351. e.
ενδειγμα. 2 Thess. 1. 5. v. 336. a.
ουκ ενδεχεται. Luke 13. 33. ii. 138. h.
ενδημουντες. 2 Cor. 5. 6. iv. 416. f.
ενειχεν αυτω. Mark 6. 19. i. 164. g.
ου ενεκεν εχρισε με. Luke 4. 18. i. 185. f.
ενεπαιχθη. Mat. ii. 16. i. 87. e.
ενεργηματα δυναμεων. 1 Cor. 12. 10. iv. 313. g.
ενεργουμενη. Jam. 5. 16. vi. 171. g.
ενεργουντος εν τοις υιοις της απειθειας. Eph. 2. 2. v. 112. d.
ει αγαπης ενεργουμενη. Gal. 5. 6. v. 65. b.
ενευχον λιαν. Mark 1. 35. i. 204. f.
ενοικησω εν αυτοις. 2 Cor. 6. 16. iv. 430. c.
ου ενομιζετο προσευχη ειναι. Acts 16. 13. 237. a.

τα ιδιατα. Luke 11. 41. ii. 98. c.
ενος ισι χρεια. Luke 10. 42. ii. 90. f.
ενσφισατε. Acts 5. 2. iii. 56.
τα αυτος τε σωτηρος. Mat. 23. 26. ii. 98. c.
ιστε υμων. Luke 17. 21. ii. 203. b.
εξ ιμω. Mark 7. 11. i. 462. h.
ιστυξχαριτωσαμενος. Rom. 8. 27. iv. 93. g.
εξαγοραζομαι. Eph. 5. 16. v. 161. a.
εξαπιτειλα. Luke 1. 53. i. 44. f.
εξειλκομενος και δελεαζομενος. Jam. i. 14. vi. 139. h.
εξεκρεματο αυτου ακουων. Luke 19. 48. ii. 292. i.
εξιλθειν. Mark 9. 29. ii. 13. h.
εξιμακτηριζον. Luke 16. 14. ii. 167. h.
εξαινυστη. John 5. 13. i. 266. l.
εξεκλαγησαν. Luke 2. 48. i. 94. e.
εξιστευσε. Mark 15. 37. ii. 554. l.
εξιστη. Mark 3. 21. i. 312. b.
εξηλθον. John 8. 42. ii. 73. g.
εξηλθον μηδεν λαμβανοντες απο των εθνων. 3 John 7. vi. 385. f.
εξιοντων εκ της συναγωγης των Ιουδαιων. Acts 13. 42. iii. 195. m.
εξισαντο. Luke ii. 47. i. 94. e.
εξιστατο. Acts 8. 13. iii. 108. k.
εξοδος. Luke 9. 31. ii. 2. e.
εξομολογημαι. Mat. 11. 25. i. 326. g.
εξον. 2 Cor. 12. 4. iv. 471. e.
εξουσιαντες. Mark 2. 4. i. 258. d.
εξουσια. Rom. 13. 2. iv. 146. c.
εξωσαν. John 10. 18. ii. 209. d.
εξωσιας υμων. 1 Cor. 9. 12. iv. 275. g.
εορτη. John 5. 1. ii. 262. a.
επαγγειλω. Mat. 15. 5. i. 359. m.
επιβαινω σοκω. Mark 3. 16. i. 294. d.
επιβαλε. Acts 18. 4. iii. 267. d.
επιμενω προς υμας. Gal. 1. 18. iii. 133. l.
επιστασιν. Acts 20. 10. iii. 298. i.
επιτροπευω. 1 Pet. 3. 21. vi. 212. e.
επιτιμησατω. Jam. 5. 1. vi. 186. b.
επιτιμησει μι. Mat. 25. 36. ii. 394. d.
επηρεαζοντων υμας. Mat. 5. 44. i. 225. f.
επι πρωτ. Eph. 6. 16. v. 179. f.
επι πεμπτην Κυριε. Acts 2. 38. iii. 27. b.
επι τε βασιλεια σου. Mat. 3. 7. i. 103. b.
επι τα Κορια. Acts 18. 3. iii. 203. c.
επιβαλλων. Mark 14. 72. ii. 501. p.
επιτιθεμενοι και λεγοντες. Acts 7. 59. iii. 103. g.
επιλυσεως. 2 Pet. i. 20. vi. 250. e.
επιπλοον. Mat. 6. 11. i. 232. m.
επιτιθεντος εαυτω. Mark 3. 10. i. 290. c.
επιστρεφειν. Jam. 1. 27. vi. 145. m.
επιστρεφω. 2 Cor. 12. 9. iv. 479. g.
επιστρεφω. 1 Cor. 7. 18. iv. 257. e.
επιστρεφω. Acts 26. 3. iii. 367. b.
επιστρεφω. Luke 8. 45. i. 396. h.
επιστρεφω και βλεπω τυφλους και χωλους. Luke 1. 17. i. 32, 34. g.
επιστρεφω. Acts 28. 19. iii. 371. k.
επιστρεφω προς εαυτον. Luke [illegible]
ισοτιμους. 2 Cor. 11. 28. iv. 467. i.
σταλα ισχυρα αυτου. Mark 3. 12. i. 290. n.
ισχυροτεροι. 2 Pet. 1. 6. vi. 245. g.
συλλειτουργησαμεν. 2 Cor. 7. 2. iv. 433. a
σκηνη. Mat. 18. 28. ii. 32. e.
σκοπει. Mark 3. 14. i. 294. c.
εις εσθ' ισκυν. Heb. 7. 9. vi. 48. f.
στοιχα. 1 Cor. 3. 2. iv. 215. b.
στραζεσθαι βρωσι. John 6. 27. i. 445. a.
στρατιαν. Luke 12. 58. ii. 214. g.
στρωματ. John 5. 39. i. 276. e.
στρατη των αρχαιων. Mat. 5. 21. i. 216. f.
στρωμενον. Mat. 9. 36. i. 405. i.
στρχομαι, for αντιστρχομαι. Mat. 16. 28. i. 491. i.
ο στρχομενος. Mat. 11. 3. i. 315. c.
στρωτω τα προς ειρηνην. Luke 14. 32. ii. 151. e.
στρωτας στρει τα αγαθα. Mat. 19. 17. ii. 226. c.
στρωται. John 16. 23. ii. 462. e.
στηκετε λαμπαδαι. Luke 23. 11. ii. 520. b.
σκηνωσεν. John. 1. 14. i. 29. n.
δι' ασοφτερα. 1 Cor. 13. 12. iv. 325. i.
των αγγελων—οι ισταμαι. Rev. 8. 2. vi. 421. b.
στηριωσει. Acts 3. 16. iii. 38. c.
ασυμφωνησα. Luke 19. 3. ii. 266. a.
σχατοι. 1 Cor. 4. 9. iv. 230. b.
ικχυσε ισχυι. Mark 5. 23. i. 304. b.
τα σωθεν. Luke 11. 41. ii. 98. c.
σωζεσθαι. Luke 12. 47. ii. 120. a.
σωτοτοφορησεν. Acts 13. 18. iii. 187. f.
σωμπαθησθωσι. Heb. 11. 35. vi. 98. d.
τα. Mat. 25. 21. ii. 389. b.
ταγγελιζεσθαι. Acts 8. 4. iii. 106. a.
ταγματιζει. Acts 17. 11. iii. 252. a.
ταδοκησον. Mat. 3. 17. i. 114. b.
ταδοκησεν. Luke 12. 32. ii. 114. d.
ταδοκια. Luke 2. 14. i. 68, 69. l.—2 Thess. 1. 11. v. 338. d.
μετ' ταδοκιας. Phil. 2. 13. v. 210. h.
αι στας ταναγκαιας αντιλαμβανομενοι. 1 Tim. 6. i. v. 407. i.
ταντιτεγτων. Luke 23. 25. ii. 414. f.
ταναγγελματων. Heb. 4. 2. vi. 26. f.
ταναγγελιζετο. Luke 3. 18. i. 108. l.
ταδεως. Mat. 3. 16. i. 113.—Mat. 24. 29. ii. 374. b.
ταδεως εξεβαλεν. Mark 1. 43. i. 254. c.
ταδεως μετα σπουδης. Mark 6. 25. i. 326. n.
ταρεσα τα ταδοκησαι. Jam. 3, 4. vi. 156. d.
ταγκαινιση. Acts 17. 21. iii. 259. h.
ταλογησας. Luke 1. 48. i. 43. d.
ταλογια. Rom. 16. 18. iv. 178. a.
ταλογου. Luke 1. 64. i. 47. c.
ταναγγειλε. Acts 8. 27. iii. 115. c.
ταπιστειαν αμωμητον. Heb. 12. 1. vi. 101. o.
ισθι ταπιων. Mat. 5. 25. i. 218. q.
ταπιστευσε. Rom. 4. i. iv. 45.

ευρισκει πρωτος, &c. John 1. 42. i. 130. h.
ευροκλυδων. Acts 27. 14. iii. 380. g.
ευτραπελια. Rom. 13. 13. iv. 149. i.
ευτραπελια. Eph. 5. 4. v. 155. g.
εφ' ω παντες ημαρτον, unto which. Rom. 5. 12. iv. 58. d.
Εφεσιων——της Αρτεμιδος ιεκων σχλοι. Acts 19. 26. iii. 288. e.
εφιμωθη. Mat. 22. 12. ii. 326. g.
εφοβηντο. Mark 6. 20. i. 165. h.
εχαρησαν χαραν μεγαλην σφοδρα. Mat. 2. 10. i. 83. m.
εχερισατο το βλαστον. Luke 7. 21. i. 316. c.
εως. Luke 24. 30. ii. 631. x.
εως κι επτακις. Mat. 23. 39. ii. 354, 355. h.

Z.

ζημιησεις των σκυβαλων. Acts 27. 40. iii. 387. f.
ζηλωτε τα χαρισματα τα κρειττονα. 1 Cor. 12. 31. iv. 319. h.
ζημια. Acts 27. 21. iii. 382. i.
ζημιωθη την ψυχην αυτου. Mark 8. 36. i. 490. f.
ζιζανια. Mat. 13. 30. i. 366. d.
ζων. Rev. 4. 6. vi. 400. e.
ζωογονειν. 2 Tim. 2. 26. v. 142. c.
ζωγρων. Luke 5. 10. i. 196. f.
ζωνας. Mat. 10. 9. i. 409, 410.

H.

ἡ ου. John 1. 21. i. 123, 124,—Mark 6. 15. i. 424. f.
ἡ, indeed. Mat. 7. 9. i. 244. e.
ηγαλλιασατο ινα ιδη την ημεραν την εμην. John 8. 56. ii. 78. d.
ηγγικει. Luke 21. 8. ii. 360. f.
ηγαπησαν. Mark 16. 1. ii. 573. c.
ο ηγνωσμενος συ λογος. Acts 14. 12. iii. 205. g.
ηγωνιζοντο. John 18. 36. ii. 515. g.
ην πολυ στι εξω παρεμβολης. Acts 23. 5. iii. 336. e.
ηδη, ergo. 1 Cor. 6. 7. iv. 244. e.
ηκουσατε την απαρχην. Eph. 3. 2. v. 125. b.
ηκω. John 8. 42. ii. 73. g.
ηλθον. Luke 24. 1. ii. 574. e.
ηλικιαν, age. Mat. 6. 27. i. 239. h.
ηλικια, stature. Luke 2. 52. i. 95. h.
ημελλεν αυτον παραδιδοναι. John 6. 71. i. 458. g.
εν τη ημερα εκεινη. Mat. 13. 1. i. 353. a.
——Mark 4. 35. i. 375. a.
εν ημεραις εκειναις. Mat. 3. 1. i. 98. e,—Mat. 13. 1. i. 353. a.
ημερας γενομενης. Acts 16. 35. ii. 407, 408. a.
τας ημερας. Luke 9. 51. ii. 179. b.
εν μια των ημερων. Mat. 13. 1. i. 353. a.
ην. John 1. 2. i. 27. g.
ην ωσει ετων τριακοντα αρχομενος. Luke 3. 23. i. 114, 115. i.
ηξει. John 6. 37. i. 446. g.
ηρωτησεν. Acts 3. 13. iii. 37. a.
ηρξατο λεγειν. John 1. 20. i. 123. a.
ηρχοντο εις Καπερναουμ. John 6. 17. i. 438. a.
ηρωτων. Acts 7. 46. iii. 98. h.
εν αν γενηται αυτον. John 4. 10. i. 169. h.
πυξαντι και επληθυνεν. Acts 12. 24. iii. 177. h.
εαυτους ηυτομολησε τις. Acts 11. 29. iii. 165. h.

Θ.

Θαυμαζον αν μεν Θαυμασιν εις τον αιωνα. John 5. 1. ii. 77. c.
Θαυβησαι. Mat. 6. 1. i. 229. c.
Θαυματα. Rom. 1. 20. iv. 17. g.
Θελει σε απολυσαι. Luke 18. 31. ii. 137. f.
Το Θελειν. 2 Cor. 8. 10. iv. 440. d.
Θελητε ποιειν. John 8. 44. ii. 74. k.
Θελημα αυτου ποιειν. John 7. 17. ii. 46. b.
Θεληματος. Eph. 2. 3. v. 113. f.
Θελοντες δασκαλοι μη νοουμενοι. Mat. 5. 42. i. 225. q.
Θελω. John 1. 43. i. 131. a.
Θελων. Col. 2. 18. v. 263. k.
Θεος. John 1. 1. i. 24. b.
τα νομος του Θεου. Rom. 15. 17. iv. 167. e.
Θεου. Acts 20. 28. iii. 304. k.
Θερμαστια. Luke 12. 42. ii. 118. i.
Θερμαινων. Mat. 12. 10. i. 285. b.
Θεσθε εις τα ωτα υμων τους λογους τουτους. Luke 9. 44. ii. 15. b.
Θερος. John 6. 10. i. 449. i.
Θερισται. Luke 11. 5a. ii. 102. n.
Θησειον. Acts 28. 4. iii. 390. c.
Θλιψις. 2 Cor. 6. 4. iv. 425. b.
Θρησκια. James i. 27. vi. 145. l.
Θριαμβευοντα. 2 Cor. 2. 14. iv. 398. a.
Θριξ. Luke 7. 38. i. 330. c.
Θυρεος. Rom. 2. 9. iv. 25. e.
Θυρις. Acts 20. 9. iii. 298. h.
Θυσιαι. Luke 15. 23. ii. 159. h.

I.

ιασασθαι τους συντετριμμενους. Luke 4. 18. i. 184. c.
εις τα ιδια, και οι ιδιοι. John 1. 11. i. 27, 28. k.
ιδιον κτησεται. John 5. 18. i. 269. c.
ιδιον τοπον. Acts 1. 25. iii. 11. k.
ιδους αυτα αυτη Θαμβει πασαις. Luke 22. 44. ii. 484. k.
ιδιωτης. 2 Cor. 11. 6. iv. 458. c.
των ιερεων. Acts 6. 7. iii. 74. h.
Ιησους ο Ναζωρ. Acts 9. 34. iii. 138. a.
το ικανον ποιησαι. Mark 15. 15. ii. 534.

K.

κλαυσ σει. Mat. 16. 22. i. 498. c, d.

ἁμαρτίαν. Mat. 5. 10. i. 224. n.
ἀν πλήρωσιν. John 12. 38. ii. 301. a.
ἀναστ. Mat. 27. 46. ii. 552. h.
ἀς. Jam. 5. 8. i. 286. a.
Ἰούδαιον. John 11. 19. ii. 244. b.
Ἰούδας Ἰακώβου. Acts 1. 13. iii. 87. a.
ἀγγέλου. Luke 20. 36. ii. 334. c.
ἀσθ Θεῶ. Phil. 2. 6. v. 207. c.
ἀστόρησαν. Gal. i. 18. iii. 133. l.
ἀσχύνῃ. Luke 10. 27. ii. 84, 85. c.
ἀσχύνω. Luke 16. 3. ii. 164. a.
Ἰωσὴς δὲ ἐγέννησε τὸν Ἰακωβ, &c. Mat. 1. 11. i. 59. h.
ἀστα. Mat. 5. 18. i. 215. b.

K.

κἀγὼ ὡς ὑμεῖς. Gal. 4. 12. v. 52. g.
κάλαμος ὑπὸ ἀνέμου &c. Jam. 1. 27. vi. 144. k.
καθεξῆς σοι γράψαι. Luke 1. 3. i. 22. g.
καθίζειν. 1 Cor. 6. 4. iv. 243. c.
καθίσατε. Jam. 4. 4. vi. 161. f.
ἐν καλῷ φάγεται ὁ τρίχας, &c. John 6. 58. i. 454. k.
καὶ, for ἢ, or. Mat. 12. 37. i. 344. c.—Mat. 12. 50. i. 354. i.
καὶ, and yet. Mark 9. 12. ii. 6. m.
καὶ, even. Mat. 12. 8. i. 283. k.—Mark 3. 19. i. 296. h.—Mark 6. 4. i. 404. i.—Acts 7. 5. iii. 81. e.
καὶ, though or nevertheless. John 14. 30. ii. 443. g.—John 17. 25. ii. 474. e.
καὶ, even. Luke 15. 15. ii. 157. b.
καὶ, redundant. Mat. 15. 6. i. 462. g.
καὶ, particularly. Eph. 6. 19. v. 180. i.
καὶμὴν. Luke 24. 32. ii. 602. l.
καὶμὴν ἀλλά. Luke 21. 24. ii. 370. h.
καὶμὴν δὲ μετακαλοῦ. Acts 24. 25. 10. 355. c.
καὶ ὁ τρόπος. Mark 11. 18. ii. 304. g.
καὶπερ &c. John 18. 30. ii. 512. d.
καὶπὶπλὴν } Rom. i. 29. iv. 20. r.
καὶπὶπλὴν }
κάλαμος. Mat. 27. 30. ii. 526. c.
κάλαμ. 1 Cor. 10. 27. iv. 293. b.
κάλαμ. Mark 12. 22. ii. 340. c.
κάλαμ πάλιν. Mat. 12. 13. i. 286. d.
κάλαμ. Mark 10. 25. ii. 230. h.—Mat. 24. 24. ii. 551. d.
κἂν μὴ τύπτῃ πάντοτε. Luke 18. 9. ii. 129. a.
κἂν τοῦτο. 2 Cor. 2. 17. iv. 398. b.
κἂν ἐκ. Luke 10. 27. ii. 84, 85. c.—Eph. 4. 16. v. 146. b.
κἂν ἐγὼ &c. Mat. 7. 5. i. 142. b.
κἂν, understood. Acts 10. 38. iii. 152. e.
κἂν, after the example of. Rom. 15. 5. iv. 164. b.
—— for. Tit. i. 1. v. 469. a.
—— even. Rom. 8. 27. iv. 93. g.
—— καὶγε, assuredly. Rom. 5. 6. iv. 55. c.
κατὰ κάλαμ. John 5. 4. i. 263. f.
ὁ κατὰ πάντα. John 6. 33. i. 447. d.
κατάλειψίν. 1 Tim. v. 9. v. 399. h.
κατάλλαγὴ. Rom. 5. 11. iv. 58. a.
κατάλυσαι παρὰ τίν. Luke 19. 7. ii. 266. d.
ἐν ὡς καταμένῃ. Phil. 3. 11. v. 221. h.
κατάκειμ. 1 Pet. 5. 14. vi. 224. h.
καταπονεῖσθαι. Mat. 14. 30. 440. g.
καταργήσω. 1 Cor. 15. 24. iv. 349. i.
καταργῶ. Rom. 6. 6. iv. 65. k.
καταργῶν. Heb. 2. 14. vi. 19. b.
καταρτίσαι. 2 Cor. 13. 9. v. 482. g.
κατεῖχ ἐμαυτῷ. 1 Tim. 5. 11. v. 400. k.
κατεσφάξατο. Luke 19. 27. ii. 273. c.
κατεχθέσει. Phil. 2. 10. v. 208. e.
κατιδοῦσα. Acts 17. 16. iii. 256. b.
κατίκμ. Mark 1. 30. i. 200. f.
ἐν κατιλάβῃ. John 1. 5. i. 26. f.—30. q.
κατιπαστ., like. Rom. 4. 17. iv. 50. c.
ἐν κατισκήνωσ ὑμῶν &c. 2 Cor. 11. 9. iv. 459. f.
κατεργάζομαι. Rom. 7. 8. iv. 76. d.
κατηχεῖτ. 1 Cor. 15. 2. iv. 343. b.
κατηγορεῖν ψεύδους. Acts 26. 10. iii. 369. g.
κατήντησ. Acts 18. 19. iii. 275. a.
κατηχοῦσ. Luke 1. 4. i. 22. i.
κατεστερλωμένοι. 2 Cor. 3. 18. iv. 405. e.
κατοσβαμάτων γενομένων. Acts 24. 2. iii. 346. f.
καυσοῦ. Luke 12. 55. ii. 124. e.
καυχήμ. Gal. 6. 4. v. 78. c.
κειρασθαι &c. Acts 18. 18. iii. 275. a.
κενὰς. 1 Tim. 1. 9. v. 369. e.
ὁ κεφαλὴ ὑμῶν ἐν ταπεῖν ὑμῶν. 1 John 5. 19. vi. 317. e.
κεφαλὴ. Mat. 5. 18. i. 215. b.
κεφάτιον. Luke 15. 16. ii. 157. d.
κεφάλαιον ζημίας. Acts 27. 21. iii. 382. i.
κεφαλὴν γωνίας. Luke 20. 17. ii. 320. f.
κήπουρὸς. John 20. 15. ii. 581. r.
κήνσου. 1 Cor. 9. 27. iv. 282. n.
κήρυσσεν. Acts 8. 5. iii. 106. e.
κηρύσσειν. Mat. 10. 7. i. 409. f.
κίστα. Mat. 12. 40. i. 347. a.
κλισμοῖς. Acts 17. 29. iii. 262. p.
κλίσεων. Mat. 6. 30. i. 289. i.
κλίνουσιν τὸ πρόσωπον εἰς τὴν γῆν. Luke 24. 5. ii. 595. c.
κλύδωνιζ. Mark 12. 42. ii. 125. h.
κοινωνὸς εἰς τὸ εὐαγγέλιον. Phil. 1. 5. v. 194. d.
κοκκίνην χλαμύδα. Mat. 27. 28. ii. 534. r.
κολλαθέντ. Acts 5. 13. iii. 59. h.
κόλπου τοῦ Ἀβραάμ. Luke 16. 22. ii. 170. c.
κολυμβήθρα. John 5. 2. i. 263. c.
κόλπου. Acts 16. 12. ii. 295. h.
κόπτει. John 4. 38. i. 177. e.
κόρου. Luke 16. 6. ii. 161. b.
κοφίνους. Mark 8. 19. i. 480. c.
κραταιοῦσθε. 1 Cor. 16. 13. iv. 367. a.
κράτιστε. Luke i. 3. ii. 22. b.

κρειττονος αναστασεως. Heb. 11. 35. vi. 99. f.
κριθηναι. Mat. 5. 40. i. 224. n.
κριμα. 1 Cor. 11. 29. iv. 307. n.—Jam. 3. 1. vi. 155. a.
κρινα. Mat. 6. 28. i. 239. i.
κρινω. Acts 15. 19. iii. 220. c.—222. g.
κτηνων. 1 Cor. 15. 39. iv. 356. c.
κτησασθαι. Luke 21. 19. ii. 364. m.
κτισις. Rom. 8. 19. iv. 90. a.
κυβεια. Eph. 4. 14. v. 143. n.
κυλλους. Mark 15. 31. i. 474. a.
τω κυριω. Acts 25. 26. iii. 365. g.
κωμοι. Gal. 5. 21. v. 73. f.
κωφος. Luke 1. 22. i. 35. k.—Mat. 12. 22. i. 335. d.

Λ.

λαβων. Luke 22. 19. ii. 428. d.
εν τω λαλησαι. Luke 11. 37. ii. 97. a.
λαμβανετω. Rev. 22. 17. vi. 514. a.
λαμβανω. Rom. 5. 17. iv. 60. h.
λατρειαν προσφερειν τω Θεω. John 16. 2. ii. 455. b.
λατρευω. Rev. 22. 3. vi. 508. b.
λεγειν. Rom. 12. 3. iv. 136. d.
τω λαω λεγων. Acts 19. 4. iii. 281. b.
λειτουργια. 2 Cor. 9. 12. iv. 448. d.
λελουμενος. John 13. 10. ii. 410. d.
λεπτον. Luke 12. 59. ii. 125. h.
λευκος εξαστραπτων. Luke 9. 29. ii. 2. d.
ληνον. Mat. 21. 33. ii. 317. a.
λιαν εκ περισσου εξισταντο. Mark 6. 51. i. 441. i.
λιμος. Rom. 8. 35. iv. 98. h.
λογισασθαι τι ως εξ εαυτων. 2 Cor. 3. 5. iv. 400. d.
λογος. Luke 1. 2. i. 22. d.—John 1. 1. i. 24. a.
ο λογος ον ελαλησα, εκεινος κριναι αυτον. John. 12. 48. ii. 308. b.
λογος, *matter*. Mat. 25. 44. ii. 433. g.
επι τω λογω αυτου. Luke 1. 29. i. 38. b.
τω λογω—τω δυναμενω, &c. Acts 20. 32. iii. 306. n.
τον λογον εκρατησαν. Mark 9. 10. ii. 5. k.
λογος της χαριτος. Luke 4. 22. i. 186. l.
λοιπων. Acts 5. 13. iii. 59. h.
λουτρον. Tit. 3. 5. v. 483. d.
λυπεισθαι. Mat. 26. 37. ii. 479. b.
λυση. 1 John 3. 8. vi. 294. i.
λυχνος. Luke 11. 34. i. 351. b.

M.

Μαγδαληνη. Luke 8. 2. i. 334. a.
μαγευων. Acts 8. 9. iii. 107. g.
μαγοι. Mat. 2. 1. i. 79. a.
μαθητευσατε. Mat. 28. 19. ii. 626. l.
μαθων, for και εμαθον. Acts 23. 27. iii. 343. a.
μακαριος. Luke 1. 48. i. 43. d.—Mat. 5. 3. i. 208. d.
μακαρισμος υμων. Gal. 4. 15. v. 54. l.
μακροθυμια. Rom. 2. 4. iv. 24. c.
μακροθυμων. Luke 18. 7. ii. 189. c.
μανια. Acts 26. 24. iii. 374. p.
Μαρια Ιακωβου. Luke 24. 10. iii. 87. a.
μαστιγες. Luke 7. 21. i. 316. d.—Mark 5. 29. i. 396. e.
του μεγαλου Θεου και σωτηρος ημων. Tit. 2. 13. v. 480. b.
μεθυει. 1 Cor. 11. 21. iv. 304. e.
μεθυειν. John. 2. 10. i. 139. k.
μειζον. Mat. 12. 6. i. 282. f.
μειζων. Luke 22. 26. ii. 411. g.
του μελλοντος. Rom. 5. 14. iv. 59. g.
μεμυημαι. Phil. 4. 12. v. 234. b.
μεν. Acts 19. 4. iii. 281. b.
μεν ουν. Acts 14. 3. iii. 203. b.
μερηδα κληρου. Col. 1. 12. v. 248. k.
μεριμναν. 1 Peter 5. 7. vi. 224. f.
μεριμναω. Mat. 6. 25. i. 238. e.
μερις. Luke 10. 42. ii. 90. g.
το μεσον. Luke 5. 19. i. 258. e.
μετα τον νομον, *beyond*. Heb. 7. 28. vi. 53. e.
μετα τουτον. Acts 5. 37. iii. 67. h.
μετ' εμου εση. Luke 23. 43. ii. 547. k.
μετανοια. Luke 15. 7. ii. 154. d.
εις το μεταξυ σαββατον. Acts 13. 42. iii. 195. x.
ει και μετεμελομεν. 2 Cor. 7. 8. iv. 434. e.
μετεωριζεσθε. Luke 12. 29. ii. 113. c.
μετοικειν. Acts 7. 4. iii. 80, 81. d.
μετρητας. John 2. 6. i. 138. h.
μετριοπαθειν. Heb. 5. 2. vi. 32. f.
εν μια των πολεων. Luke 5. 12. i. 258. b.
κατα μιαν σαββατων. 1 Cor. 16. 2. iv. 363.
απο μιας. Luke 14. 18. ii. 146. b.
μισθον. Rom. 4. 4. iv. 46. c.
μνα. Luke 19. 13. ii. 270. c.
μνησθηναι διαθηκης,—ορκον ον ωμοσε. Luke 1. 72, 73. i. 49. e.
μοιχασθαι. Mat. 5. 32. i. 222. g.
μοναι. John 14. 2. ii. 433. d.
μορφωσις. Rom. 2. 20. iv. 30. d.
μυκαται. Rev. 10. 3. vi. 433. b.
μυλος ονικος. Mat. 18. 6. ii. 20. f.
μυριαδες. Acts 21. 20. iii. 315. b.
μωρανθη. Mat. 5. 13. i. 212. n.
μωρε. Mat. 5. 22. i. 217. m.

N.

Ναζαρηνος. Luke 8. 2. i. 334. a.
Ναζωραιος. Mat. 2. 23. i. 90. l.
ναι. Mark 7. 28. i. 470. d.
εκ νεοτητος. Mark 10. 20. ii. 228. e.
νευει. John 13. 24. ii. 417. f.
νεωκορος. Acts 19. 35. iii. 291. n.
νεωτερος. Luke 22. 26. ii. 411. g.
νηπιαζετε. 1 Cor. 14. 20. iv. 334. a.
νομικος. Luke 11. 43. ii. 99. f.
εξ εργων νομου. Rom. 3. 20. iv. 40. b.
νουμενα. Rom. 1. 20. iv. 17. f.

νουθετειν. Tit. 3. 10. v. 479. a.
νοσων. 1 Tim. 6. 4. v. 410. c.
νους. Eph. 4. 18. v. 146. b.——ib. ver. 23. 148. h.
νυμφη. Luke 12. 53. ii. 123. d.
νυχθημερον. Mat. 12. 40. i. 347. f.

Ξ.

ξενιζονται. 1 Pet. 4. 4. vi. 214. i.

O.

οζει. John 11. 39. ii. 248. h.
οδυη. Acts 10. 11. iii. 145. h.
οδυνα. John 19. 40. ii. 563. k.
ο, for οτιες. Mat. 28. 17. ii. 621, 622. a.
οικειοι του Θεου. Eph. 2. 19. v. 122. k.
οικια αυτου. Mark 6. 4. i. 404. f.
οικοδεσποτης. Mat. 13. 27. i. 366. c.
οικοδομουμενοι. Acts 9. 31. iii. 135. r.
οικος. Luke 2. 4. i. 66. d.
οικουμενη. Luke 2. 1. i. 64. a.—Acts 11. 28. iii. 165. g.
οικουρος. Tit. 2. 5. v. 477. d.
ον ολογω με κυριες. Acts 26. 28. iii. 374. Φ.
ολοκληρειαι. 1 Thess. 5. 23. v. 325. g.
ολον καθεζονται αγιη εκκλησια. John 7. 23. ii. 49. h.
ομβρος. Luke 12. 54. ii. 124. e.
ομολογουμενον μεγα εστιν. Acts 4. 24. iii. 51. a.
ον ημεις σπειρει τροπον. Jud. 7. v. ii. 346. e.
ομοιοπαθεις. James 5. 17. iii. 206. k.
ο ομολογει Ιησουν Χριστον εν σαρκι εληλυθοτα. 1 John 4. 2. vi. 301. b.
μη ομοιοι αλλοις. Mat. 5. 34. i. 222. l.
ομοιον. Acts 4. 12. iii. 46. h.
το ομμα—ιδιωτης. Acts 8. 16. iii. 88. c.
δια το ομμα μου. Mat. 10. 22. i. 414, 415. Σ.
ομματα. Acts 1. 15. iii. 8. c.
ομιλια. Rom. 6. 13. iv. 67. h.
ομιλια δικαιοσυνη του Θεου. 2 Cor. 10. 4. iii. 38. b.
ομως ως ειδοσαν, &c. Acts 3. 19. iii. 30. e.
ομως και σημειοχυτι. Mat. 16. 6. i. 479. c.
ονειτε και φολοσσειτε. Luke 12. 15. ii. 109. b.
ορθοτομουντα τον λογον. 2 Tim. 2. 15. i. 378. k.
ορη ψηλαφωμενα. Heb. 12. 18. vi. 110. f.
ορθοτομουντα. 2 Tim. 2. 15. v. 493. f.
ορινθιοντος. Rom. 1. 4. iv. 8. b.
ορκον. Mat. 14. 7. i. 426. m.
ορμηματι βληθησεται. Rev. 18. 21. vi. 433. f.
ορνεα. Rom. 3. 8. iv. 25. c.
ος αν ειπη. Mat. 15. 5. i. 462. g.
ουκετι εσμεν αλλοτριοι. Eph. 4. 25. v. 148. i.
ουν, therefore. Luke 7. 47. i. 332. k.
ουν. namely. John 7. 12. ii. 44. k.
ουδε εν. John i. 3. . 26. d.
ουδε εν, not for any reason. 1 Cor. 2. 8. iv. 210. l.
ουκετι ωφελει—υμεις πεκτε. Acts 20. 25. iii. 303. f.
ουν, and, or now. John 12. 17. ii. 284. k.
ουν, for. Luke 11. 36. i. 352. d.
ουν, therefore. Mat. 7. 12. i. 245. g.—— Acts 14. 3. iii. 203. b.
ουτε. John 7. 8. ii. 43. f.
ουτος. Acts 7. 36, 38. iii. 95. b.
ουτος ο Μωσης. Acts 7. 37. iii. 95. b.
ουτως εκαθιζετο. John 4. 6. i. 168. e.
ουτως ως ισχυσατε. Mat. 26. 40. ii. 481. c.
οχλος πολυς. Acts 6, 7. iii. 74. h.
εκ του οχλου. Luke 11. 27. i. 344. e.
οψε σαββατων. Mat. 28. 1. ii. 578. a.
οψιας γενομενης. Mark 4. 35. i. 375. a.

Π.

παιδεια και νουθεσια. Eph. 6. 4. v. 172. k.
παιδισκη. Mark 9. 21. ii. 10. c.
παιδαγωγος. Gal. 3. 25. 5. 46. i.
εν τη παλιγγενεσια. Mat. 19. 28. ii. 231. i.
παν εθνος ανθρωπων. Acts 17. 26. iii. 261. o.
παντοχευει. Heb. 12. 23. vi. 112. i.
παντοκλια. Eph. 6. 11. v. 177. a.
εν παντοια τεχνι των ονηριων του πλανης. Eph. 4. 14. v. 143. u.
παντα μοι παραδοθη. Mat. 11. 27. i. 326. i.
εις το παντελες. Luke 13. 11. ii. 131. b.
παντοκρατωρ. Rev. 1. 7. vi. 370. e.
παντως, on the whole. 1 Cor. 9. 10. iv. 274. f.
παρ' αυτου. John 7. 29. ii. 51. d.
παρεκδιαζομαι. Luke 24. 29. Acts 16. 15. i. 147. g.
παρεκβολη. Heb. 11. 19. vi. 91. b.
παρεγον. John 9. 1. ii. 193. a.
παρεδυναμουμεν. Mat. 1. 19. i. 52. b.
παραδοσεις. Mark 10. 35. h. 250. a.
παραθηκη. 2 Tim. 1. 12. v. 490. f.
παρακλησις. Acts 9. 31. iii. 136. c.
παρακλησις. Col. 2. 2. v. 257. e.
παρακλητος. John 14. 16. ii. 439. b.
παρεπιδημοις. 1 Pet. 1. 12. vi. 187. h.
παρεπιδημοι. Jam. 1. 25. vi. 143. h.
παρεπιδημουντι. Mat. 4. 5. i. 118. f.
παραλημφθησεται. Luke 17. 34. ii. 186. e.
παραλογιζομενοι. Jam. 1. 22. vi. 143. g.
παρεκτος. Acts 28. 11. iii. 392. h.
παρεκτος. Rom. 12. 1. iv. 135. b.
παρεκτος. Mark 9. 2. ii. 452. f.
παρενεβαινον. Acts 17. 3. iii. 250. b.
παρειλατο το σωμα. John 19. 30. ii. 554. i.
παρεσκηδ. Rom. 5. 20. iv. 61. l.
παρεκαλισαν. Acts 16. 39. iii. 246. a.
παρεξιδων. Luke 17. 7. ii. 176. d.
παρεσκε. Luke 7. 4. i. 308. b.
παρεκκλεισθησαν πασαν ανριδον. Luke 1. 9. i. 22. e.
παρεξυσμος. Acts 15. 39. iii. 228. b.

περισσευμα. Mark 8. 32. i. 487. a.—Acts 4. 29. iii. 52. c.
περισσευοντες εις το Κυριω. Acts 14. 3. iii. 203. c.
περισσευοντο. Acts 17. 16. iii. 256. a.
πατερα ιδιον. John 5, 18. i. 269. c.
πατερων επι τεκνα. Luke 1. 17. i. 33, 34. g.
πατρια. Luke 2. 4. i. 66. d.
πατρωα. Heb. 11. 14. vi. 89. n.
πειθω. Gal. 1. 10. v. 15. i.
πεινωσι. Luke 12. 53. ii. 123. d.
πεντε. Acts 7. 14. iii. 84. h.
πεπληροφορημενοι. Luke 1. 1. i. 22. c.
πεπεισμενον. Heb. 12. 27. vi. 114. q.
πεπεσχημενον αυτω. Luke 23. 15. ii. 521. d.
περαν, about. Mat. 4. 15. i. 100. b.——Mat. 4. 25. i. 206. n.
δια του περαν του Ιορδανου. Mark 10. 1. ii. 27. b.
περι παντων. 3 John 2. vi. 334. b.
οι περι αυτον. Mark 4. 10. i. 357. g.
σας περι Μαρθαν και Μαριαν. John 11. 19. ii. 244. b.
περιελοντες τας αγκυρας, εἰων εις την θαλασσαν. Acts 27. 40. iii. 387. e.
περιετεμεν. 1 Tim. 6. 10. v. 411. e.
περιεσπατο. Luke 10. 40. ii. 89. c.
περιλυπος. Mat. 26. 37. ii. 479. b.
περιπατει. 1 Pet. 5. 8. vi. 224. h.
περιστοιν. Acts 20. 28. iii. 304. k.
περιτομησεως. Eph. 1. 14. v. 105. o.
περιτμηθη. John 10. 10. ii. 206. f.
εκ περισσου λιαν μαλλον, &c. Mark 14. 31. ii. 478. d.
περιψημα τα. 1 Cor. 4. 13. iv. 232. e.
πετραν περιστεραν. Mat. 3. 16. i. 114. g.
πετρος. 1 Cor. 13. 4. iv. 322. f.
πεττια. Mat. 6. 26. i. 238. f.
πεφακιδιον. Luke 1. 68. i. 46. b.
πινεις. Mark 6. 25. i. 427. o.
πιστευετε εις τον Θεον, και εις εμε πιστευετε. John 14. 1. ii. 433. e.
ο πιστευων εις τον υιον. John 3. 36. i. 161. i.
πιστεως. Acts 6. 8. iii. 75. k.
δια πιστεως της ενεργειας. Col. 2. 12. v. 261. f.
πιστις. Gal. 5. 22. v. 74. g.
πιστις, fidelity. Mat. 23. 23. ii. 350. a.
πιστευω. John 12. 8. ii. 275. d.
πλατειας. Luke 14. 21. ii. 147. e.
πλειων τουτων. John 21. 15. ii. 616. a.
πλειονα θυσιαν. Heb. 11. 4. vi. 85. e.
πλειονεξια. Eph. 5. 3. v. 155. f.—2 Cor. 9. 5. iv. 446. a.
πληγας επιθεντες. Luke 10. 30. ii. 85, 86. e.
πληροφορεισθαι. Rom. 14. 5. iv. 154. e.
πληροφορηθη. 2 Tim. 4. 17. v. 456. g.
πληροφορηται περι τινος. Acts 1. 16. iii. 8. d.
πληρωμα. Eph. 1. 23. v. 102. d.
το αυτο και το πληρωμα λαμβανουσι. Col. 1. 19. v. 252. e.
πληρωσαι. Mat. 5. 17. i. 214. a.
εις παντα πλουτον της πληροφοριας της συνεσεως. Col. 2. 2. v. 257. f.
πλοιαριον. John 6. 22. i. 441. h.
πλοιον. Mark 6. 51. i. 441. h.
πνευμα. Eph. 4. 23. v. 148. b.
πνευμα Κυριε ηρπασε. Acts 8. 39. iii. 119. m.
πνευματικοις πνευματικα συγκρινοντες. 2 Cor. 2. 13. Ap. 433.
τα πνευματικα της πονηριας εν τοις επουρανιοις. Eph. 6. 12. v. 178. c.
κατα τον αρχοντα—του πνευματος. Eph. 2. 2. v. 112. d.
ποιειν. Luke 11. 40. ii. 98. b.—1 Cor. 11. 24. iv. 305. g.
ποιειν αμαρτιαν. John 8. 34. ii. 71. c.
ποιειν ψευδος. Rev. 21. 27. i. 155. i.
ποιησαι ελεος. Luke 1. 72. i. 49. d.
τι ποιουσι. Luke 23. 34. ii. 540, 541. f.
ποιων την αληθειαν. John 3. 21. i. 155. i.
την τελιν αυτων. Luke 2. 39. i. 78. p.
πολιτευεσθε. Phil. 1. 27. v. 203. f.
πολυς οχλος. Acts 6, 7. iii. 74. h.
πολλα επιτιμα αυτοις. Mark 3. 12. i. 290. e.
πολλα με γραμματα εις μανιαν περιτρεπει. Acts 26. 24. iii. 373. n.
πολλα υδατα. John 3. 23. i. 158. a.
τα πολλα. Acts 26. 29. iii. 374. q.
πολλω μαλλον κρισσον. Phil. 1. 23. v. 202. e.
πολλων ετων. Acts 24. 10. iii. 349. a.
πονηρια. Rom. 1. 29. iv. 20. r.
ο πονηρος. i. 201. h.
τα πονηρα. Mat. 5. 37. i. 223. k.—Mat. 6. 13. i. 235. o.
την πονηραν. Mat. 5. 39. i. 223. l.
προσεκοπησαν τω ξυλω——ανελθειν οντα. Acts 9. 31. iii. 136. t.
πορνεια. Mat. 5. 32. i. 242. f.——Mat. 19. 9. ii. 220. f.——Acts 15. 29. iii. 220. 225. s.——1 Cor. 6. 18. iv. 249. b.
πορνοι. 1 Cor. 5. 9. iv. 239. g.
την πορφυραν. Mark 15. 20. ii. 534. r.
πορφυρων. 2 Cor. 11, 26. iv. 465. e.
πορτην. Luke 22. 20. ii. 428. d.
πορισαντιρας. 1 Tim. 5. 1. v. 397. a.
πορνης γενομενος. Acts 1. 18. iii. 9. f.
προ εμου. John 10. 8. ii. 203. e.
προ τουτων των ημερων. Acts 5. 36. iii. 67. h.
προαυλιον. Mark 14. 68. ii. 498. i.
προβεβασθεισα. Mat. 14. 8. i. 426. n.
προγεγραμμενοι. Jude 4. vi. 344. b.
προγνωσιν. Acts 2. 23. iii. 21. b.
προειπατο. Rom. 3. 25. iv. 41. f.
προειρηται τουτου. Jude 14. vi. 350. f.

προηγουμενοι αλληλους τη τιμη. Rom. 12. 10. iv. 138. k.
οις προητοιμασεν. Eph. 2. 10. v. 116. l.
προθυμον. Rom. 1. 15. iv. 13. d.
προισταμενους. 1 Thess. v. 12. v. 322. a.
προκατηγγελμενην. 2 Cor. 9. 5. iv. 446. a.
προκεκηρυγμενον, προκεχειρισμενον. } Acts 3. 20. iii. 39. f.
προπεμφθεντες. Acts 15. 3. iii. 215. c.
προς, *of*, or *concerning*. Heb. 1. 7. iii. 22. e.
προσαγωγη. Rom. 5. 2. iv. 53. b.—Eph. 2. 18. v. 122. i.
προσαναλωσασα. Luke 8. 43. i. 395. c.
προσερχεται. 1 Tim. 6. 3. v. 409. a.
προσερχομενον. Heb. 11. 6. vi. 86. h.
προσετεθησαν. Acts 2. 41. iii. 29. e.
προσευχη του Θεου. Luke 6. 12. i. 293. b.
προσευχη. Acts 16. 13. iii. 237. a.
εν προσευχη και νησεια. Mat. 17. 21. ii. 13. h.
τω προσεκοντι Θεοι. Acts 17. 23. iii. 260. l.
προσκυνειν. Mat. 2. 2. i. 80. d.
προσλαβομενος. Mark 8. 32. i. 488. b.
μη προσποιουμενος. John 8. 6. ii. 61. d.
προστεθησεται. Mat. 6. 33. i. 240. n.
προσφιλη. Phil. 4. 8. v. 231. g.
προσφορα. Eph. 5. 2. v. 154. d.
προτεταγμενους καιρους. Acts 17. 26. iii. 262. o.
ο προφητης. John 1. 21. i. 123. c.—John 7. 40. ii. 55, 56. e.——John 7. 52. ii. 53. l.
προωρισε. Acts 4. 28. iii. 52. b.
πρωιας γενομενης. John. 21. 4. ii. 408. a.
πρωσωπω. 2 Cor. 4. 6. iv. 409. g.
πρωτη της, for πρωτης. Acts 16. 12. iii. 235. g.
πρωτον. John 13. 13. ii. 495. a.
εμε πρωτον υμων μεμισηκεν. John 15. 18. ii. 451. d.
πρωτος μου ην. John i. 15. i. 110. b.——John 1. 30. i. 127. b.
ως πρωτος ειμι εγω. 1 Tim. 1. 15. ii. 451. d.
πρωτος της νησου. Acts 28. 7. iii. 391. g.
του πρωτοτοκου. Mat. 1. 25. i. 55. f.
πρωτοτοκος πασης κτισεως. Col. 1. 15. v. 250. b.
πτωσμεν. James 3. 2. vi. 155. b.
πυγμη. Mark 7. 3. i. 460. d.
πυλαι αδου. Mat. 16. 18. i. 484. f.
πυλων. Acts 12. 13. iii. 171. f.
πυρι αλισθησεται. Mark 9. 49. ii. 23. l.
πυρουμαι. 2 Cor. 11. 29. iv. 467. k.
πυρωσις. 1 Pet. 4. 12. vi. 217. c.

P.

ρυβδον. Mat. 10. 10. i. 409. b.
ρυβδοσεις. Acts 16. 35. iii. 254. b.
ρυπαρα ιματια. Mat. 9. 16. i. 391. d.
ρυσιμα. John 13. 22. ii. 595. a.
ρυφαδα. Luke 2. 35. i. 75. i.
ρυμας. Luke 14. 21. ii. 147. e.
ρυσαι ημας απο του πονηρου. Mat. 6. 13. i. 233. o.

Σ.

σαββασιν. Mark 1. 21. i. 198. a.
το μεν σαββατον ησυχασαν, &c. Luke 23. 56. ii. 574. e.
και του σαββατου. Mat. 12. 8. i. 283. k.
σαλευομενων. Heb. 12. 27. vi. 114. p.
σαλευω. Acts 17. 13. iii. 253. g.
σαπρα. Mat. 13. 48. i. 373. h.
σαπρος. Eph. 4. 29. v. 150. o.
το κατα σαρκα αναστησειν, &c. Acts 2. 30. iii. 24. i.
κατα σαρκα και κατα πνευμα. Rom. 1. 3. 4. iv. 8. 9.
σαταναν. Mat. 16. 23. i. 488. d.
σεβασμα. 2 Thess. 2. 4. v. 341. d.
σεβασματα. Acts 17. 23. iii. 260. k.
σεβασθ. Acts 25. 21. iii. 364. c.
σεβομενοι. Acts 17. 17. iii. 257. e.
σεισμος μεγας. Mark 4. 37. i. 379. l.
σημειον. Luke 2. 34. i. 75. h.
σημειω ελευθερια. Mat. 16. 1. i. 477. a.
σημερον. Mat. 27. 19. ii. 527. e.
σιγατοι. 1 Cor. 14. 30. iv. 338. h.
σιγης γενομενης. Acts 21. 40. ii. 408. a.
σιμικινθια. Acts 19. 12. iii. 283. f.
σιτομετριον. Luke 12. 42. ii. 118. i.
σκανδαλιζω. Mat. 5. 29. i. 291. c.
σκανδαλον. Rom. 14. 13. iv. 158. b.
σκαπτειν. Luke 16. 3. ii. 164. a.
σκευος. Acts 9. 15. iii. 129. c.—Acts 10. 11. iii. 145. h.—Acts 27. 17. iii. 387. g.
σκιαν. Heb. 10. 1. vi. 70. a.
σκιομαχια. 1 Cor. 9. 26. iv. 281. l.
σκοπουντων. 2 Cor. 4. 18. iv. 414. b.
σκοτος το εξωτερον. Mat. 8. 12. i. 309. g.
σκωληκοβρωτος. Acts 12. 23. iii. 177. d.
σοδιορια. Acts 19. 12. iii. 283. f.
σοφοι. Rom. 1. 14. iv. 13. c.
σπαραξαν. Mark 1. 26. i. 199. d.
σπαταλωσα. 1 Tim. 5. 6. v. 398. d.
σπεκουλατωρα. Mark 6. 27. i. 427. q.
σπενδομαι. Phil. 2. 17. v. 213. c.
σπερμολογος. Acts 17. 18. iii. 258. e.
σπλαγχνα ελεους. Luke 1. 78. i. 50. g.
σπυριδας. Mark 8. 20. i. 480. e.
στασεος. Acts 19. 40. iii. 293. r.
σταχυας. Luke 6. 1. i. 280. c.
στεναζετε. James 5. 9. vi. 169. a.
στενοχωρια. Rom. 2. 9. iv. 25. e.—2 Cor. 6. 4. iv. 425. b.
στενοχωρουμενοι. 2 Cor. 4. 8. iv. 410. c.
μη τησης ματοις την αμαρτιαν ταυτην. Acts 7. 60. iii. 102. r.
στιγματα. Gal. 6. 17. v. 85. e.
στολη. Luke 15. 22. ii. 159. g.
στρατηγοι. Acts 16. 22. iii. 239. d, f.
στρηνους. Rev. 18. 3. vi. 479. b.
στρωσον. Acts 9. 34. iii. 152. b.

θυ δε ο αυτος ει. Heb. 1. 12. ii. 79. h.
ευ μοι κεκραγηκας—και εκ τηνος. Luke 24. 18. ii. 598. c.
ευγκεισωντες. 1 Cor. 2. 13. iv. 212. n.
ευγχεωντας. John 4. 9. i. 169. g.
ευζησαντες. Mark 9. 10. ii. 5. k.
ευζυγε γνησιε. Phil. 4. 3. v. 229. a.
ευκην μιαν. Mat. 21. 19. ii. 303. f.
ευλλαρβαντο. Luke 22. 54.—Acts 1. 16. ii. 179. b.
ευμβαλλεσα. Luke 2. 19. i. 70. m.
ευμπεριλαβων. Acts 20. 10. iii. 298. i.
ευμπληρεθαι. Acts 2. 1. iii. 14. b.
εν τω ευμπληρεσθαι τας ημερας. Luke 9. 51. ii. 179. b.
ευμφυτοι. Rom. 6. 5. iv. 64. e.
ευμψυχοι, το εν φρονουντες. Phil. 2. 2. v. 206. a.
ευναγει καρπον, &c. John 4. 36. i. 176, 177. d.
ευναγωγη. Mat. 6. 2. i. 229. b.
ευναγωνασθαι. Rom. 15. 30. iv. 171. f.
ευνκαλεζομενος. Acts 1. 4. iii. 8. d.
ευναντιλαβεσθαι. Luke 10. 40. ii. 90. d.
ευναντιλαμβανεται. Rom. 8. 26. iv. 92. e.
ευνδουλος σε και των αδελφων ου. Rev. 19. 10. vi. 487. b.
ευνεδριον. Acts 4. 15. ii. 45. f.
ευνεχετο τω πνευματι. Acts 18. 5. iii. 268. f.
ευνεργον Θεου. 1 Cor. 3. 9. iv. 217. f.
ευνιστη. Mark 12. 33. ii. 85. c.
ευντελεσθηναι. 1 Cor. 7. 29. iv. 261. c.
ευντηρει αυτον. Mark 6. 20. i. 145. i.
ευνεχει. 2 Cor. 5. 14. iv. 420. c.
ευνεχομαι. Luke 12. 50. ii. 122. b.
ευνεχομαι εκ των δυο. Phil. 1. 23. v. 202. b.
ευνηκαν. Luke 2. 50. i. 95. g.
ευνιδων. Acts 12. 12. iii. 170. e.
ευντεχη. 2 Cor. 9. 4. iv. 394. d.
ευντελια αιωνου. Heb. 9. 26. vi. 67. g.
ευντελεια του αιωνος. Mat. 24. 3. ii. 359. d.
ευνοικουντες κατα γνωσιν. Luke 4. 18. i. 184. e.
ευντριψασα. Mark 14. 3. ii. 276. e.
ευντροφος. Acts 13. 40. iii. 298. r.
σφραγις. 2 Tim. 2. 19. v. 440. a.
σχημα παρερχει. 1 Cor. 7. 31. iv. 262. d.
σχισμα. John 7. 43. ii. 56. f.
σωθηναι. Acts 4. 12. iii. 46. h.
εν ω δει σωθηναι ημας. *ibid.*
σωθησομαι. Mark 5. 28. i. 296. d.
σωματα. Rev. 18. 13. vi. 481. c.
σωματικω ειδει. Luke 3. 22. i. 114. g.
σωφροσυνη. Acts 26. 25. iii. 374. p.

T.

ταλαντον. Mat. 25. 15. ii. 389. a.
ταμιειον. Mat. 6. 6. i. 230. g.
ταπεινοφροσυνη. Col. 2. 18. v. 263. k.
ταραπωσεις. Jam. 1. 10. vi. 138. f.
ταρταρωσας. 2 Pet. 2. 4. vi. 253. e.
ταασσω. Rom. 13. 1, &c. iii. 199. f.
ταχεως. 1 Tim. 5. 22. v. 405. g.
τελειοσει. 1 Cor. 14. 20. iv. 334. a.
τελειουμαι. Luke 13. 32. ii. 138. g.
τελη αιωνων. 1 Cor. 10. 11. iv. 287. h.
τελος. Rom. 10. 4. iv. 115. b.
τελωνιον. Mat. 9. 9. i. 261. h.
τιταγμαι. Rom. 13. 1. iv. 145. a.
τεταγμενοι εις ζωην αιωνιον. Acts 13. 48. iii. 199. f.
συ τετιμημενε, ον ετιμησαντο, &c. Mat. 27. 9. ii. 569. e.
τετραχηλισμενος. Heb. 4. 13. vi. 31. d.
τηρειν λογον. John 15. 20. ii. 452. f.
τι. Acts 26. 8. iii. 369. f.
τι αρα ο Πετρος εγενετο. Acts 12. 18. iii. 172. l.
τι γαρ κακον εποιησεν. Luke 23. 22. ii. 524. b.
τι εμοι και σοι. John 2. 4. i. 137. e.
τιμη. Rom. 13. 7. iv. 148. h.—Col. 2. 23. v. 266. c.
τις. Acts 16. 9. iii. 234. e.—Acts 19. 9. iii. 282. d.
τις εστιν εξ υμων ανθρωπος. Mat. 7. 9. i. 241. l.
την τιμην του τετιμημενου, &c. Mat. 27. 9. ii. 569. f.
το τι δυνασαι πιστευσαι. Mark 9. 23. ii. 11. e.
το πνευμα το αγιον του Θεου. Eph. 4. 30. v. 151. q.
τοιευτων. Mat. 19. 14. ii. 224. c.
τοκος. Luke 19. 23. ii. 125. g.
τοιον. John 14. 2. ii. 454. f.
τοτε. Mat. 27. 27. ii. 525. a.—Mat. 27. 3. ii. 566. a.
τουτο. Eph. 2. 8. v. 115. k.
τρεπης ακατασχετως. Jam. 1. 17. vi. 141 b.
τροχον. Jam. 3. 6. vi. 156. f.
τυπος. Rom. 5. 14. iv. 59. f.—Rom. 6. 17. v. 69. a.
τυπτω. Acts 18. 17. iii. 272. m.
Τυραννος. Acts 19. 9. iii. 282. d.
τυφλος ανεβλεψεν. Luke 4. 18. i. 185. g. h.

Y.

υδωρ και ζημιαν. Acts 27. 21. iii. 382. i.
υδροπικης. Rom. 1. 30. iv. 20. s.
υγιαινοντα. Luke 7. 10. i. 310. i.
υιον αυτης τον πρωτοτοκον. Mat. 1. 25. i. 55. f.
ο υιος του Θεου. Mark 3. 11. i. 290. d.
υπαγε. Mat. 4. 10. i. 120. p.
υπαγει. Mat. 26. 24. ii. 428. i.
υπακουσας. Acts 12, 13. iii. 171. g.

υπερ, *instead of.* Rom. 5. 6. iv. 55. e.—1 Cor. 15. 29. iv. 351. h.—2 Cor. 5. 20. iv. 421. e.
υπερ, *with respect to.* 2 Thess. 2. 1. v. 340. a.
καθ' υπερβολην εις υπερβολην. 2 Cor. 4. 17. iv. 414. a.
υπεριδων. Acts 17. 30. iii. 263. r.
υπερογκα. Jude 16. vi. 351. g.
υπερπερισσευομαι. 2 Cor. 7. 4. iv. 433. b.
υπερυψωσε. Phil. 2. 9. v. 208. d.
υπερφρονειν. Rom. 12. 3. iv. 186. b.
υπηρετειν. Acts 24. 23. iii. 353. g.
υποδειγμα των επουρανιων. Heb. 8. 5. vi. 55. b.
υποδικος τω Θεω. Rom. 3. 19. iv. 38. k.
υποδηματα. Mat. 10. 10. i. 410. k.
υποκριται. Mat. 6. 2. i. 229. c.—Mat. 23. 13. ii. 347. l.
υποληνιον. Mark 12. 1. ii. 317. a.
υπομονην του Χριστου. 2 Thess. 3. 5. v. 347. d.
υποστασις. Heb. 11. 1. vi. 84. a.
υποστειληται. Heb. 10. 38. vi. 82. k.
υποστελλω. Acts 20. 27. iii. 304. g.
επι τη υποταγη της ομολογιας υμων, &c. 2 Cor. 9. 13. iv. 448. e.
υποταγητε. Jam. 4. 7. vi. 162. h.
υποτιθεμενος. 1 Tim. 4. 6. v. 392. a.
υπωπιαζω. Luke 18. 5. ii. 139. b.
υπωπιαζω. 1 Cor. 9. 27. iv. 281. m.
εν υψιστοις. Luke 2. 14. i. 69. l.
υψωσιν. Acts 13. 17. iii. 187. e.

Φ.

φαρμακεια. Gal. 5. 20. v. 72. c.
φαρμακειας. Rev. 9. 21. vi. 431. i.
φατνη. Luke 2. 7. i. 67. b.
φερομενοι. 2 Pet. 1. 21. Ap. 435.
φερονη. 2 Tim. 4. 13. v. 454. b.
φθινοπωρινα. Jude 12. vi. 349. b.
τας φιλας. Luke 15. 9. ii. 155. e.
φιλοσπουργοι. Rom. 12. 10. iv. 138. i.
φιλοτιμειν. Rom. 15. 20. iv. 169. b.
φιλοτιμειν. 1 Tim. 5. 13. vi. 401. l.
φοβον. Rom. 13. 7. iv. 143. h.
φοβουμενος τον Θεον. Acts 10. 22. iii. 158. a.
ου φονευσεις. Mat. 5. 21. i. 216. g.
φραγελλωσας. Mat. 27. 26. ii. 584. q.
φρονειν. 1 Cor. 4. 6. iv. 227. e.
αυτο φρονειν. Rom. 15. 5. iv. 164. b.—2 Cor. 13. 11. iv. 483. h.
φρονεις. Mat. 16. 23. i. 489. e.
φρονημα του πνευματος. Rom. 8. 27. iv. 93. f.
Το αυτο φρονητε, την αυτην αγαπην εχοντες. Phil. 2. 2. v. 203. a.
Το αυτο εις αλληλους φρονουντες. Rom. 12. 16. iv. 141. b.
φρουρουμενους. 1 Pet. 1. 5. vi. 185. c.
φυγητε απο της ορισεως. Mat. 23. 33. ii. 352. e.
φυλασσοντες φυλακας της νυκτος. Luke 2. 9. i. 67. i.
φωνη. Acts 2. 6. iii. 15. f.
φως ερχομενον εις τον κοσμον. John 1. 9. i. 27. h.
φωστηρ. Phil. 2. 15. v. 211. i.
φωτα. Acts 16. 29. iii. 241. m.
φωτεινον ολον. Luke 11. 36. i. 352. e.

Χ.

παντοτε χαιρετε. 1 Thess. 5. 16. v. 323. c.
χαρακτηρ. Heb. 1. 3. vi. 10. f.
χαριν αντι χαριτος. John 1. 16. i. 110. d.
χαρις. 2 Cor. 8. 1. iv. 433. a.—*ib.* 8. 6. 439. a.—*ib.* 9. 8. 447. b.—*ib.* 13. 14. 483. l.
χαρισασθαι. Acts 25. 11. iii. 359. i.
χαριτες. Acts 6. 8. iii. 75. k.
χειμων. Mat. 16. 9. i. 478. b.
χειρογραφειν. Col. 2. 14. v. 261. g.
δια χειρος ανομων. Acts 2. 23. iii. 22. c.
χειροτονησαντες αυτοις πρεσβυτερους. Acts 14. 23. iii. 210. d.
χηρα. 1 Tim. 5. 3. v. 398. b.
χιλιαρχοις. Mark 6. 21. i. 425. k.
χιτων. Mat. 5. 40. i. 224. n.
χορτασθησηται. Mat. 5. 6. i. 219. g.
χρηματισαι. Acts 11. 26. iii. 164. f.
χρηστος. Mat. 11. 30. i. 327. m.
χρηστοτης. Rom. 2. 4. iv. 24. c.
χρονος. Rev. 10. 6. vi. 434. c.
χρυσοδακτυλιος. Jam. 2. 2. vi. 147. c.
χωλους περιπατοντας. Mat. 15. 31. i. 474. a.
χωρειν. John 21. 25. ii. 653. e.

Ψ.

Τ. ψευδος. Eph. 4. 25. v. 148. k.
ψευσασθαι. Acts 5. 3. iii. 56. d.
ψυχη, *life.* Mark 8. 36. i. 490. f.—Acts 20. 10. iii. 298. i.
ψυχη, *soul.* Luke 10. 27. ii. 85. c.—Acts 2. 27. iii. 23. g.

Ω.

ωκοδομηθη. John 2. 20. i. 144. h.
ωμολογησεν. John 1. 20. i. 123. a.
ο ων εκ της γης. John 3. 31. i. 160. f.
προς καιρον ωρας. 1 Thess. 2. 17. v. 303. c.
ωριζω. Luke 22. 22. ii. 418. k.
ως αγγελοι. Mat. 22. 30. ii. 334. c.
ωσαυτως απολεισθη. Luke 13. 3. ii. 127. b.
ωσει ετων τριακοντα αρχομενος. Luke 3. 23. i. 114. i.
ωσει περιστεραν. Mat. 3. 16. i. 113. g.
ωστε, *therefore,* or *so that.* Mark 2. 28. i. 283. i.

GENERAL INDEX:

Referring chiefly to such Articles as are not pointed out by the running Contents, or Chronological Table.

N. B. The Volumes are distinguished by the Roman numbers; and where no volume is marked, it belongs to that which is mentioned last. The letter A. refers to the Appendix as inserted at the end of the Third Volume.

A

AARON, importance of his family to the Jews, Vol. i. page 26. l. Priesthood in it; a proof of the Divine legislation. *ib.*
Abba, the meaning of the word, iv. 87. d. a title which slaves might not use. v. 50. h.
Abel, Dr. Kennicott's opinion about his sacrifice, vi. 85. e. what is meant by his blood. 112. m.
Abgarus and Christ, i. 84. their letters spurious. i. 423. c.
Abiathar, how called the high-priest, i. 281. e.
Abilene, i. 98.
Abraham, how Stephen speaks of him, iii. 80. d. of his seed, 82. i. of his sepulchre, 86. a. desired to see Christ's day, ii. 78. d. reason why, *ib.* e. *before Abraham was*, meaning of it, 79. h. vain boast of the Jews concerning him, i. 104. d. ii. 71, 72. his children the children of Satan, 74. their portion, 170. rich man in the parable applies to him, 171, 172. his bosom opened to many, *ib.* the promise made to him 130 years before the law. v. 42. b.—how he knew that Jacob was an heir of it, vi. 87. l.—was justified by faith, iv. 46. which was imputed to him for righteousness, 47. e. before he was circumcised, *ib.* f.—in one sense he was justified by works, vi. 155. and d. in another he was not, iv. 50. and a. In what sense he was the heir of the world, iv. 45. a.—how the gospel was preached to him, v. 37. and f. all nations blessed in his seed, *ib.* not his seed, 41. a. received Isaac from the dead in a figure, vi. 91. b. his faith on this occasion remarkable, *ib.* a.
Abraham, Isaac, and Jacob, where to be seen, &c. ii. 136. a banquet with them what, 170. c.
The God of Abraham, &c. its meaning, ii. 336. f. its force, *ib.* g.
Abstinence necessary to cure epileptic disorders ii. 18. b.
Abyss, i. 384.
Acceptable year, argument drawn from it, i. 185. *i.*
Acceptance of persons, what, iv. 26. g.
Access to God, what the expression alludes to, v. 122. i.—by faith, iv. 53. b.
Accursed, who call Christ accursed, i. 311. *b.*
Aceldama, ii. 565. iii. 10. g.
Achaia, iii. 271. i.
Achaicus visits Paul, iii. 286. a.
Acosta, scourged by the Jews, i. 413. iii. 329, 330. c.
Actions discover the man, i. 246. l. beauty in doing good actions, 473. the best possible to be reproached, 288.
Acts, when written, iii. 1. a. make a second part of Luke's gospel, *ib.* universally received by the first Christians as sacred, 2. a. caution relating to them 324. e. 369. g.
Part of the beginning introduced in the work, ii. 605. *d.* iii. 2. c.
Acts of the Apostles, allusion in the epistles to facts not mentioned there, i. 168. a. 396. g.—to facts that are, prove the truth of both, v. 292.
Adam, of a man's leaving his father and his mother, &c. ii. 216. d. formed first

v. 378. l. the duty of wives to submit to their husbands argued thence, *ib.* his sin subjected the creation to vanity, iv. 99. and brought death on all men, 58. he was the figure of him that was to come, 59. g.
Addison, Mr. his remarks and criticisms, i. 232. l. ii. 371. k. iii. 100. n.
Adherence to Christ, i. 437.
Admonition, how to be given, ii. 27. d. this rule little minded, 29.
Adoption, what, iv. 102. d. Allusion to different forms of it among the Romans, 91. c.
Adramyttis, Paul embarks there for Italy, iii. 378.
Adriatic sea, iii. 384. b.
Adultery prevailed much among the Jews, ii. 62. f. in what case punished by the law with stoning. 60. b. the exceeding sinfulness of it, 63. g. may be committed by look, i. 220. b.
Adulteress and Christ, ii. 60. his judgment concerning her asked, 61. how dismissed by him, 62. omission of this story in many copies accounted for, 60. a. she that is married to another while her first husband lives, iv. 72. yet divorce for adultery not forbid, *ib.* b.
Adulterous generation, what it signifies, i. 346. b. applied to the Pharisees, *ib.* 468.
Advocate, what the name signifies, vi. 279. a.
Afflictions, their lightness and benefit strongly expressed, iv. 414. a.
Age, αἰωνιος, what, iv. 210. f. *ib.* g.
Aelian, of the wonderful production of a serpent, ii. 21, 22. f.
Aeneas cured by Peter, iii. 138.
Afflictions, their use, ii. 446. c. the most painful to be submitted to, 447. no excuse for peevishness, 482. f. all seen by God, ii. 627. the friendly offices we meet with under them, an inducement to thank him, and take courage, iii. 394.
Agabus, the prophet, comes to Antioch, iii. 164. g. to Cæsarea, 311.
Against Christ, when, i. 339. n. not against him, what, ii. 35. c.
Aged persons, their duty, i. 78, 79.
Agony of Christ, ii. 479. b. an angel strengthens him in it, 483. i. his sweat as it were great drops of blood, 484. k. greement with God, when to be sought for, 199, 200. ii. 79, 125. iii. 184.
Agrippa made king, iii. 362. a. his acquaintance with the Jewish customs, 363. b. pays a visit to Festus, 362. f. desires to hear Paul, 364. his audience before him, 366—375.
Ainsworth, Mr. his account of the Passover, ii. 223. c.
Air, the Jews thought it inhabited by evil spirits, v. 112. c.
Albertus on Simon's gall of bitterness, iii. 112. f.
Alcoran, what it assigns to hypocrites, ii. 383. h.
Alexander and Rufus become Christians, ii. 537.
Alexander, who was present when Peter and John were examined, probably Alabarch at Alexandria, iii. 44. c. Argument drawn from his presence there, 45. f.
Alexander, urged by the Jews to speak to the people at Ephesus, 290. uncertain whether the same with Alexander the Coppersmith, *ib.* l.
Alexander, the apostle's imprecation on him vindicated, v. 455. c.
Alexandria, Paul embarks for Rome in a ship of, iii. 379, 392. h.
All, how to be understood, i. 315. a. i. 414. f. ii. 383. b. 450. b. iii. 53. to be parted with for treasure in heaven, ii. 228, 229. g. Reward of forsaking it for Christ, 231, 232, 238.
All things work together for good, in what extent the phrase is to be taken, iv. 95. a.
Allegory of Sarah and Hagar, v. 58. &c.
Alms, how to be given, ii. 98. c. 356. f. 198, 209, 210. 280, 283. the way to have treasure in heaven, ii. 114. and to make all things clean, 88. See Charity. Notion of the Jews concerning them, 395. e. a memorial before God, iii. 143. not to be rested in, 148.
Alpha and Omega, who calls himself so, vi. 370. e. 373. d.
Alpheus, who, i. 295, 403. seems to be the same with Cleopas, 136. b. ii. 441. e. 549. h. See Cleopas.
Altar at Athens, how erected, iii. 261. m.
Altars, more than one under the law, iv. 122. a.
Ambition among the disciples, ii. 18. 258, 259. who are warned against it by Christ, 260. vain dreams attending it, 411.
Amen, its meaning, &c. i. 134. g. 272. b. 283. p. ii. 627. o.
Amphipolis, a city of Macedonia, iii. 235. g. Paul passes through it, 249.
Ananias and Sapphira, their crime and punishment, iii. 56—58. Fitness of the latter, 57. f. 58. g.
Ananias, the pious, iii. 326. supposed by some to be one of the *seventy*, &c. 128. a. left Jerusalem on the persecution, 105. a. and became an officer of the church at Damascus, 128. a. visits Saul,

Saul, 130, 326, and restores his sight, 131. g.
Ananias the high priest, a person, of an infamous character, iii. 335. c. d. orders Paul to be smitten, *ib.* is smitten himself by God, *ib.* follows Paul to Cæsarea, 345.
Anathema-maran-atha, the high sentence of excommunication, ii. 455. a. Propriety of it as used by St. Paul, 1 Cor. xvi. 22. *ib.*
Anathema. The apostle's meaning when he wishes to be made an Anathema, iv. 101. and b. Anathema-maran-atha, what, 370. e.
And, sometimes put for *Or*, i. 344. c. may be changed for *Now*. i. 439. b.
Andrew of Bethsaida, i. 129 one of John's disciples, 128. e. 129. follows Jesus, *ib.* brings his brother Peter to him, 130; b. is called by Christ to a stated attendance upon him, 192. i. Time of his call, *ib.* 194. a. present at the miraculous draught of fishes, 195. c. leaves all for Christ, 193. 197.—is chosen an *apostle*, 295. sent forth with them, 407. other particulars concerning him, 422. ii. 294. 359
Angel appears to Moses, iii. 91, this angel Christ, 95. b
Angel, the angel Gabriel appears to Zacharias, i. 32. 35. is sent to the virgin Mary, 37, 40. appears to Joseph, when scrupulous about Mary, 53. c. informs the shepherds of the birth of Christ, 67. i. his glorification of God, 68. k. orders Joseph to flee with Christ, 86. and afterwards bids him return, 89
Angel stirs the water in the pool of Bethesda, i 264. g. See Bethesda. is thought to have spoken to Christ, ii. 296. appears to strengthen him in his agony, 483. i. rolls away the stone from the sepulchre, 575. the cause of his appearing, 585. sets free the imprisoned apostles. iii. 62. orders Philip into the wilderness, 114. a. 115 b. appears to Cornelius, 144. c. assures him of the acceptance of his prayers, *ib.* delivers Peter, when imprisoned, 169, 171. h. smites Herod, 177, c. d. appears to Paul in his voyage to Rome, 382, 383. the name of an officer in the Jewish synagogue, vi. 377. d. quickly after Christianity heathens spoke of angels, v. 263. l.
Angel of the churches, not diocesan bishops, vi. 377. d. what is said to them is intended of the churches under their care, vi. 375. f. 381, a.
Angels used as instruments in delivering the law, iii. 101. n. appeared often in human form, i. 120. q. their existence denied by the Sadducees, iii. 337, h. wait upon Christ in the wilderness. i. 121. the number of them do him honour, i. 134. seen ascending and descending on the son of man, *ib.* i. legions would attend him, if desired, ii. 491. m. Two angels seen at the sepulchre, 585. confer with the women, *ib.* 586. e. appear when Christ ascended to heaven, 633. iii. 5. shall wait on him at the last day, i. 368. g. 491. ii. 393. a. and cast the wicked into hell, i. 368. how well fitted for that awful solemnity, 369. attend on Christ's little ones, ii. 25. the goodness of God in appointing their services to be invisible, i. 37. Argument drawn from their condescension, *ib.* rejoice over a penitent sinner. ii. 154. a. departed spirits conducted by them to the regions of glory, 170, c. 173. the saints to be incorporated with them, 334. c. know not the time of the last judgment, 377. i. often applied to men, and rendered *messengers*, &c. 375. c. iii. 171. h.
Angels *(good)*, are charged with the government of particular countries, vi. 12. p. concerned in limiting the power of devils. 346. h. Christians forbid to worship them, v. 263. i. who that angel that offers incense with the prayers of saints, vi. 422. c. what the angels desired to look into, 187. and h.
Angels *(evil)*, how they kept not their first state, vi. 345. d. are reserved in chains of darkness, vi. 253. f. cast down to hell, *ib.* e. shall be judged by Christians, iv. 243. b. vide *devil* and *Satan*.
Anger of Christ against the Pharisees, i. 287. happy when only awakened by sin, 288. Anger without cause, forbidden, 216.
Anger, it is impossible to be angry without sin, v. 149. l. why we must not let the sun go down upon it, *ib.* m. Variety of phrases used in prohibiting it, 158, and a.—worketh not the righteousness of God, vi. 142. e.—to be especially avoided in prayer. v. 377. g.
Animals, the four mentioned in Revelation, what, vi. 400. f.
Animal man, who, iv. 212. and c.
Anna, a devout widow, i. 76. k. sees Jesus in the temple, *ib.* l. i. 77. speaks of him to all that wait for redemption, *ib.*
Annas and Caiaphas, high-priests, i. 98. f. Christ led to Annas, ii. 495. and from him to Caiaphas. 496. a.
Annas called Ananus by Josephus, 495. a. both present in the *Sanhedrim*, when Peter and John were examined, iii. 44.
Anointing the head with oil, an usual custom

custom at feasts, &c. i. 254. r. 351, 332. g. i. Christ anointed by the woman sinner, 329, 331, and again by Mary, ii. 275. this in Matthew and Mark the same story with that in John, 274. a. 275. c. 277. i. Anointing the sick with oil, why used by the apostles, i. 422.

Answered and said, may be sometimes otherwise rendered, i. 325. 326. f. ii. 31. g. what it intimates, 094. c.

Antichrist, in what sense he was come in the apostle's days, vi. 301. c.

Antioch in Pisidia, Paul and Barnabas preach there, iii. 185. a.——210, revisit it, 229. d.

Antioch in Syria, who first planted the gospel there, iii. 162. a. its success there, 163, 164, the disciples first called Christians at Antioch, 164. f.

Antioch, the church there directed by revelation to send out Paul, v. 22. c. Paul's contest with Peter there, 27, &c.

Antipas, who, and the notice taken of him, vi. 384. l.

Antipater, concerned in seeking the death of Christ, i. 89. l.

Antipatris, Paul brought there by night, iii. 344. b.

Antonia, a castle near the temple, iii. 319, n. Paul carried there by Lysias, 320.

Antonians, remarkable expression of his about God, iv. 183. f.

Anxious care forbidden, i. 237, 238, d. e. this not attended as a caution to the apostles only, 238. e. such care highly unreasonable, 239, 240. ii. 112, 113.

Apocryphal gospels, not referred to by Luke, 21. a.

Apollo, whence called *Pythius*, iii. 238. c. cast out the name of Jesus, 246.

Apollonia, Paul passes through there in his way to Thessalonica, iii. 249.

Apollonius Tyanæus, many things said of him borrowed from the history of Christ, ii. 2. c.

Apollos, comes to Ephesus, iii. 276, 277. c. preaches at Corinth, 278. f. returns to Ephesus, ib. Locke thinks him the false prophet at Corinth, iv. 210. d. why unwilling to go to Corinth, 366.

Apologies, that Paul makes consistent with his inspiration, iv. 400. a.

Apostacy of Christians fatal in the first age, though perhaps not so in those that follow, v. 303. b.——meant by sinning wilfully, &c. 78. a. why expressed in such general terms, ib. ii. among the Christians, from Nero to Trajan, v. 303. before the second coming of Christ, 304. g. f.

Apostle, in proving them with [illegible] their several apostleships, v. 304. g.

Apostle, a witness of Christ's resurrection, iv. 272. a. *The Apostles* had been peculiarly criminal and wretched, if their testimony had been false, 348. c.—preached not themselves, 412. were ambassadors for Christ, 412. d. how proved to be the ministers of Christ, 424. &c. had power to punish disobedience, 436. d. feared no discoveries that apostates could make, v. 374. b. or factious persons, iv. 480. b. had not power to work miracles when they pleased. v. 457. k. what meant by their being sent forth last, iv. 229. b. called *the twelve* when some were absent, 344. f. h. their writings perspicuous in all matters of importance. 407. c. Christians in general concerned in them. vi. 266. k.

Apostles, their names, i. 294, 295, 407. Account of their number, i. 294, c. filled up on Judas's death, ii. 11. h. how called after his decease, and when Thomas was absent, ii. 603. a. most of them young when they first followed Christ, 376. g. chosen before their mission, i. 293, 294. c. 407. e. the twelve attend him in Galilee, 334. are invested with the power of working miracles, 507. and sent by two and two to preach the gospel, 408. d. with large instructions how to perform their mission, 407, 411. preach the gospel, 422. work miracles, *ib.* give Christ an account of their preaching, &c. 430. and retire with him to the desert, *ib.* assist in the distribution of the loaves and fishes, 435. cross the sea to Capernaum, 438. a. are vindicated from the censure of the Pharisees, 465, 466, assist in feeding the 4000. 475. are asked by Jesus, who he was thought to be, 483, the warning he gave them of his sufferings, 487. ii. 14. 256. in what sense the foundation of the church, i. 484. e. dispute who should be greatest, ii. 18. are pressed to mutual forgiveness, 30, 31. and warned of persecution, 105. attend Christ to Judæa, 241. and Jerusalem, 256. For many things relating to them, see the *Chronological Table*, their boldness in declaring to the Heathen the vanity of their idol worship, iii. 206. l. their modesty and peaceableness, 292. c. their contempt of the world, 303. d. advantages attending the opposition they met with, 207. are permitted to fall by their enemies, 213. the several parts in which they preached, ii. 305. n.

Apostolic rod, iv. 284. f. 450. &c. Paul's threatening to use it, proves it was well known he had it, 480. f. e.

Appian,

Appian, of an army which took neither food nor sleep for twenty days, iii. 386. c.

Appii Forum, Paul met there, iii. 396.

Applause of men, no exemption from woe, i. 288, not to be eagerly pursued, 186, 229, 230. uncertainty of it, iii. 209.

Aprons worn by the Greeks, iii. 283. f. the sick cured by aprons brought from the body of Paul, *ib.*

Aquila and Priscilla come to Corinth, iii. 266, 267. c. go with Paul to Cenchrea, 275. a. seem to have gone with him to Ephesus, *ib.* a, b. Apollos instructed by them, 277. his submission to their instructions, 278. were with Paul at Ephesus, when he wrote his first epistle to the Corinthians, 286. a. Priscilla sometimes named before Aquila, 275. a.

Arabia, Saul goes thither, iii. 132. b.

Araspus, his complaining of two souls illustrates, Rom. vii. 19. iv. 79. i.

Aratus quoted by Paul, iii. 262. q.

Archangel that shall shout at Christ's coming, not Christ himself, v. 316, f.

Archelaus, the heir of Herod's cruelty and crown, i. 90. m. his banishment, *ib.* supposed by some to be meant by the nobleman that went to receive a kingdom, ii. 269. b.

Areopagus at Athens, whence so called, iii. 258, 259. Paul brought thither, *ib.* g. where he makes an excellent discourse, 259—263. but meets with little success, 264. one of the members of the court believes, *ib.* t.

Arimathea, anciently called *Ramoth*, ii. 561.

Aristarchus, seized at Ephesus, iii. 289. i. accompanies Paul to Jerusalem, 296. d. attends him in his voyage to Rome, 378. e. other particulars concerning him, 296. d.

Arm of the Lord, &c. to what it may allude, ii. 301. b.

Armour of righteousness on the *right-hand and on the left*, iv. 426. e.

——— of the Christians described, v. 177. &c. and a.

Article, often omitted, i. 24. b. 174, a. d. 203.

Asaph's Psalms, dark sayings in them, i. 371. e.

Ascension of Christ, intimated by him to the Jews, i. 456. *b.* argument concerning it, ii. 580. p. 614. h. was not from the town of Bethany, but its boundaries, 631, a. from whence he ascended in sight of his apostles, 632. iii. 5. Arguments drawn from hence, ii, 622. b. iii. 6.

Ashamed of Christ, their portion, i. 490. 592. Thought of it may strengthen us against temptation, *ib.*

Ashes, lying in them a sign of humiliation, i. 324. c.

Asia the Less, visited by Paul, iii. 202. & *seq.* 231. who is forbid to preach the word in Asia, which must signify the Proconsular Asia, 233. c. remarks on this, *ib.* 256. Paul comes to Ephesus in the Proconsular Asia. 280. where he preaches two years, 282. c.

Asiarchs, sent to Paul not to venture into the theatre at Ephesus. iii. 289. k.

Assembly's catechism on the words, *Thy kingdom come*, i. 232. k.

Asses used among the Jews by the most honourable persons, ii. 283. h. Christ's entry into Jerusalem on an Ass, 282. Injustice of the ridicule it has been treated with, 283. h.

Assos, Paul goes thither on foot, and embarks for Mitylene, iii. 299.

Atheists, the heathens called so by St. Paul, v. 119. d.

Athenian, remarkable account given by one, of the victory at Marathon, v. 213. b.

Athens, Paul is conducted thither from Berœa, iii. 254. b. is moved, on seeing it enslaved to idolatry, 256. b. this city noted for its love of novelty, 259. h. Paul's address to the Athenians, 260—263. some of them believe, 264.

Atonement for sin, the design of Christ's death, i. 126. a. referred to by him, 447. f. the life of our soul's depending on it, *ib.* 452. Reference of the eucharist to it, *ib.* ii. 422. a.

Atonement as well as reformation necessary to deliverance from sin, iv. 347. b. *of Christ*, shews that God is just when he justifies sinners, 47. g. For what sins the sacrifices of the day of atonement availed, vi. 71. and d. those sacrifices alluded to with great propriety, 70. b.

Attalia, Paul and Barnabas sail to, on thence to Syria, iii. 212.

Atterbury, (Bishop) his remarks and criticisms, i. 245, g. 317. b. ii. 173. g. iii. 361. m.

Aven gelon, a term of contempt by which the Jews called the gospel, instead of *euaggelion*, iv. 204 f.

Augustus orders an enrollment of the Jews, i. 64. makes Tiberius his colleague in the empire. 98. b. the time of his death, *ib.* Remarks on his name, iii. 364. c.

Authorities: Bishop Hopkins thinks *exousia* means only such as are lawful. iv. 145. c. disposed by God, *ib.* a. yet not so as to establish unlimited pas-

sive obedience, 146. d. Jude's argument against speaking evil of them, vi. 346, 347. and k.
Azotus, or Ashdod, the place where Philip was found, after he is taken from the eunuch, iii. 120.

B.

Babes, God's revelation to them, i. 326. ii. 291.
Babylon, probably Peter near it when he wrote his first epistle, vi. 225, l. *mystical*, what, 474. it's fall, 479. what is meant by the several articles of it, 481. d.
Bacchanalia, what, v. 161. b.
Balaam, why called the son of Bosor, vi. 258. f.
Balaamites, who, 354. g.
Baptism whether that of *proselytes* was in use among the Jews when John baptized, i. 124. why called *the baptism of repentance*, iii. 327. k. how said to *wash away sins*, *ib.* may be administered to those who are not capable of all the purposes of it, i. 112. Infant baptism referred to by Christ, ii. 224. c. his receiving little children an encouragement to it, 225. no argument against it in the form of its institution, 626. l. See also iii. 28. c. was generally administered by *immersion*, iii. 119. i. but seems to have been sometimes done by pouring water upon them, 155. l. naming the child, no essential part of it, i. 56. a. John baptizes in the wilderness, i. 99. iii. 190. the people baptized by him, i. 102. the Pharisees and Sadducees come to his baptism, 103. as do the publicans and soldiers, 105. 106. who all justify God, being baptized by John, 222. h. but the Pharisees and lawyers are not baptized by him, 220. John baptizes with water, but Jesus with the Holy Spirit, &c. 106, 125. ii. 630. iii. 3. Explication of this, 14. c. 19. 20. Jesus baptized by John, i. 112. a. the Spirit descends upon him, 114. John's testimony to his superiority, 124, 125. vi. Jesus baptizes in Judea by the ministry of his disciples, i. 137. 267. b. while John baptizes at Enon, 137. a dispute about baptism between John's disciples and a Jew, 137. John's joy on being told that Jesus baptized, 139. the Pharisees alarmed, on hearing that he baptized more than John, 167. a. Jesus commits to his apostles to go and proselyte all nations baptizing them, &c. i. 625. l. a. d. river Jordan to be had in remembrance of the Saviour. There to administer it, [illegible] baptism of the awakened Jews on the day of Pentecost, iii. 27. a. 29. c. of the Samaritans, and Simon Magus, 108. i. of the eunuch, 118. k. l. of Saul, 131. g. of Cornelius and his friends, 155. l. 156. of Lydia and her family, 237. of the *jailor* and his family, 243. of the Corinthians, 289. of John's disciples at Ephesus, 281. b. such as had been baptized by John might afterwards receive Christian baptism, *ib.*
Baptism, its perpetuity, v. 260. c. no objection against water-baptism, when it is said there is *one baptism*, 138. d. commonly administered by immersion, iv. 199. g. Allusion to that mode, 64. d.—of infants referred to when children are said to be holy, 255. c. a considerable objection against it removed, 47. g. administered to children whose parents were Christians at the time of their birth, 64. c. the answer of a good conscience in it, vi. 212. c. obliges us to die to sin, iv. 67. Persons baptized not meant by *enlightened*, vi. 38. d. no extraordinary illumination to be expected on its administration, 80. g.
Baptismal regeneration, v. 483. d.
Baptized for the dead, iv. 351. h.
Barabbas preferred to Jesus by the Jews, ii. 522. released by Pilate, 534. observations on it, iii. 37, 38. b.
Barbarians, all other nations so reckoned by the Greeks and Romans, iii. 390. b. 395.
Barchochebas, where referred to, i. 277. g.
Barclay, Mr. his remarks, ii. 412. i. iii. 297. g.
Barnabas, [see Joses,] introduces Saul to Peter and James, iii. 134. n. is sent to Antioch, 163. c. fetches Saul thither from Tarsus, 164. c. is sent with him to Jerusalem, 165, 166. k. from whence they bring John Mark, 179. b. i. set apart, and sent with Saul on a mission to the Gentiles, 180. c. travels with him, 181.—212. at their return to Antioch in Syria, acquaint the church with their success, 212. is sent with Paul to Jerusalem, 214. returns, 226. separates from Paul on a dispute, and goes to Cyprus, 228 229. remarks thereon, 229. their reconciliation, 230. c.
Barrenness, a reproach among the Jews, i. 36. k. some illustrious persons born of such as had been long barren, 34, 35. h. the days coming, when the barren would be counted happy, ii. 538.
Barrington, (Lord) his remarks and criticisms, ii. 622. g. iii. 123. c. 270 i. 163. c. 164. d. 165. k. 179. a. 329. a.

871. l. 183. l. 200. i. 215. d. 217. h. 232. b. 282. c.

Barrow, Dr. on the *lawyer's* asking the way to eternal life, ii. 84. a.

Barsabas, see Joseph called Barsabas.

Bartholomew, chosen an *apostle*, i. 295. sent forth with the twelve. 407, thought by some to be the same with Nathaniel, 134. i. ii. 612 b.

Bartimeus, see Blind.

Basnage, Mr. on the procurators of Asia, iii. 292. p.

Baxter, Mr. his remarks, i 208. c. ii. 35. c. iii. 304. i.

Beadles sent with orders at Philippi, that Paul and Silas should be let out of prison, iii. 245. b. 246. c. d. tell the magistrates, that Paul insists on their coming themselves to do it, 246.

Beasts, (vide *animals*) with seven heads, &c. what, vi. 450. a. what meant by its seven heads, 475. and c, d.—its mark, 454. m. its number, *ib.* n. The punishment of its worshippers, 458. and g. approved by angels and Christ, *ib.* e, f. the other beast that ascended out of the earth, 453. b, i. is the false prophet, 470. d.

Beating of the rebels, a cruel practice of the Jews, iii. 320. c.

Beatitudes, *on the mount*, adapted to the characters they are connected with, i. 207, 208. a. rather to be expressed by *happy* than *blessed*, 208. d. chiefly to be understood of future happiness, 209, 210. g. repeated *in the plain*, 298, 299. 300.

Beautiful gate of the temple, iii. 333. c.

Bedford, Mr. on the *wise men* coming to Bethlehem, i. 83. n.

Beelzebub, the same with Satan, i. 337. g. its meaning, 336. f. Christ accused of acting by his help, i. 336, 401. p. shews that he is no associate with him, 337. h. remarks on the *master's* being so called, 416.

Beginning to do a thing, comment on it, iii. 2. b.

Bekker, Dr. his opinion of *demoniacs*, i. 199. c.

Believing in his name, a Hebraism, i. 5. l.

Believers have the witness in themselves, vi. 313 g.

Believing that Christ is the Son of God, thought by Mr. Locke the only fundamental of the gospel, vi. 309. a. Christians exhorted to believe, 313. a.

Believing in Christ, what, 426, iii. 242. o. the *jailor and his house* saved by it, *ib.* p. all that believe *justified*, 193. q. good effects of it, i. 446, 153, 272, 449, 452. iii. 246. e. 55. 299, 456. n. remark on him that believes in Christ, 307. *believe on God*, &c. reflection on it, 433. c. *if thou canst believe*, conjecture on its meaning, 11. c. *why those are more happy, who have not seen and believed*, 610. f. signification of the power of *working miracles*, as promised to *them that believe*, 627, 628. p. the Jews told, if they *believed him not*, they should *die in their sins*, 67. *he that believeth*, &c. *shall be saved*, 625. *Christ knew from the first* who they were that *believed not*, i. 437.

Bellarmin, on Christ's *lambs* and *sheep*, ii. 616. b.

Belly, often put for the mind or heart, ii. 55. c.

Benefits, the most engaging way of conferring them; whence to be learnt, i. 201.

Benevolent temper and carriage, its fruits, vi. 207, 208. and n.

Benson, Dr. his history of the first planting the Christian religion, iii. 1. a. his remarks and criticisms, *ib.* 11. i. k. 14. d. 44. c. 52, 53. d. 56. d. 71. a. 79. b. 79. c. 86, 87. a. 101. p. 105. 107. g. 110. b. 115. b. 122. a. 123. 128. a. 131. g. 397. i. 329. a. 231. 183. l. 200. i. 215. d. 217. h. 164. 215. b. 188. i. 238. b. 249. a. 257. 270. h. 271, 272. l. 285. k. 290. n. 2 b. 333. b. 338. h. 387. f.

Bently, Dr. his remarks, iii. 261. m. 3 g.

Bernice visits Festus, iii. 362. h. hea Paul. 364.

Berœa, Paul and Silas come there, ii. 9 their expulsion from thence, 253.

Beside himself, an offensive expression wh applied to Christ, i. 312. b.

Bethabara, John baptizes there, i. 1 125. ii. 215. Jesus goes thither, ii. 9 217. b.

Bethany, the town of Mary and Mart ii. 240. its distance from Jerusale 244. its boundaries, 631. a. no reas to suppose there were two places of t name, 280. a. is visited by Christ, 245, 274, 275, 280. x. 299, 631. a. there *once ate to heaven*, 632.

Bethesda, its signification, i. 263. its fo *ib.* d. healing virtue of its water, wh occasioned by, *ib.* f. how to be accou ed for, 264. g. why not mentioned Josephus, *ib.* g. served to illustrate power of Christ, 265. h.

Bethlehem, appointed for the place Christ's birth, i. 81. 82. ii. 56. a. p videnee of God in bringing his pare thither, i. 66. c. Jesus born there, probable return of his parents t from the purification, 77. n. their p vidential call thither before the

of the *wise men*, *ib.* o. *ib.* p. the male children *at* Bethlehem slain by Herod, 87, 88. f. argument thereon, *ib.*

Bethpage, its extent, ii. 280. a. Jesus makes his entry from thence into Jerusalem, 280, *& seq.*

Bethsaida, its site, i. 438. a. two places of this name, ii. 294. b. the city of Philip, Andrew, and Peter, i. 132. many miracles wrought in it, 324, a. ii. 40. Jesus retires to the desert there, i. 430. 431. c. the people follow him, 431. where he feeds above 5000, 434, miracle wrought there on the *blind man*, 482. a.

Beza, his remarks and criticisms, i. 68, 69. l. 228. a. 281. e. iii. 39. f. 97. e, f. 329. c, i. 440. d. ii. 503. a. iii. 23. g. 41. n. 135. r. 203. c. 369. f. i. 251. f. ii. 16. d. iii. 22. d. 192. p. 117. f, g. i. 426. n. ii. 244. b. iii. 35. e. 59. h. 119. k. 187. e, f. 14, 15. d. 17 k. 84. h. 86. a. 71. a. 182 i, k. 172. k. 125. i. 369. g. 129 c. 134 o. 216. e. 219. a. 280. a. 281. b. 287. d. 318. b. 372. l. 343. a. 352, 353. f. 363. c. 379. d. 390. d.

igotry, spoils a good disposition, i. 419. c. began early in the church, iii. 218. Proof of the detestable effects of it, 49.

nding and loosing, on the power of it, i. 485. b. was not given to Peter alone 484. c. to whom confirmed, ii. 28. what it should engage us to do, i. 425.

irth-day kept by Herod; remark on it, 426. sometimes meant by the anointing day, iii. 192. o.

iscoe, Mr. his arguments and remarks, ii. 511. c. iii. 101. p. 1. a. 6. h. 9. f. 44. d. 49. f. 75. l. 81. d. 87. a. 143. a. 165. g. 188. h. 189. i. 245. c. 271. k. 283. g. 285. i. 287. d. 290. m. 291. n. 292. p. 335. b. 344. b. 349. a. 379. d.

ishop, his character, and duty, v. 382, &c. and notes, yet not fully enumerated, 383. c. how he was in danger of undertaking his office by constraint, vi. 222. b. of falling into condemnation and the snare of the devil, v. 384. f, g.—the husband of one wife, 382. a. explained by a deaconness's being the wife of one man, 399. i. Bishops and presbyters the same, v. 470. c. vi. 222. a. Several bishops at Philippi, v. 194. c. No direction given to presbyters to obey Bishops, 385. c. No reason to believe the messengers of the churches were diocesans, iv. 444. c. v. 215. d. nor the angels of the seven churches in Asia, vi. 377. d. not mentioned in the epistle to the Corinthians, though so natural an occasion offered, iv. 337. c. nor in Paul's list of ecclesiastics, v. 141. k.

Bishops, a title given to the *elders* of the church of Ephesus iii. 301. a. 304. how *constituted by the spirit*, *ib.* i. date of the distinction between them and *presbyters*, 301. a. the *Asian bishops* not all present, 302. b. nor Timothy considered as *bishop* of Ephesus, when Paul took his leave of the *elders* of that church, 303. e. Speech of James, no instance of his acting with the authority of a *bishop*, 220. c. nor any one styled *bishop of Jerusalem*, so early, 315. b.

Bithynia, iii. 233.

Blackwall, Mr. his remarks and criticisms, i. 137. d. 168. e. ii. 242. d. iii. 253. g.

Blair, Mr. his observations, i. 207, 203. a. 209. g. 210. h. 217. m. 222. g. 224. p. 230. g. 233. p. 236. a. 238. e. 298. a.

Blasphemy, all forgiven, but that *against the Holy Ghost*, i. 339, 340. ii. 106. Christ charged with it by the Jews, i. 259. ii. 213, 214. 509. who speak many things *blasphemously* against him, *ib.* n. Stephen charged with *blasphemy*, iii. 76, 78. a. the Jews guilty of it, 197. b. 268. Paul and his companions *blasphemers* of Diana, 292. o. Christians urged to blaspheme, 369, 370. b.

Bless, how we are said to bless the sacramental elements, iv. 289. a.

Blessed, sometimes to be translated *happy*, i. 43. d. 208. d.

Blessed is he, &c. ii. 139. how to be understood, *ib.* i. cannot refer to Christ's triumphant entry, *ib.* 354. h. the cry of the multitude. 284. h. a cry we should echo back, 287.

Blind, restored by Christ, i. 473, 474. b. ii. 194. d. one *blind and dumb*, dispossessed by him, i. 335. blindness and deafness, observations on it, *ib.* d. two blind men at Capernaum receive their sight, 400. charged not to speak of it, *ib.* Blind man at Bethsaida healed, 482. at first can hardly distinguish men from trees, *ib.* b. but afterwards sees clearly *ib.* Man *born* blind, cured by Christ, ii. 194. 195. questioned about it by the *Sanhedrim*, 195. affirms Christ to be a prophet, 196. his parents examined, 197. the man called again, 199, believes and worships Christ, 201, 202. Bartimeus, and another blind man, cry to Jesus to have mercy on them, 263, who touches their eyes, and they see, 264, 265. the blind and lame healed by Jesus in the temple, 290 f. Saul struck blind, iii. 126. inference drawn from it, *ib.* i. Ananias sent to cure him, 130. f. Elymas struck blind, 183.

Blind

Blind have no sin, meaning of it, ii. 204. a. *internal blindness*, by whom to be feared, iii. 184. *blind teachers* dangerous, i. 303, 465, 466, iii. 184.

Blood the eating of it forbidden to the *Gentile converts*, iii. 222. i. 224. r. 225. s. remarks upon it, 222. i. 221. s.

Blood of Christ, drink indeed, i. 453. f. g. how represented in the sacrament, ii. 429. Wish of the Jews concerning his blood, 553, this wish dreadfully answered, *ib.* n. o.

Blood and water came out, when his side was pierced, 560. a proof this of the certainty of his death, *ib.* f. g. his blood, *the blood of God*, iii. 304. k.

Blood of Abel, what, vi. 112. m.—of the Lamb, not the blood shed in his cause, vi. 419. c.

Boanerges, whence applied to James and John, i. 295. e.

Bochart, his remarks, iii. 86, 87. a. 387. f.

Body, unreasonable anxiety about it, i. 238. ii. 112.

Body of Christ, meant of the temple, i. 145. 282. f. *the bread* in the sacrament spoken of it, ii. 428. c. the regard shewn by Providence to the *body of Jesus*, 585. *sealing the* sepulchre done to prevent any attempt, either to remove or embalm it, 571. i. absurdity of the *soldiers* in saying, that the disciples *stole the body*, while they slept, 592. d. this story propagated by the Jews, 593. why *his body* might retain marks of the wounds after his resurrection, 606. c.

Body put for the whole man, iv. 135. and b.—spoken of as a tabernacle, 415, &c. our care of it an emblem of Christ's regard to his church, v. 168.—dead because of sin, iv. 85. b. Christians represented under the image of a body. 315, &c.

Bonds, prisoners sometimes brought to plead in them, iii. 375. r.

Bonnel, Mr. his *Life and Harmony*, commended, ii. 504. b. remark of his, *ib.*

Book of life, what, v. 229, 230. c. vi. 330. g. 452. g.—in the hand of him that sat on the throne, vi. 404. a. Mr. Lowman's notion of the opening its seals, 410. d.

Books anciently made of scrolls of parchment rolled on sticks, i. 184. d.

Born again, how to be understood, i. 148. c. 149. children of *God born, not of blood &c. but of God*, 28. l.

Bos, his observations and remarks, ii. 98. c. 501. p. iii. 14. c. 56 d. 67. b.

Boxers, allusion to their manner of exercising, iv. 251. l. m.

Boyse, Mr. his remarks, ii. 517. i. iii. 282. c.

Bragge, Mr. his explanation of Christ's coming *in his own glory*, i. 490. b.

Bramins, a notion of theirs, and a conjecture about the occasion of it. vi. 116. b.

Bread-offering, vide *mincha*.

Bread, put for the provisions of a royal table, i. 461. e. for a sumptuous feast, ii. 145, a. Paul begs a blessing on it, iii. 386. See *Eat Bread*.

Bread from Heaven, boasted of by the Jews, i. 446. the true bread what *the Father* gives, 447. d. e. cry thereupon, *ib. Christ the bread of life*, *ib.* f. those that eat of it *shall not die*, 452. he that does not eat of it *has no life*, 453. this bread *his flesh*, 452. d. why more excellent than *manna*, 454. reflection on it, 455.

Breaking bread, where said of the first converts, may not refer to the *eucharist*, iii. 29. g. true interpretation of it, 297. g.

Breaking the bruised reed, &c. a proverbial expression, i. 291. g.

Brekell, Mr. his remarks iii. 304. g. 380. g. 386. c.

Brennius, his observations, ii. 120. p. 136. e. 147. f. iii. 247. g. 292, o.

Brethren, often applied to near kinsmen, i. 403. d. the *apostles and brethren*, ii. 346. g. Brethren, *or private Christians* join with the apostles in the *Jerusalem decree*, iii. 225. n. receive Paul when he came to Jerusalem, 314. a. and meet when going to Rome, 393. k.

Brethren of Christ, his near relations i. 403. d. Christ's declaration on being told of their desire to speak with him, 353, 354. influenced by carnal views, ii. 43, d. *did not believe in Christ*, *ib.* charge him with ostentation, 42. c. would have him go to the *feast of tabernacles*, *ib.* he refuses till after they are gone, 43, f. their prejudices removed, iii. 8.

Bridegroom, his delight in the bride, i. 159. e. Christ the *bridegroom* of his church, 391. b.

Bringing forward on their way, a mark of respect, iii. 215. c.

Britain, visited by Paul, iii. 401. g.

Brother, betray brother to death, i. 414. ii. 366. *offending brother*, how to be dealt with. ii 27, 28, 175. how often to be forgiven. 30, 175. these directions how little regarded, 33, 34.

Browne, (Sir Thomas) remark of his, iii. 171. b.

Bullock, Dr. his answers, i. 321. g. remarks and observations, ii. 367. b. iii. 40. i. 94. a. 118. i.
Burnet, (Bishop) his remarks, i. 25. b. 219. r. 485. g. iii. 157. a. ii. 592. d. 469. f.
Burnet, (Dr. Thomas) his arguments about the renovation of the earth, &c. ii. 282. i. iii. 40. g.
Burden, used for ceremonial impositions, i. 327. m. *burdens* imposed on others by the *scribes*, but will not touch themselves, ii. 100. g. 344.
Burden and heat of the day, how applicable to the Jews, ii. 236. c.
Burden of Christ light, i. 327. m. burdens of sin and sorrow lead to Christ, 328.
Busy-bodies, who, vi. 218. f.—discouraged, v. 311. and e.
Buyers and sellers, driven by Christ out of the temple, i. 142. ii. 289. d. 306. a. not probable they were ever allowed to bring their wares into the *inner court*, *ib.* buying and selling sacred things infamous, iii. 113.

C

Cæsar, his rights asserted by Christ, ii. 330. c. Argument from the Jews not daring to refuse *his coin*, *ib.* own to Pilate, they have *no king* but Cæsar, 533. Christ accused, as forbidding to pay tribute to Cæsar, &c. 513. if Pilate let him go, insist, he is not Cæsar's friend, 531. Christ's followers charged with acting contrary to the decrees of Cæsar, iii. 251. d. nothing however in his character contrary to Cæsar's rights, 255. Paul appeals to Cæsar, 359. n. might have reason for it, 375. s. as told by an angel that he should be brought before Cæsar, 383. tells the Jews, how he had been obliged to appeal to Cæsar, 397.
Cæsarea, a city on the Mediterranean, far distant from Cæsarea Philippi, iii. 120. c. 330. c. near 70 miles from Jerusalem, 344. b. the usual residence of the Roman governor, 152. a. 311. the place where Philip settled, 120. Peter sent for, 144. goes and preaches there, 149. Acts. Herod Agrippa dies there, 177. Philip lands there, in his return to Jerusalem, 276. comes thither from Ptolemais, 310. where he is warned by Agabus against the Jews, 311. some of the disciples there attend him to Jerusalem, 312. is sent from thence to Felix at Cæsarea, 342. where his accusers follow him, 345. d. Festus succeeding Felix there, 347. the Jews come again to Cæsarea, and are heard before him, 356. Agrippa and Bernice come to Cæsarea, 361, where they hear Paul, 366. *& seq.* Paul sent from thence to Rome, 377, 378. Quarrel of the Jews and Gentiles during his imprisonment at Cæsarea, and the consequences thereof 356. e.
Cæsarea Philippi, reason of its name, &c. i. 483. c. a different place from the Cæsarea mentioned in the Acts, *ib.* iii. 120. o. Jesus goes thither from Bethsaida, i. 483. seems to be the place to which Saul was conducted, when the Jews were contriving to kill him, iii. 135. q.
Caiaphas the *high priest*, probably deputy to Annas, when John began his ministry, i. 98. f. how mentioned as *high priest*, when the *Sanhedrim* met about Jesus, ii. 252. a. his prophecy, 253. b. 496. the Jewish rulers meet at his palace to consult against Jesus, 400. where they are joined by Judas, 401. Jesus led to Caiaphas, 495. is examined by him, 503. Jesus brought from thence before the *Sanhedrim*, 506. Caiaphas, when the *veil* was rent, probably burning incense before it, 554. n. present in the *Sanhedrim*, when Peter and John were examined, iii. 44. d. seems to have been *high priest*, when Saul was commissioned to go to Damascus, 123. c. See High-priest.
Cainan, how inserted in *Christ's genealogy*, i. 62. q.
Calamy, Dr. observation of his, iii. 303. e.
Calendars of the Roman and Greek church with respect to their feasts, i. 34. c.
Calf made by the Jews, iii. 96.
Called the children of God, signifies really so, i. 211 k. *to be called*, sometimes expresses more than *to be*, i. 39. e.
Calling on the name of the Lord, what often put for, iii. 19. q.
Calling and election, Mr. Erskkel's notion what the phrase alludes to, vi. 246. i.
Called and faithful, 476. e.
Calmet, his observations, i. 459. d. ii. 543. a.
Calvary, the usual place for executing criminals, ii. 539.
Calvin, his illustrations and remarks, i. 263. c. ii. 161. m. 325. f. iii. 117. g. 347. g.
Cambray, (Archbishop of) his *Dialogues on Eloquence*, ii. 458. p. his remarks, *ib.* i. 124. d.
Cambridge Manuscript, spurious additions in, i. 285. a. 354. h.
Camel go through the eye of a needle, a proverbial expression, ii. 230. h.
Camero, his observations, i. 469. d. ii. 190. c.

Cana, Christ attends a marriage-feast there, i. 136. a. where he turns the water into wine, 139 comes thither again, 181. e.
Canaan, why entrance into it called rest, vi. 24. h.
Candace, a common name of the Ethiopian queens, iii. 115. d.
Candle, or *lamp*. See Lamp.
Candour and forbearance, iv. 199. imp. 228. imp.
Canticles, alluded to, in what Christ says of the *bridegroom*, i. 391. b.
Capellus, Lud. his observations and remarks, i. 460. e. 462. g. ii. 373. g. iii. 33. c.
Capernaum, where it lay, i. 141, 181. e. 437. l. at least a days journey from Cana, 181. e. often visited by Christ, 141,— 181,— 195,— 256,— 307,— 388. ii. 16. who dwelt there for a while, when he left Nazareth, i. 181. though, after he began his ministry, he never seems to have continued long in one place, *ib.* miracles wrought there, 192, 257, 358, 395, 396, 399, 400, 401, 431. ii. 17. f. Matthew called *there*, i. 260 makes an entertainment for Christ in his house, 389. a. who had preached in the synagogue there, i. 444. *& seq.* many in this city offended, and forsake him, 456, 457. Denunciation against it for its impenitence, 305. ii. 40. *sermon on the mount*, preached at some distance from it. i. 308. b. the *leper* not cured in its neighbourhood, 253. b.
Captain of the *prætorian band* at Rome, invested with the charge of the state-prisoners, iii. 394. m. who held this office when Paul was brought here, *ib.*
Captains of the temple, who, ii. 492. o. present with the *chief priests*, when they consulted against Jesus, 401. employed in seizing him in the garden, 492. Peter and John apprehended by them, iii. 43. as were also the *twelve apostles*, 64. c.
Carcase sometimes tied to captives as a punishment iv. 80. n.
Carpenter, Christ despised as a *carpenter's son*, i. 403. called a *carpenter* himself, *ib.* might probably work at the trade in his younger years, *ib.* c. his condescension therein, 406.
Casaubon, his remarks, i 266. l. ii. 20. g. iii. 9. f. 74. h.
Castor and Pollux, sign of the ship Paul sailed in to Italy, iii. 392. the figure used to represent them. *ib.* h.
Cattle watered, or lifted out of a pit on the sabbath day, i. 286. c. ii. 152. d. 142. f.
Caution for our conduct, i. 135. *reasons* expressed with great force and emphasis, 479. c.
Cedron; see Kedron.
Celibacy of the clergy, iv. 272, 273. b, c.
Cenchrea, the church there distinct from Corinth, though in its suburbs, iv. 173. b.
Cenchrea, Paul shaves his head there under a vow, iii. 275. a. sails from thence to Ephesus, *ib.*
Censures, ought to be *impartial* in them, i. 242, 243, 302, 303. attendant on a public character, ii. 50. the vilest, possible to be fixed on the most worthy men, iii. 76. *rash censures* ought not to disquiet us 161.
Centurion, account of his office, i. 308. c. applies to Jesus to heal his *servant*, 308. confesses him to be *the Son of God*, ii. 555. satisfies Pilate that Jesus was dead, 562. Centurion at Cæsarea, his piety, iii. 147. See Cornelius. ordered to keep Paul a prisoner at large, 358. g. conducts him to Rome, 378. See Julius.
Cephas, the name given to Peter, i. 150.
Ceremonial law, necessity of observing it, i. 31. a. abolition of it under the gospel declared to Peter, iii. 146. i. 148. a conformity however to the *Jewish ritual*, judged most orderly in those of the *circumcision*, who believed, 317. f. Paul himself complies with it, *ib.* g
Ceremonial observances, to be sometimes dispensed with, i. 282, 283. h. 284. exactness in them found in those who violate the most essential duties, ii. 517. should neither be slaves to them, nor zealots against them, iii. 320.
Cerinthus said to have contended with Paul for circumcision, v. 24, f. what his doctrine, vi. 288. e.
Chaff burnt with *unquenchable fire*, i. 107. k.
Chain, the way in which the Romans chained their *prisoners*, v. 161. l.
Chaldee paraphrase on Eccles. ix. 7. an imitation of a saying of Christ, ii. 595. e.
Chambering, interpreted by some of lying long in bed, iv. 150. k.
Chancellor at Ephesus, encomium on him, iii. 280. m. his address to the people, 281. n. 292. o. *ib.* p. 293. r, s. reflections on him, 294.
Chandler, (Bishop) his observations and remarks, i. 87. d. 107. k. ii. 51. b. 559. c. iii. 221. d.
Chapman, Mr. his observation, ii. 29. g.
Chapters, sometimes not rightly divided, ii. 574. e. iv. 80, p. v. 227. f.
Chariots, the use of them in their armies forbidden to the Jews, ii. 285. h. form of the *Ethiopian* chariot, iii. 115. e.

Charity to be learnt from the Samaritan, ii. 87. difference of party should not restrain us in it, 88. pressed upon the Pharisees, 143. h. *Frugality* to be used to supply it, 145. ill-gotten goods not to be laid out in it, 165. e. all our religious hopes vain without it, 398. Christ's eye upon us when we exert it, 356. the inducements to it, 397, 398. iii. 307. q. labour to be used to assist the infirm, *ib.* p. suitableness of it when we engage in devotion, 33, 35. duty of those who are intrusted with the *distribution* of it, 76. should learn of Christ to make excuses for the faults of others, ii. 494, 541. an act of religion, and not merely of humanity, iv. 448. d. no kind of religious service acceptable without it, vi. 145. l. People apt to make evasive excuses for neglecting it, v. 79. d.—urged, iv. 438. especially from the example of Christ, 439, 440. and the peculiar blessing of God which may be expected upon it, 448.

Chel, or wall of separation, v. 121. g.

Cherubim of glory, why called so, vi. 60. d. The living creatures mentioned in Revelation were cherubim, vi. 400, 401. f.

Chief priests, who intended by them, i. 31. f. ii. 312. e. Jesus foretels his being rejected, and delivered by them to the Gentiles, i. 487. ii. 257. Consult with the Pharisees how to deal with Jesus, 252. agree to *put him to death*, [illegible] not know not how to do it, 292, [illegible] consult how to kill Lazarus, 278, [illegible] Judas comes to them, and agrees to betray Jesus, 401. some of them so intent upon it, as to go with the guard, [illegible] all of them present, when Jesus is brought before Caiaphas, 496. [illegible] *false witnesses* to put him to death, [illegible] on his owning himself to be the Son of God, declare him *guilty of death*, [illegible] take him to Pilate to confirm their sentence, 511. c. and [illegible] up for a king, [illegible] Pilate's [illegible] to them, 516. [illegible] Jesus to Herod, where they again [illegible] tells them, that he would [illegible] him to be [illegible], and let him go, [illegible] the people persuaded by them to [illegible] the voices of them and [illegible] prevail, [illegible] upon his head, and [illegible] Crucify him, [illegible] Jesus [illegible] king [illegible] Pilate [illegible] Jesus [illegible] with which they buy the *Potter's Field*, 568. apply to Pilate to have the *sepulchre secured* till the third day, 570. who grants their request, *ib.* 571. i. Jesus being risen, the guard tell them what had happened, 591. who bribe them to say that *his disciples stole the body while they slept*, 592. b, d. reflections on their infidelity and obstinacy, 594. 595. Peter and John tell the disciples all the *chief priests* had said to them, iii. 50. the *chief priests* amazed to hear that the *twelve* were escaped out of prison, 63. commission Saul to imprison the saints, 129, 369. forward the conspiracy against Paul, 339. k. apply to Festus to have him brought to Jerusalem, 357, 362. with a view of killing him by the way, 357. f.

Child, taken by Christ, and set before his disciples, ii. 19. See Little child.

Children, when they came under the yoke of the law, i. 93. a. their encouragement to *come to Christ*, ii. 224. should love the house and ordinances of God i. 96. and learn of Christ to be submissive to their *parents*, 95, 96. and careful of them in their declining days, 464. the goodness of God in watching over them, 48. not to be loved like Christ, 402. ii. 149. b. a regard to *him* a comfort to us in their removal, i. 314. ii. 363. those of *religious parents*, when bad, worse than others, i. 350. some out of enmity to the gospel cause their *parents* to be *put to death*, 414. ii. 363.

Children casting out dæmons, how to be understood, i. 337. i.

Children sitting in the market-place, meaning of it, 321. i.

Children of God, the glory of making us so, whom to be ascribed to, i. 30, how to prove ourselves so, ii, 75. Good men, why called so, 335, d,

Children of this world, reflection on their wisdom, ii. 165. d, 168. their derision not to be regarded, *ib.*

Children ought to be taught the scriptures, v. 449, a. their irregularities reflect a dishonour on their parents, v. 471. d, All men by nature *children of wrath*, v. 113. g.

Chios, Paul passes near it in his voyage to Miletus, iii. 299.

China; see Remphan.

Chloe, some of her family visit Paul at Ephesus, iii. 286. a.

Coolang, how applied, i. 383. b.

Chorazin, denunciation against it, i. 324. ii. 39, 40.

Chosen you twelve, remark on it, i. 458. *a many called, but few chosen*; how to be understood, ii. 326. the *apostles* did not

not first *chuse* Christ, but he chose them, 450. were *not chosen* on account of any previous virtue, 467. d. Saul, how said to be *a chosen vessel*, iii. 129, 130. c.

Chosen generation, how applied to Christians, vi. 195. e.

Christ, *his nature and titles*, i. 24. b. 326. k. 424, 483. ii. 44, 55, 56, 196, 210, i. 38, 111, 154, 55. s. ii. 68. f. i. 98, 99. g. 135. k. 400, 469, 38, 39, 76, 77. m. iii. 37. b. Place of his birth, 46. time of it, 47. i. 86. c. his coming expected, 76, 81. g. his circumcision, and name, 70, 71. m. is carried to Jerusalem, 73. c. was probably brought back from thence to Bethlehem, 77, p. where he is visited by the *wise men*, 83. m. reflections on the presents they made him, 84. q. is carried into Egypt, 86. but afterwards brought back and settles at Nazareth, 90. whence he is called *a Nazarene*, *ib.* o. goes up with his parents to the *Passover* at Jerusalem, 93. where he is found in the *temple*, 94. conversing with the *doctors*, *ib.* remark on it, *ib.* d. his mother's expostulation with him, and his reply, *ib.* f. returns to Nazareth, 95. and grows in favour with God and man, 92, 95. h, referred to by *John the Baptist*, 106. 109. a. 125, 127, 110. b. is in the bosom of *the Father*, and has made him known, 111. is baptized by John, 112. b. the Spirit descends upon him, 114. a voice from heaven proclaims him to be *the Son of God ib.* his age then, *ib.* i. is led into the wilderness, 116. a. where he is *tempted* by the devil, 117—121. his condescension in submitting to this, *ib.* is pointed out by John, as the Messiah, 125. how he came to *take away sin*, 126, a. end of his being sent, 154. all shall perish that believe not in him, *ib.* f. 135. the excellence of his doctrine, 160, 161. importance of believing or rejecting it, 161. his word *with power*, 190, 199, 251. did not *bear witness*, of himself alone, 274, 275, 276, 277. the gentleness of his conduct, &c. foretold by Isaiah 291. offends the Jews by calling *God his Father*, 269. c. asserts the dignity of his person and commission, 272. in texts of scripture relating to him, 448. g. b. 449. ii. 212. d. 68, 69. g. 122. a. b. 137. f. 138. g. 179. b. 180, 205. d. e. 206. f. 207. a. 208. b. 209. c. 553, 554. l. 252, 253. the Jews charge him with blasphemy, 213. his works a proof of his union with *the Father*, 214. declares that *the Father* is *greater than he*. 443. can do *nothing of himself*, i. 270. d. ii. 69. and has *no separate will* of his own, i. 375, 448, 449, is *the resurrection and life* ii. 246. he that believes in him shall *live*, *ib.* e. has power to *quicken whom he will*, i. 271. and even *the dead* shall hear his voice, 272. i. is *the way, the truth, and the life*, ii. 435. if we know him, we *know the Father*, *ib.* k. reason why, 436. m. is *the true vine* 445. b. none fruitful, but by abiding in him, 446. his *foreknowledge* of fortuitous events, 281. b. 403. b. 488. his *knowledge* and *power* in providing for the payment of the *tribute*, 17. f. observation on his telling his disciples what *he had heard of the Father*, 450. b. 467. c. his *going away*, their advantage 456, would *see them again*, 461. wisely ordered by Providence, that Pilate should *declare him innocent*, 535. and Judas be obliged to own it, 572. observations on his rising *from the dead*, 571. i. the dress he had nothing splendid, 580. q. order of his *appearances*, after his resurrection, 614, 615. h. reflection on his *appearing in public*, 590. converses forty days with the *apostles*, 623. *commissions them* to preach and baptize, 626. his promise to be *always with them* to the end of the world, 627. n. *ascends to heaven* in their sight, 632. 5. wherever two or three *assemble in his name is with them*, 29. whatever is *asked in his name* will be given, 437, 438. reflection on those who reject him, iii. 19. q. *given up* by the determinate counsel of God, 21. but not to be held under the power of death 23. g. 24. *raised up* by God, 22. 25. and exalted to be a *Prince* and *Saviour*, 23, 65. was *the God of Israel*, 95. b. and is more eminently *a ruler* and *deliverer* than Moses, 94. appears to Saul, 124, 325, 370, 329. a. 270. h. 338. i. goes *about doing good*, 152. o being raised by God, is shewn to *chosen witnesses*, 153. f. end of his being so shewn, *ib.*

Christ sometimes signifies his word, vi. 119, c. but not when it is said, he is *the same yesterday to day and forever*, *ib.* *He* is the beginning of the creation, vi. 395, and e. the First-born of the whole creation v. 250. b. created all things, 251. a. the whole family in earth and heaven named of him, 131, 132. a. all fulness resided in him 252. e. how the fulness of the Godhead dwelt in him, 260. d. was in the form of God, 267. b. thought it no robbery to be as God, *ib.* c. called the Lord the Spirit, iv. 469 and g. Alpha and Omega, vi. 370. e. 373. d. *He* that searches the heart, 387. e. the Holy One, 392. a. the true God, 317. d. Jehovah, iv. 117. d. God over all blessed for ever, 102. and f. why he

his superiority to angels is so particularly insisted on, vi. 11. i. The apostle takes it for granted that Christians would pray to him, iv. 194. e. He is the unutterable gift of God, iv. 449. g. Adam a figure of him, 59. f. g. How the salvation by him exceeds the loss by Adam, 60. How he preached to the spirits in prison, vi. 211. and c. How Moses esteemed the reproach of Christ, &c. 94. g. Christ laid the plan of the Mosaic dispensation, 23. and notes, and was present with the church in the wilderness, iv. 286. f. an objection to this answered, vi. 10. c. 116. b. his Spirit in the Old Testament prophets, 186. f.—Called the Comer, 81. i. his *emptying himself* refers to a proper change in his state, v. 208. d. His love to the church a mystery, v. 169. f. He was manifested to destroy the works of the devil, vi. 294. i. was a minister of the circumcision, iv. 164. ——the reproach of those that reproached God fell on him, 163. a.——was an example of that affection Christians should maintain, 163, 164. b, distinguished by his loving righteousness, vi. 12. b. he witnessed a good confession, v. 414. b. discharged the office of a Mediator in his human nature, v. 376. c. He was an High Priest before his resurrection, vi. 33. h. 55. a. Is our passover, iv. 233. f. the end of the law for righteousness, 115. and b. gave himself an offering and a sacrifice, v. 164. d. by the eternal Spirit, vi. 63. k. was made a sin-offering, iv. 422. died in the stead of the ungodly, 55. c. The value of his sacrifice compared with the Levitical, vi. 53. and i. what the joy set before him, 102. q. he learnt obedience by the things he suffered, vi. 34. k. abolished sin by the sacrifice of himself, 65. b. we are healed by his stripes, 403. and i, a living way is consecrated through the veil, 75. b. c. by his obedience many are constituted righteous, iv. 61. and k. Things in heaven and earth are reconciled by him, v. 252. f. He is the First-born from the dead, v. 201. d. spoiled principalities and powers 262. b. led captivity captive, 115. g. entered into the holy place, for us, vi. 62. b. The world to come made subject to him, 15. d. He is the Head of the church, v. 159. the Author and Finisher of our faith, vi. 191. [illegible] was manifested in the sufferings [illegible] apostles, iv. 311. the promises are yea and amen in him, iv. [illegible] to be an advocate, vi. 223. [illegible] his relation to the [illegible] sion emphatically represented, 422. c. of his message to the seven churches proves his condescension and exact knowledge, 577. c. His second appearance called the last time and last day, vi. 185. d. some understand his coming in the clouds, of the destruction of Jerusalem, 269. c. The manner of his descent to judgment, v. 316. Reflections on it, 317. the suddenness of it, 319. a. Allusion to the office of the high-priest in the account given of his final appearance, vi. 68. i. his giving up the kingdom to the Father, iv. 350. g. what it is to confess him, vi. 361. b. who are the enemies of his cross, v. 226. d. what it is to crucify him afresh, vi. 39. h. what it is to put on Christ, iv. 150. m. Mr. Locke's notion of it, v. 47. k. what is meant by being in him, iv. 80. q. Christians quickened with him, v. 113. i. His love bears them away, iv. 420. c.

Christ *the Mediator*, excellent treatise on it. i. 196. a.

Christianity the proofs of it, i. 518. ii. 60. a. 296. reflection on the *despisers of it*, 372. iii. 194. mean arts of its enemies in aspersing it, ii. 43. f. iii. 398. a. dreadful case of those who reject it, ii. 227. iii. 202. reason why it may occasion *more discord* than other religions, i. 418. b. the progress of it *the Lord's doing*, iii. 52.

Christianity in effect asserts that all are in a degenerate state, vi. 446. c. the plan and design of it grand, v. 167. c. a test by which other doctrines may be tried, vi. 302. c. the last dispensation, vi. 286. b.

Christians, how they preserved their lives, ii. 367. a. reflection thereon, 373. their capacity and readiness to declare the gospel to strangers, iii. 75. i. certainty of the first settlement of *Christian churches*, whence to be had, 162. a.

Christians first so named at Antioch, 164. f. other names to be avoided, 167.

Christians are dead to the law, iv. 73. and c. quickened with Christ, v. 113. i. delivered into the mould of the gospel, iv. 69. a. made the righteousness of God, 422. f. already justified and glorified, 90. d. their lives hid with Christ, v. 207. c. they are one body, iv. 136. 316, &c. knit together in the same mind, 197 and b. shall be caught up to meet the Lord in the air, v. 316. b.

Chronology of the *gospel history*, the difficulty of fixing it, iii. 414. b. a table of the principal events recorded therein, iii. 446—465. æra of *Christ's birth*, what year of *their æra*, 445.

Chrysostom, his remarks and observations,

tions, i. 90. c. 110. c. ii. 79. h. iii. 2. b. 205. g. 299. l. 401. g.
Chrysostom, a remark of his on watching for souls, vi. 123. b.
Church, safe under the protection of Christ, i. 380. the care of God over it, 92. *the gates of hell* shall not prevail against it, 484. f. Christ the *foundation of it*, *ib.* e. 486. reflection on this honour being ascribed to Peter, *ib.* God has redeemed it *with his own blood*, iii. 304. k. this word used in various senses, ii. 27. e. the *church* to be informed of an *offending brother*, *ib.* ought to be impartial in their judgment, 28. f. little of a *Christian spirit* in its *censures*, 29. the right of *chusing church officers*, iii. 12. m. controversies about *church order*, to be meddled with as little as possible, 72. e. a due attention to the *three grand canons* would render many others needless, *ib.* e. happy for the *church* when the sons of falsehood are deterred from intruding into it, 60. thought by some to be a building for religious worship in 1 Cor. xi. 18. iv. 303. a. how the church is the fulness of Christ, v. 109. d. the manifold wisdom of God made known by it, &c. 128. i. why whole churches are spoken of as *chosen*, *saints*, *believers*, &c. 101. e. 246. b. Churches in Asia. vide *seven*.
Chuza, his wife attends Christ in his progress, i. 355. is thought to be *the nobleman of Capernaum*, whose son was cured, 181. d.
Cicero, a remarkable expression of his concerning the death of friends, v. 314. b.
Cilicia, Saul passes through it in his way to Tarsus, iii. 135. q. visits it again, 229. *decree* from Jerusalem directed to the *Gentile brethren* there, 223. 224. mentioned by Paul in his voyage to Rome, 378.
Circumcision, *not originally of Moses*, ii. 48. g. was performed on the *sabbath-day*, *ib.* Stephen, of its institution, iii. 82. those of the *circumcision* astonished at the Spirit's falling on the Gentiles, 154. k. make no objection to their being baptized, 155, 157. a. 158. b. 160. d. *Jewish converts* urge it as necessary to the *Gentile Christians*, 214. the matter referred to the *apostles*, &c. *ib.* some of the Pharisees insist upon it, 216. e. but a *decree* is made against it, 224. Paul circumcises Timothy, 231. a. the Jews prejudiced against Paul, as teaching not to circumcise, 315. c. resolution thereon, 316, 317. f.
Circumcision, a seal of the righteousness of faith, iv. 47. obviates a considerable objection against infant-baptism, *ib.* g. those that are circumcised become debtors to keep the whole law, v. 64. and Christ profiteth them nothing, 69. and a circumcised Christians were sometimes spared when others were persecuted, v. 83. d.
Circus, allusion to the races there, iv. 365. f.
City set on a hill, remark on it, i. 212. o. rich cities frequently licentious, 324. b. dreadful case of such as are impenitent, 324, 325, 411, ii. 40.
Civil inconveniences attending ecclesiastical censures, vi. 378. e.
Claget, Dr. his observations and remarks, i. 150. e. 457. d. ii. 72.
Clarius, his criticisms and conjectures, i. 332. k. ii. 19. c. 410. d. iii. 24. i. 168. b. 180. c.
Clark, (Dr. Samuel) of St. Alban's, his sermons on Paul's reply to Agrippa, iii. 376. t.
Clarke, Dr. his remarks, i. 130. i. 154. c. 186. m. 238. c. 447. d. 356. c. 370. b. 375. a. 447. f. 451. b. 457. d. ii. 8. a. 25. l. 72. d. 164. c. 186. g. 228. g. 423. b. 302. d. 377. i. 499. m.
Clauda, island, Paul driven near it in his voyage to Rome, iii. 381.
Claudius Cæsar, when he began his reign, A. 459. *famines* during it, iii. 165. g. which of them was foretold by Agabus, *ib.* orders all the Jews to *depart from Rome*, 266. b.
Clean, who of the *apostles* so, ii. 410. by what means, 446.
Cleanthes, *his hymn to Jupiter*, iii. 262. q. referred to by Paul, *ib.*
Clemens Alexandrinus, on Mark's gospel, ii. 4. i. 478. d.
Clemens Romanus mentions Gaul and Britain among the disciples of Paul, iii. 401. g.
Cleophas, husband to Mary, ii. 549. b. seems to be the same with Alpheus, 441. c. 549. b. marriage at Cana, thought to have been at his house, i. 136. b. was one of the *two disciples*, to whom Christ appeared in the way to Emmaus, ii. 593. f.
Cloak to be parted with, why, *i.* 294. better rendered *mantle*, *ib.* n.
Closet, to be chosen for *prayer*, i. 250. g.
Clothing, no need to be *anxious* about it, i. 293, 259. ii. 112, 113. *high priest rends his clothes*, ii. 307. this allowable in some cases to express horror, *ib.* l. Barnabas and Paul rend their clothes, iii. 206. *tearing off the clothes* of those that were *scourged*, a customary practice, 240. b.

Cnidus,

Cnidus, Paul passes by it in his voyage to Rome, iii. 379.

Coat, better rendered *verse*, i. 224. n. *two coats* not to be taken by the *apostles* in their journey, 410. g.

Cock-crowing, the common time of it referred to, ii. 425. g. Peter told that *before the cock crew twice*, he would *deny Christ thrice*, 477. c. Cock crows on his first denial, 493. k. and again on his third, 500. opinion of some concerning this, *ib.* n.

Cohort, of how many soldiers it consisted, iii. 143. a. the *Italian cohort*, at Cæsarea not a part of the *Italian legion*, *ib.* Paul conveyed to Rome by a centurion of the *Augustan cohort*, 378.

Collection of the churches in Judea, iv. 363, &c.

Colliber, Mr. his scheme, ii. 418. k.

Collins, Mr. his remarks, ii. 600. f. *ib.* g. iii. 118. i. 194. t. 373. n.

Colosse, why the Christians there called holy and faithful brethren, v. 246. b. the design of the epistle to them briefly proposed, 247. h. written about the same time as that to the Ephesians, 278. a.

Colossians, the epistle to them when written, iii. 401. g.

Columelus and others on the *sixth hour*, ii. 532. m.

Comet, Mr. Whiston thinks the conflagration will be occasioned by one, vi. 505. f.

Comforter, promised to the disciples, ii. 439. b. end of his coming, 402, 446, 457. c. 458, 459.

Coming of the Son of man, its application, i. 415. g. its suddenness, ii. 184, 185, 379. *Coming in his kingdom*, meant of his ascension, i. 491. i. the *signs of his coming*, ii. 359. d. described in terms suiting *the day of judgment*, 374, 375. the first a kind of emblem of the last, 393. a. *his coming in the clouds of heaven*, how applicable to the former, 375. d. e. the day and hour when he shall come unknown, 377, i. argument drawn from the suddenness of it, 378, 384. key to his discourse on the signs of his coming, 359. d. 380. b. what his coming may relate to, 117. f. 134. g. angels assure the apostles of the manner of his second coming, 175. iii. 5. *his coming to judgment* described, ii. 390. a. 481.

Commandment of God, eternal life, ii. 308. commandments wherefore to be kept, 227. breaking the least makes us unworthy of the kingdom of heaven, i. 215. the sixth, how explained by Christ, 216, 217. how may be rendered, 216 g. extent of the seventh, 220. b. extent of the tenth, ii. 227. d. the *six last* recommended to the *young ruler*, *ib.* scribe enquires *which is the first commandment*, 339. dispute by the Jewish doctors thereon, *ib.* a. to *love God* the first, 339. scribe's acknowledgment relating to it, 340. *Commands of Christ*, why admirable, i. 244. to love one another a *new commandment*, ii. 423. b. *keeping his commandments*, a proof of our love to him, 439, 440, 441, what it shews, 448.

Communion with idols maintained by sacrifice, iv. 289. b.

Community of goods, not general among Christians, v. 415. d.

Community of goods among the first converts, iii. 30. i. 53. e, how far we are to follow their example, 54.

Comparative sense, where sometimes intended, i. 283. h. 439 b.

Compel them to come in, reflection on it, ii. 147. g. 601. h.

Complacency in other vices the last degree of degeneracy, iv. 21. u.

Comprehended it not, rather, *did not apprehend it*, i. 26. f.

Condemnation, how any may be said to be registered to it, vi. 344. b. 350. f.

Condescension of St. Paul to his hearers, iv. 278, 279, 294.

Condescension to be learnt from Christ, i. 393. his condescension, 71, 341, 441. k. ii. 225, 409. Condescension of Peter, iii. 158. b. 161. of Apollos, 277. c. 279.

Condition of his future good behaviour, implied in the forgiveness of the unmerciful servant, ii. 32. c.

Confessing Christ, why so much stress laid on it in scripture, vi. 301. b. 306. a. *our faults one to another*, no foundation for auricular confession, 171. f. 1 John i. 7. absurdly produced to prove it, 277. d.

Confessors of Christ, before men, confessed by him, i. 418. ii. 106.

Confirmation, what alledged as a foundation for it. iii. 110. b. confirmation of the souls of the disciples at Lystra, Iconium and Antioch, 210. of the brethren at Antioch, 227. of the churches in Syria and Cilicia, 229. and of all the disciples through Galatia and Phrygia, 276.

Conflagration, Mr. Whiston thinks it will be occasioned by a comet, vi. 505. f. Mr. Fleming thinks some saints will rise while it continues, iv. 221. d.

Confucius, a remarkable saying of his about princes governing their families. v. 384. e.

Conquerors, an allusion to their giving larg sses

largesses to the soldiers, v. 140. b.—in the Christian warfare shall have power over the nation, vi. 388. e. shall walk in white, 390. f. and be made pillars in the house of God, 394. d.

Conscience, what the force of it should teach us, ii. 63. a guilty conscience dreadful, i. 428. enough to drive the most hardened sinner to despair, ii. 571. wretched case of a seared conscience, 572. reflection on Paul's saying that he had *lived in all good conscience, &c.* iii. 334. a. his care to *keep a conscience void of offence*, what it refers to, 351. e.

Consolation of Israel, applied to the Messiah, i. 74. e.

Contentions occasioned by the gospel, i. 419, 420. ii. 125. no argument against its authority, i. 419. b. 422. shews the corruption of human nature, ii. 125. imperfection in the best of men, iii. 230. a contentious temper the occasion of sin and scandal, ii. 175. a.

Contentions that rose early in the church were wisely permitted, v. 36. e.

Contentment, the attendant and fruit of godliness, v. 410. d.

Controversies about little things, the danger of them, v. 437. e.

Conversation, rules for conducting it, v. 150. p.

Conversion of the Jews, expectation from it, iii. 39. e.

Converts to the gospel, 3000 made in one day, iii. 29. remarks thereon, *ib*, e. f. 31. their number increased to 5000. 44. c. who were all of one heart and soul, 53. e. 30. i. amiable character of the primitive converts, 54. are dispersed by a great persecution, 105. a. justification of their preaching the word, *ib.* d. Converts made in Samaria, 107, 108. at Lydda, and Saron, 138, 139. at Joppa, 140. at Cæsarea. 154. i. at Antioch in Syria, 163, 164. in Cyprus, 185. l. at Antioch in Pisidia, 196, 199. f. at Iconium, 202, 203. at Derbe, 210. in Galatia, 233, at Philippi, 247. at Thessalonica, 250. at Beroea, 256. at Athens, 264. at Corinth, 269. at Ephesus, 284. at Rome, 401. and probably at Malta, 395. reflection on the methods taken in converting us, 327, 376.

Convictions, when to be submitted to, iii. 377. danger of stifling them, 360. how to guard against those things, which would tend to elude them, 361. their taking men off at first from attending to their secular affairs not to be censured, 388.

Conviction of sin by the law, iv. 40. c.—of sin and duty insufficient without reformation, iv. 82, 83.

Coos, Paul arrives there in his way to Jerusalem, iii. 309.

Corban, supposed to be an oath, i. 462. g.

Corinth, Paul comes there from Athens, iii. 266. a. where he works as a tent-maker, 267. c. preaches there, *ib.* is joined by Silas and Timothy, 268. e. being rejected by the Jews, turns to the Gentiles, 269. preaches in the house of Justus, *ib.* is assured by the Lord that he had much people there, 270. b. his continuance there and success, *ib.* writes his epistles to the Thessalonians and Galatians at that place, *ib.* i. takes his leave of the brethren there, 274. Appollos preaches at Corinth, 277, but declines returning thither, 278. f. the first epistle to the Corinthians, written from Ephesus, 276. d. 286. a. the second from Macedonia, 295. b. part of the first epistle, why introduced, ii. 622. d. Paul revisits Corinth, iii. 295. does not seem to have returned there from Philippi, 297. e.

Corinthians much addicted to lewdness, iv. 286. e. what their fault about the Lord's supper, 303, 304. c, d, e.

Corn, the eastern manner of threshing it alluded to, iv. 274. e.

Cornelius, his station, iii. 143. a. a devout man, *ib.* b. sends to Joppa for Peter, 144. calls his friends together, when he expected him, 149.

Corner-stone refused by the builders, iii. 320. f. iii. 46. none of the things Paul spake of *done in a corner*, 374.

Corners of the earth, what, vi. 494. f.

Corruption put for the grave, iii. 192. p. *not seeing corruption*, what it refers to, 193.

Covenant of redemption, observation on it, ii. 414. a. *new covenant* established in the blood of Christ, 428. cup in the eucharist, the seal of it, *ib.* e. Strangers to the *covenant*, how many reap temporal advantage, iii. 389.

Covenant, Abrahamic, why called *covenants*, v. 119. b.—at Sinai made no express provision for the pardon of wilful sin, iv. 115. c. How a covenant imports the death of that by which it is confirmed, vi. 65. and e.

Covetousness, the precept that forbids it relates to the heart, and proves the spirituality of the law, iv. 75. b. how it is idolatry, v. 155. b. and pierces persons through with many sorrows, 411. e.

Covetousness *not* to be indulged, i. 236, 241. to be guarded against, ii. 109. b. fatal fruits of it, 402. the thought of death a proper antidote against it, 1[illegible]. f. Paul

f. Paul covets no man's silver or gold, iii. 306.
Councils, reflections on the apostles being brought before them, i. 413. ii. 362. i. iii. 70.
Courts of judicature among the Jews, i. 216. h.
Cradock, Mr. his remarks, i. 185. b. 483 d. ii. 102. n. 432. a. 529. f. 601. i. iii. 138. l. 212. e. 229. d. 267. c. 268. e. 332. f. 349. b. 398. b.
Crates, a remarkable saying of his about ornaments of dress, vi. 203. a.
Creation made subject to vanity, iv. 90. and a. earnestly expects the revelation of the sons of God, *ib.*
Cretans, their character, v. 474. b.
Crete, Paul supposed to have sailed thither in his second progress, iii. 229. d. touches there in his voyage to Rome, 379. quits it, 380.
Crispus believes with all his house, iii. 269.
Criticisms, unnatural ones a dishonour to scripture, i. 276. e.
Cross to be taken up for Christ, i. 420. d. 489. ii. 150, 229. usually carried by them that were crucified, i. 420. d. ii. 537. b. how ready we should be to take it up, i. 492. ii. 150.
Crown of thorns put upon the head of Jesus, ii. 526. b.
Crowns bestowed in the games, their different kinds, iv. 280. i.
Crucifixion, a Roman punishment, ii. 257. b. 298. the Jews insist on Christ's crucifixion, 523, 524, 532. Pilate delivers him up to be crucified, 534. is led to it, 537. b. circumstances attending his crucifixion, 542—556. exquisite anguish of such a death, 543. c. reflection on his *coming down from the cross*, 545. f. the Jews charged with having crucified him, iii. 22. c. 25, 37. b. 45, 65. reflection on the *crucifixion* of the Jews by Titus, ii. 523. g. 533. c. the *crucifixion* of Peter foretold by Christ, 618. time of it not certainly known, *ib.* e. opinion of some concerning it, iii. 401. g.
Cobit, Amnot be added by any one to his stature, i. 238. 239. h. ii. 112.
Cumbered about much serving how little need Martha had for it, i. 89. c. what a loss to her, 90. what a happiness to be free from it, *ib.*
Cumberland, (Bishop) conjecture of his, iii. 16. g.
Cup, its signification, ii. 259. d. 481. d. eastern custom relating to it, *ib.* John pointed with such a cup, 259. e. Christ takes the cup at the Passover, 406. the sacramental cup different from this *ib.* when called *the new covenant*, how to be understood, 429. e. *cup of Christ's sufferings*, reflections on it, 481, 483. h. would not refuse the cup his Father gave him, 485.
Cure, what it implies, i. 351. b.
Curiosity, often too much indulged, i. 350. Christ checks the curiosity of the apostles, ii. 619. iii. 4. inference drawn therefrom, 6.
Curse, how Christ made a curse for us, v. 38. and i. How all that are of the works of the law are under a curse, v. 37. and g. what it is to call Christ cursed, iv. 311. b.
Cursing father or mother, could only be done in a passion, 461. f.
Cut him asunder, meaning of it, ii. 119. l. 383. g. 119.
Cymbal, what, and how fitly mentioned by the apostle, iv. 321. c.
Cyprus, noted for the worship of Venus, iii. 181. gospel first preached there only to the Jews, 162. some of Cyprus and Cyrene preach it at Antioch to the Greeks, *ib.* b. Saul and Barnabas go to Cyprus, 181, 183. Elymas struck blind there, 183. Sergius converted, *ib.* Barnabas sails with John Mark to Cyprus, 229. Paul in his return to Syria sails within sight of it, 309. passes by it in his voyage to Rome, 378.
Cyrene, natives of it preach to the Greeks at Antioch, iii. 163. b.
Cyrenius invested with the care of the enrollment at the time Christ was born, i. 65. b. spoken of as governor of Syria, *ib.* 281. e.
Cyril, his addition to the text in John, ii. 495. a.
Cyrus, a robe of his put on by succeeding Persian kings at their coronations, iv. 150. m.

D.

Dæmons, their haunts in deserts, i. 348. i. 381. e. among tombs, 382. b. different ones presided over distinct regions, 383. f. knew Christ to be the *Son of God*, 290, 382. were afraid of his power, 199, 382, 383, 388. acknowledge him to be *the Son of God*, 199, 203, 290, 382. commanded by him to be silent, 199, 204. e. 290. adjure Christ not to torment them, 382. d. why they might beg he would not order them to go into the abyss, 383. f. enter into the swine, 384. h. and drive them into the sea, 385. i. goodness of God in restraining their power, 387, 388. reckoned by the Jews to have an agency in all remarkable disorders of the body, ii. 130. a. but even

even in this respect are under the controul of Christ, 134. Jews pretend John the Baptist had a dæmon, i. 323. say the same of Christ, 336, ii. 47. d. 76. a. 77. charge him with casting them out by the help of Beelzebub, i. 336, 401. who proves the charge to be absurd; inference on his casting them out, 338. children of the Pharisees take upon them to cast them out, 337, i. one that did not follow Christ casts them out in his name, ii. 34. b. reflection thereon, *ib.* some dæmons more malignant than others, ii. 12. the apostles invested with authority to cast them out, i. 407. cast out many in their mission, 422. joy of the seventy on this occasion, ii. 80, 81. the power of casting them out promised to them that believe, 627, 628. p.

Dæmoniacs, supposed by some to have been lunatics or epileptics, i. 199. c. 385. i. this opinion refuted, 206. k. See Possessions.—Cures wrought on them by Christ, iii. 152. i. 179, 381, 296, 314. b. 315. d. 361—366, 450. ii. 9—12. parable of the relapsing dæmoniac, i. 348, 349. those troubled with unclean spirits, brought to the apostles at Jerusalem, and healed, iii. 60. many dispossessed by Philip in Samaria, 106. others dispossessed by Paul at Philippi, 238. b. and Ephesus, 283, 284.

Dalmanutha, Jesus comes thither, i. 476. takes ship there, and crosses to Bethsaida, 479, 482.

Damaris, her rank and conversion, iii. 264.

Damascus abounds with Jews, iii. 123. d. Saul goes thither to persecute the Christians, *ib.* 325. is converted on the way, 124. 323, 370. Ananias cures him there of his blindness, and baptizes him, 130, 131, 326. on which he preaches in the synagogues, 132. h. 372. the Jews conspire to kill him there, 133. i. his escape thence, *ib.*

Damnatory sentence, reflection on it, ii. 397.

Dan, not mentioned among the tribes that were sealed, vi. 417. a.

Dancing at feasts, not usual in old times for ladies of high rank, i. 426. l.

Dangers ought not to discourage us from our duty, ii. 255. when to be ventured, on, i. 429, escapes from them should engage to reformation, i. 268, ii. 63.

Daniel's prophecy of the seventy weeks, ii. 367. b. of the abomination of desolation, *ib.*

Darkness when Christ was crucified, ii. 550. how far extended, *ib.* e. not occasioned by an eclipse, 551. f.

Darkness, Christians in general, and not merely converts from heathenism, are rescued from it. v. 248. l.

Darkness and the shadow of Death, applicable to the Jews as well as the Gentiles, i. 50. i,

Darkness without, what it implies, i. 309, g. ii. 326. h. 391.

Daughter-in-law at variance with her mother-in-law, i. 419. c.

David, his age when Samuel anointed him iii. 189. God's testimony of him, 98. reflection thereon, 196. eats the shew-bread, i. 281. desired to find a dwelling for God, iii. 98. h. Jesus to have his throne, i. 38. iii. 24. horn of salvation raised up in his house, i. 48. the Messiah to come from his seed, ii. 50. a. iii. 24. David speaking by the Spirit calls him Lord, ii. 341. e. iii. 25. raised up Jesus from his loins, 24. i. Joseph and Mary of his family, i. 37. 66. d. the remains of his family, whether present at the circumcision of Jesus, 71. o. the name of David sometimes given to the Messiah, iii. 192. q. the blessings of his reign called *the sure mercies of David*, *ib.* how sometimes wrote, ii. 543, b. might know the curses he denounces on his persecutors would fall on the enemies of the Messiah, iii. 8. d. spake of the resurrection of Christ, 22. e. f. 24. is not himself ascended into heaven in the body, 25. but died, and saw corruption, 193. his sepulchre among them in the apostles' time, 24. h. remark on the treasure found in it, *ib.*

Dawes, (Archbishop) remark of his, i. 368. h.

Day, many events in Christ's ministry happened in one day, i. 203. d. 335. c. 375. a. part of a day put for the whole, 347. f. remark on things happening *after three days*, or on the third day, *ib.* *in those days*, a very extensive phrase, 98. e properly applied to the beginning of John's ministry, *ib.* evangelists speak according to the usual way of reckoning days among other nations, ii. 405. a. *serving God day and night*, how to be understood, i. 76. l. iii. 368. *Christ to be perfected on the third day*, what it may signify, ii. 138. g. Jerusalem had its day, ii. 293. our day limited, 298. 387. *of that day and hour*, &c. what referred to by some, 377, f. fitter to explain it of the last day, *ib.* which is hastening on, 378, care to be taken concerning it, 381.

Day with the Lord a thousand years, a proverb, what it signifies, vi. 283. f. *Day of judgment*, 1 John iv. 17. thought by

by some to refer to trials before persecutors, vi. 306. c.—of wrath, sometimes means temporal judgment vi. 414. n.—of the Lord, 2 Pet. iii. 10. the final judgment, vi. 264. g.
Deacon, his character, v. 385, what that good degree which a good deacon procures, 386. h.
Deaconesses; there were such officers in the primitive church, iv. 173. a. their character, v. 399, h.
Deacons, seven to be chosen, iii. 72. the church concur in the choice, *ib.* e. names of them, 73. presented to the apostles, 74. proper persons appointed to this office, 77. have no right to preach, 74. i. 106. e.
Dead raised to life by Christ, i. 317, 313, 399. ii. 249. may expect a better resurrection, i. 402. the apostles commissioned to raise the dead, 409. g. many of the saints come out of their graves, ii. 555. p. Peter raises Dorcas to life, iii. 140. Paul raises Eutychus, 298. one sent from the dead will not convince the hardened, ii. 173. g. a proof of it in those who saw Lazarus raised, 250. k. the spirits of such as are dead, a proof of their remaining in a state of activity 246. c.
Deaf, cured by Christ, i. 316. deafness and blindness hardly ever met with in the same person, 535. d. cure the deaf and dumb, 472. ii. 11, 12.
Death, how sometimes expressed, i. 399. ii. 242. d. *seeing death*, a Hebraism, i. 74. f. *tasting of it*, what put for, 491. ii. 76. b. *he that believes*, &c. how to be understood, 77. c. 80.
Death always welcome to the good. i 429. how we may talk of it with delight, ii. 7. necessary to prepare against it, 187. the death of friends not to be lamented immoderately, i. 402. ii. 250. consideration that they are gone to the Father should comfort us, 445. deliverance of Peter out of prison, emblem of what Christ's servants shall receive by death, iii. 174.
Death of Christ, reflections on it, ii. 209. c. 534. i. 557, 560. f. g. iii. 22. d. ii. 293, 296, 297, 590.
Death introduced by Adam's sin, iv. 58. and d.—eternal, the wages of sin iv. 75. c. which does not mean being cast out of existence. *ib.* All men born in the territories of death, vi. 297. a.
Debates about doubtful matters, iv. 252 a.
Debt, the greatness of ours to God is not to be expressed, i. 389. not capable of satisfaction, ii. 32. b. 33.
Decapolis, where it lay, i. 206. l. many follow Christ from thence, *ib.* dæmoniac publishes there what Christ had done for him, 387. Christ passes through the coasts of it to Galilee, 471.
December not likely to have been the time of Christ's birth, i. 67. i. very hot at noon in Judea, 168. f.
De Dieu, his observations, i. 301. e. iii. 112. f. 371. k. 15. f. 96. d. 221. e. 136. t. 115. d. 171. f. 239. f.
Defilement, how contracted, i. 465. a.
Defraud not, observation on it, ii. 227. d.
Deists, in what mistaken, i. 245. b.
Deity of Christ asserted, i. 4. b. inference drawn therefrom, 29, 30. where strongly intimated, ii. 79. b. how appears, 76. is plain from what, 242. d. acknowledged by Thomas, 610. taught by Philip, iii. 117. k.
Delight in the law of God, a sure trace of real piety, iv. 79. m.
Deliver us from evil, how to be rendered, i. 233. c. ii. 93.
Deliverance, how may be working, ii. 602. what we should desire relating to it. iii. 174.
Demetrius, the silversmith, iii. 287. d. raises a tumult against Paul, 289. how it was appeased, 291—293.
Demons supposed by heathens to be present at their sacrifices, iv 290. c. Demon-worship, what, vi. 451. b.
Demosthenes, comparison of him and St. Paul, 367. a.
Demosthenes, Rom. viii. 33, 34. in his grand manner, iv. 97. f. vid. 438. b
Denying Christ, ill consequences of it, i. 419. ii. 106. d.
Depart from me, how spoken, i. 250. d. ii. 395.
Derbe, Paul and Barnabas come here from Lystra, iii. 210. quit it, *ib.* Paul and Silas come thither, 231.
Desert; see Wilderness.
Despising others, to be avoided, i. 336, 402. ii. 25, 29. was the character of the Pharisees, 274. Christ, how despised 41. what will become of his despisers, iii. 194 g. 195.
Destruction of others, reflections thereon, ii. 127, 180. destruction never nearer than when forgotten, iii. 178.
Determined, or decreed, what it implies, ii. 418. k. iii. 21. k. 25. k. 52. b. as many as were determined for eternal life believe, 199. f. 201.
Devil, (δαιμων) rather expressed by *demon*, i. 199. c. See Dæmons.
Devil, (διαβολος) what it sometimes signifies, i. 458. f. applied by Christ to Judas, *ib.*
Devil, tempts Christ in the wilderness, i

117 c. 117—120. what might induce him to it, 121. is a murderer from the beginning, ii. 74. a liar, and the father of it, *ib.* the Jews told, he was their father, *ib.* h. his influence over men, i. 201.

Devil, what his condemnation or first instance of pride, v. 384. f. Snare of the devil, what, *ib.* g. How devils in chains, yet wander on earth, vi. 253. f.

Devotion, opportunities for it to be valued and improved, i. 78.

Diana, worshipped under various titles, iii. 288 g. the Ephesians, her special votaries, 291. n. her silver shrines, 287. d. tumult raised at Ephesus out of regard to her, 288—291. n. reflection on their zeal for her, 293.

Didrachma, its value, ii. 16. d.

Dio Cassius, his account of the destruction of the Jews, ii. 372. m.

Dio Chrysostom, of the antiquity of Tarsus, iii. 323. b.

Diogenes Laertius, his account of the anonymous altars at Athens, iii. 260. l.

Dionysius the Areopagite, converted at Athens, iii. 264. t.

Discerning spirits, reflection on it, iii. 111. d. Peter's detecting Simon, no instance of it, *ib.*

Disciples of Christ, how influenced i. 126. a. their choice wonderful, 197, 260, 261. their importance, 212. o. are invited to the marriage at Cana, 136. believe there more stedfastly, 140. go to Capernaum, and from thence to Jerusalem, 141. a. 142. Jesus baptizes by their ministry, 157, 167. b. leave him at Jacob's Well to go and buy food, 168. wonder at their return to find him talking with the woman of Samaria, 174. a. desire him to eat, 175. are called to the *spiritual harvest*, 176, and told, that they should reap fruit for which they had not laboured, 177, 370. b. they had not laboured, 177, 370. b. might possibly leave Christ when he went to Sichar, 292. i. their expectations of a *temporal kingdom*, g. 436. k. ii. 15, 19, 20, 258, 261, 359. d. 435. 460. b. 624. iii. 4. are vindicated from the censure of the Pharisees, i. 281, 282. Twelve of them chosen for apostles, 294. and sent out to preach, 407. See Apostles. Their happiness in seeing and hearing what they did, 360. ii. 82. are affrighted at the tempest in crossing the lake, i. 379. why they did not fast, 391, 392. e. follow Christ to Nazareth, 403. are bid to pray, for more labourers, 405. reproved for their offence at Capernaum, 456. forsake him, 457. desire Christ to teach them to pray, ii. 92. a. who repeats the form he had given before, 92. 93. with encouraging circumstances, 94, 95. are cautioned against hypocrisy, i. 229, 234. ii. 103. animated against the fear of men, 105. and assured of the aid of the Spirit, 107, 108. charged to beware of covetousness, 109, and anxious care, 112—115. ought to be on the watch, 116, 117. and faithful stewards, 118, 119. warned of the extremities before them, 183. and the coming of the Son of man, 184, 185. enquire of Christ concerning the blind man, 193. h. receive answer to their inquiry, *ib.* ask him about divorce, 218, 219, 220. cautioned not to imitate the Scribes and Pharisees, 344, 345, 346. meet with the apostles after Christ's ascension, iii. 8. join with them in chusing another apostle, 12. Spirit descends upon them, 14. reference of it, *ib.* d. unite in prayer after Peter and John had been examined by the Sanhedrim, 51. a. what happened thereupon, 52. d. their number multiplied, 72. c. are dispersed by persecution, 105, 106, 162, 165.

Disciples of John, instructed by him, i. 126, 127. two go after Jesus, 129. g. Dispute with a Jew, 158. c. jealous of their master's honour, 158, 316. used to fast often, 390. had probably a form of prayer that John taught them, ii. 92. a. might be many of them Essenes, i. 392. c. why the disciples of Christ did not fast as they did, 391. bury John's corpse, 428. he that cast out demons in the name of Christ was probably one of John's disciples, ii. 34. b. Apollos also probably was one of them, iii. 277. c. Paul meets with some of John's disciples at Ephesus, 280. a. who being instructed by him, 281. b. receive the Spirit, *ib.*

Diseases cured by Christ, i. 205. h. [See Sick] 208, 268, 388. a good token to be sensible of them, 268.

Disfiguring their faces when they fast, the practice of hypocrites, i. 234. q.

Disobedience, how God shut up all under it, iv. 138. c. the apostles had power to punish disobedience, 234. f. 450. &c. vid. *apostolic rod.*

Dividing the word aright, what it alludes to, v. 438. f.

Divine instructions, what, i. 447. f.

Divinity, *Θεότης* distinguished from *Θεία*, Divine nature, iv. 17. g.

Divorces, iv. 252—253. Women had power to divorce, 255, n.

Divorces, frequent among the Jews, i. 221. sometimes privately made, 32. b. disapproved, 31. b. the Pharisees question Christ on this head, ii. 218. debate among the ancient rabbies about it

ib. c. Christ's answer, *ib.* 219. e. i. 222. f. ii. 168, 220. f. women divorced for adultery, whether forbidden to marry, i. 222. g. ii. 220. f. women were not allowed by the Jewish law to divorce their husbands, 220. g. *Do as you would be done to*, i. 245. h. 300. iii. 225. o. doing the will of Christ, necessity of it, i. 250, 305. powerful motives to it, 333, 348.

Doctors in the temple, used to instruct young persons there, i. 94. c. learners sat at their feet, *ib.* d. not said, that Christ disputed with them, *ib.*

Doctors of the law come to hear Christ, i. 256. See Lawyers.

Doctrine of Christ, the people astonished at it, i. 191, 198. b. 251, 403. ii. 303, 337. tendency of it, i. 337. h. imputation cast upon it should excite our indignation, 341. his doctrine of God, ii. 46. b.

Doctrines do not discover men, i. 246. l. what they sometimes refer to, 465. i.

Dogs, who accounted such by the Jews, i. 479.

Door of the sheepfold, ii. 204. who intended by the door-keeper, *ib.* b. the flock shut up to secure the fold, *ib.* Christ the door, 205. d. what they that enter by him shall find, 206.

Door great and effectual, what the phrase alludes to, iv. 365. f.

Dorcas dies at Joppa, iii. 159. what the meaning of her name, *ib.* e. Peter raises her to life, 160. effect of this, 161.

Doves, harmless, to a proverb, i. 413. Christ urges his disciples to be like them, *ib.*

Doxology at the end of the Lord's prayer, doubtful, i. 238. p.

Drachma, the woman's joy on finding it, ii. 155. e.

Dragon, a serpent of enormous bulk, vi. 444. a. proper emblem of Satan, *ib.* gave its power to the beast, vi. 458. a.

Dreams in the morning imagined to be most significant, ii. 527. e.

Dropsy, a man cured of it by Christ, ii. 141.

Drowning in the Sea, a punishment among the Romans, ii. 21. g.

Drusilla, married to Felix, iii. 354. a. hears Paul, 531. no impression made on her, 361. m. consumed in an eruption of Vesuvius, 535. a. Felix married her unlawfully, *ib.*

Dumb, i. 130. c. 247. f. ii. 13. g.

Dupin, his order of the harmony, iii. Ap. 415.

Dust of their feet, when to be shaken off, i. 411. o. ii. 39. e. Paul and Barnabas shake it off against the Jews of Antioch in Pisidia, iii. 200. dreadful the condemnation of such, who shall have it to witness against them, i. 411. ii. 39. iii. 201.

E

Eagles gather together, what it may allude to, ii. 186. g. 372. m. its general import, 373.

Early-rising, a remark on the advantage of it, iv. 150. k.

Earth, who meant by those under it, v. 208. e.

Earthquakes in divers places before Jerusalem was destroyed, ii. 361. g. Earthquake at the death of Christ, 534. at his rising from the dead, 574. f. 575. when Paul and Silas were in prison at Philippi, iii. 241. i.

East and west most enlightened by the gospel, i. 309. e.

Eat bread, a Hebraism, i. 461. e. its signification, ii. 145. a. Christ eat often with his disciples after he rose from the dead, 601, 606, 614. iii. 153.

Eating with unwashed hands, contrary to the tradition of the elders, i. 460. the disciples are blamed for it, *ib.* Christ's declaration concerning it, 465. a. 467.

Eating and drinking, not to be anxious about, i. 238, 240. ii. 112, 113. *eating and drinking*, till they were destroyed, meaning of it, 184, 379. a.

Eating and drinking in Christ's presence, pleaded in vain, ii. 136. what it may refer to, *ib.* e. disciples shall eat and drink at Christ's table, 406.

Ecclesiastical rulers, in what case with pleasure, to be submitted to, i. 485. h. discussion of their right, iii. 224. q. 225. t. ii. 30.

Ecclesiastical censures attended with evil inconveniencies, their effects, vi. 378. e.

Edwards, Dr. his observations, ii. 30. e. 389. e.

Egypt, Jesus carried thither, i. 86. a. brought back from thence, 88. Egyptian literature, iii. 39. d. Egyptian impostor raises a sedition, 322. a. Paul asked if he were not him, *ib.*

Egyptian Christians, the manner in which some of them partook of the Lord's supper, iv. 303. e.

Elamites, observation on them, iii. 16. g.

Elders, respect paid by the Jews to their traditions, i. 460. c. 461. Jesus to

by them, 437. who intended by *the elders of the people*, ii. 312. e. question Christ's authority, 313. silenced by him, *ib.* consult how to put him to death, 400, send a guard to seize him, 487. some even go with them, *ib.* 492. are present when Jesus is brought before Caiaphas, 496. declare him guilty of death, 508. accuse him before Pilate, 512. persuade the people to prefer Barabbas, 522. deride him when upon the cross. 545. their behaviour when Judas confesses his guilt, 568. 572. bribe the soldiers to say, that his disciples stole the body, 592. present when Peter and John were examined, iii. 44. accuse Stephen, 76. Paul appeals to them, 325. accuse him to Felix, 345. and apply to Festus for judgment against him, 357. 362.

Elders, when first mentioned in the Christian church, iii. 165. k. how constituted, 210. d. Paul and Barnabas consult them, 215. b. the elders of the church at Ephesus sent for to Miletus, 301. expressly called *bishops*, *ib.* s. Paul takes his leave of them, 302—307. they lament that they shall see his face no more, 307. r. all the elders at Jerusalem present, when Paul reports his success among the Gentiles, 314.

Elders, some presided well who did not labour in the word, &c. v. 403, 404. and notes. What the double honour of which they are worthy, *ib.* b. the term sometimes only means aged persons, v. 397. a.

Elect angels, v. 405. f.

Elect, shall be avenged, ii. 189. the days of tribulation shortened for their sake, 370. i. impostors deceive the elect. 371. Christ will gather them together, 375. e.

Election of grace, iv. 123. b.

Elements of the world, what, v. 259. and c.

Elijah, pleads against Israel. iv. 122. the success of his prayer for a drought, vi. 171.

Elijah, sent to a widow at Sarepta, i. 187. appears with Moses at the transfiguration, ii. 2. 3. c. John should come in his power, i. 58, 321. g. ii. 6. declares that he was not Elijah, i. 123. b. Jesus thought to be Elijah, 324. disciples' enquiry about his coming, ii. 5. Jesus's answer, *b.* m. strange notion of Elijah's coming confuted, 6, l. See Eloi.

Elisha cleanses Naaman the Syrian. i. 188.

Elizabeth, barren, i. 31. angel foretels that she should bear a son, 32. her conception and retirement, 36. i. her joy at the virgin Mary's visit. 42. the decency with which she hints her husband's unbelief, *ib.* b. is delivered of John the Baptist, 46. probably died while he was young, 51, 127. c.

Ellipsis, a very bold one, v. 390. g.

Ellipsis, instances of it, i. 48. k. 65. f. 462. g. ii. 67. d. 94. c. 129. e. 146. b.

Eloi, Eloi, &c. not properly Hebrew words, ii. 551. g. what they implied, 552. h. Jews conceit thereupon, *ib.* 553.

Eloquence, abused to infamous purposes, iii. 348.

Elsner, his criticisms and remarks, i. 47. c. 49. e. 462. g. 34. g. ii. 159. b. 189. c. 277. b. 501. p. i. 225. s. ii. 204. s. 223. a. 363. c. iii. 2. c. 187. e. ii. 574. c. iii. 250. b. 21. b. ii. 157. b. iii. 47. l. 147. k. 145. f. i. 484. f. ii. 440. c. i. 581. b. 405. i. 445. b. ii. 98. b. iii. 261. n. ii. 583. h. 110. c. 171. c. 539. n. iii. 29. e. 850. d. ii. 21. g. 534. q. 563. k. 186. e. iii. 25. k. 237. a. 387. f. 102. r. 122. b. 123. g. 241. i. 346. f. 367. a. 390. d. 391. e. i. 270. d. 26. e. iii. 289. h. ii. 585. c. 605. d. iii. 423. e. 126. k. 526. h. 205. f. 238. f. ii. 556. q. iii. 52. c. 176. b. 177. d.

Elymas, the sorcerer, opposes Saul. iii. 182. h. is struck blind, 185. what this is an emblem of, 184.

Embassadors for Christ, ministers may be called so, iv. 421. *a.* St. Paul discharged the office in a chain. v. 181. l.

Emmanuel, a name given to Christ, i. 54.

Emmaus, where situated, ii. 594. h. Jesus appears to two disciples, as they were going thither, *ib.* 595. who these were, 597. b. 593. f.

Enallage, very frequent, ii. 105. e. 621. a. See Plural.

Encomiums, instruments of mischief, ii. 322.

End of the world, the concluding dispensation of God to it, iv. 287. h.—of all things, how St. Peter says it is at hand, vi. 216. a.

Endure to the end, good effect of it, ii. 355.

Enemies, no authority for hating them, i. 295. commanded to love them, ii. 300, 301. example set us of it, ii. 540. the most inveterate those of a man's own family, i. 419.

Enemies of Christ slain before him; the sense that it may refer, ii. 275. i. his enemies made his footstool, 841. iii. 25. k. not able to do more than shall make a part of his scheme, 54.

Enemies

Enemies of the cross of Christ, who, v. 227. d.
English language, its poverty, i. 46. b. 286. b. 439. b.
Enoch's prophecy, a foolish book, not quoted by Jude, vi. 350. c.—his prophecy of the Lord's coming, *ib.* f. why not recorded by Moses, *ib.*
Enon, a place where John baptized, i. 56. a.
Enrollment, at the time Christ was born, i. 65. b. cause of every one's going to his own city, *ib.* c. a proof that the Jews were subject to the Romans, *ib.* many tumults occasioned by the taxation it was followed with, iii. 66. g.
Entertainments often made in the idol's temple, iv. 469. e. hereby communion with the idol maintained, 289. b. 290. c.
Enty and Lavington, (Messieurs) their dispute with Mr. Hallet, iii. 304. k.
Envy to be avoided, ii. 138. appeared in the disciples, 36. how to be cured, i. 142.
Epaphras, converted by Paul, iii. 286. a.
Epenetus, converted by Paul, iii. 268.
Ephesus, addicted to magical arts, iii. 295. i. zealous for the worship of Diana, 291. a. acts of the apostles there, 275, 277, 280. a. 281. b. 282. e. 305. m. 283. f. 284, 285. k. 286. a. 287, 288, 289. k. 295. a.
Epistle to the Ephesians written at Rome, 401. g.
Ephesus, the people there remarkable for learning and abandoned characters, v. 111. b. How St. Paul fought with beasts there, iv. 352. k. fewer irregularities in that church than in most to which St. Paul wrote, iv. 365. f. they seem to have reformed what he blamed, vi. 378. e.
Ephraim, where it lay, ii. 135. a. 253. c. Jesus retires to it with his disciples, 253.
Epicureans, account of their principles, iii. 257. d. joined with the Stoics in opposing Paul, *ib.* their contempt of him, 258. e. how they mistook his doctrine, *ib.* f. 264. s.
Epiphanius, his observations, iii. 7. a. 134. p. 330. c.
Epistles, hints given from them, iii. 210. e. 215. a. d. 227. a. 231, 232. a. 249. a, 267, 268, 269, 270. i. 278. f. 286. a. 287. c. 295. e, b. when and where written, 270. i. 306. a. 396. d. 305. b. iv. 302. e. 327. r. 414. l. 421. g. 449. d.
Epistles. How the Corinthian converts were St. Paul's epistles, iv. 399. & c.
Equivocation, dangerous, ii. 65.
Erasmus, his observations and remarks, v. 72. a. 95. h. 101. k. 110. b. 111. e. 123. c. 154. g. 161. h. ii. 60. a. 220. f. 128. c. 433. c. 600. k. iii. 16. i. 151. d. 155. l. 172. l.
Erastus, sent to Macedonia, iii. 287. c.
Erroneous principles to be avoided, i. 480, 481. the fatal tendency of error, ii. 53. not to be eagerly solicitous in opposing such mistakes, as do not affect men's eternal state, iii. vi.
Esau, God said to hate him, refers to his posterity, not his final state, iv. 104. g. why said to be rejected, vi. 110. d, e. and charged with profaneness, 109. b.
Essay on the several dispensations of God, what it illustrates, ii. 561. h.
Essenes, a sort of hermit Jews, i. 392. c. abstained from flesh, and even fruits, iv. 152. b.
Eternal life, whose gift, ii. 215. 466. whose commandment, 508. the words of it, i. 449. what must be done to inherit it, ii. 84. the knowledge necessary to it, 466. b. he that believeth hath it, i. 154, 449. the Jews unworthy of it, iii. 198. c. can never be obtained by such, as will not accept it on the terms of the gospel, 201. where secured, we may be cheerful under temporal losses, 389.
Evangelists, reflections on their writings, i. 346. d. 398. i. ii. 248. h. i. 375. a. 378. b. ii. 13. h. iii. 336. e. ii. 17. 303. e. 494, 240. b. 574. e. 576. b. iii. 43. b. 339. c.
Evans, Dr. his remarks, i. 133. c. 245. g. ii. 412. h.
Eucharist; see Sacrament.
Everlasting continuance of future rewards, &c. why so expressly asserted, ii. 396. h.
Evidence, how far to be insisted on, i. 163. the degrees of it are not to be prescribed to God, 481.
Evil thoughts, how better rendered, i. 467. b.
Evil-speaking forbidden, what, v. 269. a.
Eunapius, observations on him, ii. 2. c. 423. b.
Eunuchs of several kinds, ii. 221. the Hebrew for it sometimes properly rendered *an officer*, iii. 115. c. Ethiopian eunuch converted, 115, 119. said to have planted a church in Ethiopia, *ib.* m.
Euroclydon, observation on it, iii. 380. g.
Eusebius, his remarks, i. 21. a. i. 27. a. 84. s. ii. 535. s. iii. 119. m. 330. c. 168. b. i. 89. k. ii. 369. e. iii. 422.
Eutropius, remark on him, ii. 31. b.
Eutychus, restored to life by Paul, iii. 298. i.

Examination

Examination of ourselves urged in a view of the final retribution, v. 78.
Example of Christ what it should teach us, i. 327. l. ii. 260, 411. no warrant to speak of princes with severity, 140. See also iii. 156.
Excommunication, various kinds of it among the Jews, ii. 455. a. learnedly described by Grotius, i. 299. c. disciples warned to expect it, ii. 455. happy under it, i. 299. ordered by the Sanhedrim on confessing Jesus to be Christ, ii. 197. i. did not hinder Paul and Barnabas from preaching in the synagogues, iii. 185. b.
Excommunication in the power of particular churches, iv. 240. i. the ill effects of annexing civil inconveniencies to it, vi. 378. e.
Execution of malefactors among the Romans, the manner of it alluded to, iv. 240. i.
Executioners, none in ancient times, i. 426. p.
Exorcisms practised by the Jews, i. 387. i. disappointment of the exorcists at Ephesus, iii. 283. g.
Experience of mercy, what it should do, i. 443.
Extasy, the manner of it, iii. 145. g. vision Peter had in one at Joppa, 145, 146, Paul in one, while praying in the temple, 329.
Eye, the light of the body, i. 237, 351. b. consequence of its being clear or distempered, 237. b. 352. to pluck it out, if it offends, 221. c. ii. 22. a *good* or *evil eye*, how used, i. 237. b. ii. 238. h.

F.

Fabricius, his remarks, ii. 619. e. iii. 24. h. 71. a.
Fair Havens, Paul advises to winter there in his voyage to Rome, iii. 479, 480.
Faith in Christ, of whom required, i. 257. c. 334. g. ii. 11. not universally, 194. d. iii. 138. a. where as a grain of mustard-seed efficacious, ii. 12. g. 176. c. 311. faith in God, how remarkably shewn, *ib.* b. necessity of it, i. 154, 161, 272. what that which is saving includes, 161. i. the effect of a divine energy, ii. 301. b. speculative faith, where often found, iii. 109. why exercised with trials, i. 443. how most acceptable, ii. 610. its triumph in Moses, iii. 93. how sometimes confirmed, i. 318, 402. weakness of the disciples' faith, 379, 440, 479. ii. 10, 12, 113, 176, 589, 594. when Christ comes, will he find faith in the land? 189. d.
Faith purifies the heart, iii. 217. why it should be preached, 125, 371. sometimes put for fidelity, ii. 350. a.
Faith of God, what, iv. 34. and b.
Faith an assent to the truth of Christianity, v. 374. a.—Fidelity, v. 74. g.—miraculous, iv. 313. f. unprofitable without love, 321. a. 322. e. St. Paul's and St. James's notion of faith reconciled, iv. 43. h. vi. 150. a. 151. b. 153. d.—as used 1 Cor. xiii. 2. different from that spoken of in Romans, iv. 321. d. St. Paul's definition of it, vi. 83, 84, and notes. Saurin thinks we cannot conclude that all who are mentioned, Heb. xi. as instances of it, were entitled to God's final favour, 95. k.—the gift of God, v. 115. k. the work of his Spirit, iv. 311. c. but this not meant, Col. ii. 12. when it is called *faith of the operation of God*, v. 261. f.—the way to enter into rest, vi. 28. g.—works by love, v. 65. and b. is the Christian's shield, v. 179. f. g. the just shall live by it, 38. and h. it is imputed to us for righteousness, iv. 46. yet to be understood consistent with our justification by Christ's righteousness, 47. c. what the proportion of faith, 137. f. and the prayer of faith, vi. 170. e.
Faithful in a very little, not faithful in another's, both how rewarded, ii. 166. g.
False Messiahs, how received by the Pharisees, i. 277. g. many would come, ii. 560. f. 371. l. cautions against them, 560, 371, 372. many appeared during the siege, 371. l. and the close of the Jewish state, 360. f.
False prophets, how they come, i. 246. k. how spoken of by the Jews, 300. disciples warned against them, ii. 365, 371. their signs and prodigies, no reason against admitting miracles, 371. l.
False witnesses sought against Jesus, ii. 504. none found, whose testimony was sufficient, 505. reflection thereon, 504. c. 509. what he says misrepresented by two of them, 505. d. suborned against Stephen, iii. 76, 78. a.
Family-prayer, its tendency to preserve family-peace, v. 149. m. vi. 205. e.
Famines and pestilences to proceed the destruction of Jerusalem, ii. 360. g. famine foretold by Agabus, iii. 164, 165. to which of the famines in the reign of Claudius this may refer, 165. g.
Far be it from thee, various senses given to it, i. 488. c.
Farthings, Roman, their value, ii. 103. b.

Fasts, wherefore to be kept. i. 234. Jesus fasts in the wilderness, 117. disciples vindicated in fasting less frequently than those of John, 390, 391. daemons to be cast out by prayer and fasting, ii. 12. g. reflection thereon, 14. Pharisee boasts of his fasting, 190. days kept as fasts by them and the primitive Christians, *ib.* f. angel appears to Cornelius while fasting and praying, iii. 150. Fasting used, when Barnabas and Saul were set apart at Antioch, 181. and when they constituted presbyters, 210, 211. Fast of expiation, when observed, 379. e. dangerous sailing after this fast, *ib.* those that sailed with Paul continue fasting to the fourteenth day, 586. c.

Father, his testimony to Christ. i. 276. ii. 66. owns him by a voice from heaven, i. 114. ii. 4. i. none has seen him but Christ, i. 111. 276, 451. who intimately knows him, ii. 51. d. how to be truly known, i. 111. 326. ii. 82. not known by the Jews, 66. regard of Christ to his Father's house, i. 94. f. 142 did not conceal from the Jews, that God was his Father, 143. c. 269. e. 270. f. Jews offended at his calling him so 269. c. his declaration thereupon, 270. d. his proofs of it, *ib.* e. 271, 272, 273. all things given by the Father into Christ's hands, 326. ii. 82. has appointed him a kingdom, 414. sealed him, i. 445. b. and given him as the true bread from heaven, 447. d. and to have life in himself, 271. reflection on his living by the Father, 454. i. all that he gives to Christ to come to him, 448. g. will that none should be lost, 449. ii. 16. greater than all, 212. d. necessity of being taught by him, i. 451, 455, 457. d. hides from the wise what he reveals to babes, 245. a. ii. 82. this, why to be acquiesced in, i. 326. ii. 82. sovereignty of his love admired, 84. knows what his people need, i. 240. ii. 113. ready to bestow good things, i. 241, 243. and will give the spirit to them that ask him, ii. 95. himself loveth them, 265. whatever they ask in the name of Christ, he will do it, 447, 462. the Father's pleasure, what, 114. Christ and the Father one, 216. c. the Father greater than him, 443. Christ spake, as the Father gave him command, 308, 309. and finished the work he gave him to do, ii. 48. Christ's kingdom, not his to give, but to those for whom it is prepared by his Father, 259. if any serve him, the Father will honour him, 276, 296. is thanked by Christ, as always hearing him, 269. Philip asks him to shew them the Father, 465. l. he that hath seen Christ has seen the Father, 436. m. when his disciples left him, the Father is with him, 464. Christ's prayer to the Father, 465, 466, 467, 468, 469, 471, 474. speaks of his coming to him, 468. e. prays, that he would glorify his name, 296. submits to his Father's will, 481, 482. if Christ had asked would have given him more than twelve legions of angels, 491. but he would drink the cup his Father gave him, *ib.* Christ prays the Father to forgive his murderers, 540. f. commits his Spirit to him, 554. l. Christ not yet ascended to his Father, 581. s. bids Mary go and tell his brethren, he was soon to ascend to his and their father, 582. t. as the Father sent Christ, so did he send his apostles, 607. the times and seasons placed by the Father under his own authority, 681. iii. 4. of that day and hour no one knows, but the Father, ii. 377. i.

Father or mother, not to be loved like Christ, i. 420. but even to be hated in regard to him, ii. 149. b. command to honour them, rendered of no effect by the Pharisees, i. 462. g.

Father and son at variance, i. 419. b. ii. 123. i. 414. ii. 363.

Fathers of the Christian church, how far to be relied on, iii. 524. c. supposed that each good man has his guardian angel, ii. 25. a.

Favours from those whose intimacy is dangerous, not always to be refused, i. 393.

Fear, not man, but God, to be the object of it, i. 416. ii. 105. in comparison of whom we should fear nothing, i. 416. ii. 105. weakness of fearing man, 202. he that feareth God is acceptable to him, iii. 151. reflection on it, *ib.* c. 186. d.

Feast, used to signify the passover, i. 262. a. Christ might omit attending some of the great feasts, 439. b. ii. 42. b. 44. i. why Paul might chuse to attend them, iii. 276. c. 289. l. lowest place to be chosen at a feast, ii. 140. which place Christ himself might probably take at the Pharisee's table, *ib.* s. Pharisees chose the highest, 142, 344.

Feast of dedication, why observed by the Jews, ii. 180. c. 211. a. kept in December, *ib.* Samaritans refuse to entertain Christ going to this feast, 178. a. his cure at it of the blind man, 198. a. Jews attempt to stone him during this feast, 213, 215.

Feast of tabernacles, design of its institution, ii. 42. the seventy probably sent out

out before it, 36. a. 80. b. Christ goes up to it in a private way, 43. f. 44. g. his behaviour during the feast, 46, 54. a. his last circuit made between this and the Feast of Dedication, 80. a.

Felix, an oppressive governor, iii. 345. e. presided in Judea several years, 349. a. Egyptian impostor defeated by him, 322. a. how long Governor, when Paul was brought before him, 349, a. Paul is sent to him at Cæsarea, 343. the Jews accuse him before Felix, 345, 347. who adjourns the cause, 352, f. but permits Paul to be visited by his friends, 353. g. trembles on hearing Paul's discourse, 354. a. 355. b. 356. d. quits the province, 356. followed by the Jews with complaints to Rome, *ib.* e. 345. e.

Festus applied to by the Jews to send Paul to Jerusalem, iii. 357. f. will have him tried at Cæsarea, 357. g. but asks him, if he would go and be judged at Jerusalem, 358. on which Paul appeals to Cæsar, and Festus admits his appeal, 359.

Festus informs Agrippa and Bernice of Paul's case, 362, 364. and brings him forth before a large assembly, 365. tells Paul he is mad, 378, n, o.

Fever cured, i. 182. g. 200. iii. 391. *rebuking the fever*, a proper expression, i. 206. g.

Field, he that is at work there should not go back to take his clothes, ii. 185, 368. beauty in the expression, *ib.* c.

Fiery darts, &c. what the expression refers to, v. 179. g. fiery trial, vi. 179. c.

Fifty years old, Christ is spoken of by the Jews as not so old, ii, 78. f.

Fig-tree, cursed by Christ, ii. 303, 304. 310. parable of the barren fig-tree what supposed by some to refer to, 128. d. of the fig-tree shooting forth its leaves, 376.

Filling the heart, wherefore used, iii. 56. d.

Filth of the world, καθαρματα, what, iv. 232. e.

Fire, what it is to heap coals of fire on the head of an enemy, iv. 143. e. what to be saved through it, 221. d.

Fire on the earth, observation on it, ii 122. a.

Fire from heaven, James and John ask, if they should call for it, ii. 180. understood the genius of the gospel better afterwards, iii. 110. a.

Fire prepared for the devil and his angels, observation on it, ii. 395. i. *fire not quenched*, what it may refer to, 28. *burning the chaff with unquenchable fire*, meaning of it, i. 107. f.

First shall be last, ii. 137, 233, 238. if any desire to be first, let him be last, 19.

First-born, at what price redeemed, i. 73. insinuation contained under it, 73. c. Christ called *the First-born*. 55. f.

First-born, why saints called so, vi. 112. k.

First-fruits, vi. 142. e. 457. b.

First day of the week, the day of Christ's resurrection, ii. 574. the usual time when the disciples celebrated the eucharist, iii. 297. g.

Fishes, miraculous draught, at the request of Peter and his partners, i. 196. reflections thereon, 192. k. 197. another miracle of the same kind, wrought by Christ after his resurrection, ii. 613. e. Fish supplies Christ with tribute-money, 17. f.

Five thousand fed with five loaves, and two small fishes, i. 435. observations thereon, 441. k. 446.

Fleming, Mr. his remarks, i. 68. k. 80. b. 116. a. 184. a. 144. h. 264. g. 269. a. 295. g. ii. 612. b. i. 408. d. 411. o. ii. i. a. 3. g. 68. f. 308. b. 78. e. 231. i. 435. l. 189. d. 467. c. 484. k. 527. e. 555. n, o. iii. 14. c. 55. a. 75. f. 165. a. 176. b. 325. b. 179. a. 180, c. 258. c. 269. g.

Flesh, what put for, i. 149. d. often signifies man in this calamitous state, 29. m. profits nothing, 455. reveals not Christ to us, 484, 457.

Flesh of Christ, what, i. 448. how to be eat, 446, 447. f. 453. f.

Flesh, the Mosaic law, iv. 73. Flesh and spirit, what, v. 70. a. Works of the flesh, what, 71. include errors and evil dispositions of the mind, *ib.* b. who are after the flesh, iv. 84. what it is to mind the flesh, *ib.* those that do it cannot please God, 85. of sowing to the flesh and spirit, and the different effects, v. 81, 89.

Flood, how it came upon them, ii. 184, 379. a.

Flowers, remark on them, i. 259. k.

Flute-players, or minstrels, when used, i. 399. l.

Folly of God, what the phrase means, iv. 205, b.

Fool, how sometimes to be rendered, i. 217. m. what it answers to, i. 217. l.

Foot, to be cut off, if it offends, ii. 22. k.

Foot-races alluded to, iv. 280, &c.

Foppery in men or women reproved, v. 378. k.

For, γαρ in St. Paul's writings often has not the force of an illative particle iv. 55.

55. f. v. 31. d. is sometimes an expletive, iv. 69. b. sometimes introduces a co-ordinate proof of something at a distance, 107. a. is a copulative, 356. d. or might be rendered, *I say*, v. 59. a. vid. γαρ in the Greek Index.

For, used instead of *Therefore*, i. 332. k. 352. d.

Forgiving sins whom it belongs to, i. 258. 259, 261, 332. forgiveness, in whose name to be preached, ii. 624. f. baptism required in order to forgiveness, iii. 27. a. repentance necessary to it, 42. Christ exalted to give repentance and forgiveness. 65. how it is to be received, 125, 371. prophets bear witness of forgiveness through him, 153. h. through him preached by the apostles, 193.

Forgiveness of injuries, whence enforced, i. 233. n. ii. 96. wherefore necessary to be granted to others, i. 282, 303. a. ii. 33, 312, 316. ought to be repeated to an offending brother, 34, 172

Forgiveness of injuries urged from the freedom of Divine forgiveness, v. 153. and notes.

Form of God, what, v. 207. and b.

Fornication, iv. 247———249. eating things offered to idols probably called so, vi. 387. b.

Fornication, why forbidden the Gentile converts, iii. 225. s. observation thereon, *ib.*

Forsaking all for Christ, of whom required, ii. 152. what to be followed with, 252.

Fortuita sacra, remarks on it, i. 234. q.

Fortunatus visits Paul at Ephesus. iii. 286. a.

Foundation of God, and its inscriptions, v. 440. a.

Four thousand fed with seven loaves, and a few little fishes, i. 475. manner how they were seated, *ib.* d.

Fourmont, Mr. observation of his, iii. 71. a.

Fox, a title given to Herod, ii. 137. f.

Fragments, twelve baskets full taken up, when the 5000 were fed, i. 485, 480. seven, after feeding the 4000, 475, 480.

French version, observation on it, i. 100. c.

Priest, Dr. remark of his, i. 395. e.

Friend; yielding to the importunity of his friend, reflection on it, ii. 94. converse with friends, when to be broken off, iii. 321. not strange, if some of them prove false, ii. 364.

Friends of Christ, what they do, 148. [illegible] and servants, but friends,

Friendship, how the greatest shewn, i. 24. observation thereon, iii. 156. will make us to rejoice, i. 45, 47.

Fringes, the Jews ordered to wear them i. 395, those of the Pharisees very large, ii. 345.

Frugality, whence to be learnt, i. 438, 476.

Fruits, put for action, i. 246. l. discovers what men are, *ib.* 247. many things ready to prevent our fruitfulness. 365. what necessary to promote it, ii. 447.

Fuller, Dr. explanation of his, i. 488. c.

Furcifer, meaning of it, ii. 537. b.

Future events, the knowledge of them no benefit to mankind, iii. 247. the devil not acquainted with them, *ib.* 248.

Future state, remark upon it, ii. 173. g.

C.

Gabbatha, the place where Pilate passed sentence upon Jesus, ii. 531. l.

Gabriel; see Angel.

Gardarenes, or Gergesenes, Christ's actions in their country, i. 381. a. swine kept by them contrary to the law, 384. g. hearing they were driven into the sea, 385. are afraid of some further judgment, and desire Christ to depart out of their coasts, 386. m. their stupidity in it, 388. their city the first that suffered by the Romans in the Jewish war, 386. l.

Gaining a loss, what intimated by it, iii. 382. i.

Gains of Macedonia, seized by the mob at Ephesus, iii. 289. supposed to be the same with Gaius of Derbe, 296. d. other particulars concerning him, *ib.*

Gaius, to whom St. John writes, who. vi. 333. a.

Galatia, Paul travels through it in his second progress, iii. 233. his epistle to the Galatians, where written from. 270. i. Paul travels through it in his third progress. 276. d. Gal. ii. 1. what it relates to, 214. a. Gal. ii. 2. what it may refer to, 227. a.

Galatians were a colony of the Gauls, v. 15. g.

Galilee, Joseph goes from thence, i. 66. returns there again, 77, 80. 83. n. takes Jesus there, 89, 90, 77. o. Herod Antipas, when tetrarch of it, 98. Christ comes from thence to be baptized by John, 112. returns there again, 131. a. where he attends a marriage-feast, 136. and performs his first miracle, 140. l. See iii. 152. comes from thence to his first Passover at Jerusalem, i. 142. returns there again through Samaria, 167. 163. preaches there, 176. a. travels through a considerable part of it,

ft, 180, 184. his fame spread through all the region round about, 200. takes a circuit through all Galilee, 205, 334. makes but one tour to it between his first and second Passover, 191, f. goes from thence to his second Passover, at Jerusalem, 256. a. returns again, 280. a. 288. and is followed by great multitudes, 289. takes another progress through it, 334, 381. returns to it from the country of the Gadarenes, 387. and having gone round all their cities, 422. quits it, 430 c. but returns again, 442. uncertain whether Christ went up from thence to his third Passover, 459. b. ii. 42. b. he quits it again, i. 468. returns, 471. goes to the coasts of Magdala, 476. but soon returns, and quits it again, 476. he passes privately through Galilee with his disciples, ii. 14. a. where he gives them an account of his approaching sufferings, 15. and after walking there some time, 42. goes up to the Feast of tabernacles, 44. his coming out of Galilee urged as an objection to his being the Messiah, 56, 58. l. his last circuit through Galilee, when it appears to have been, 80. a. 134. a. observation on the 500 brethren there, 80. a. 621. a. Herod uneasy at his stay there, 16. those parts of Samaria that lay next to Galilee, taken by him in his way to Jerusalem, 177. no proof that he ever went back there, 178. a. how he might be said to arise from thence, 217. a. appoints his disciples to meet him after he was risen, at a certain mountain in Galilee, 477. b. this appointment is renewed, 586, 588. appears to several disciples there, 612. d. and to above 500 brethren, 621. most of whom continued in Galilee, when the apostles returned to Jerusalem, iii. 8. the churches there have rest, 135. r.

Galilee of the Gentiles, i. 190. c.

Galilee, (Sea of) i. 195. b. See Gennesareth.

Galileans slain by Pilate, ii. 196. a. observation thereon, 127. b.

Gall of bitterness, remark on it, ib. 112. f.

Gallio, proconsul of Achaia, iii. 271. k. his conduct when Paul was brought before him. *ib.* k. 272. m.

Gamaliel, who, iii. 66. f. his counsel to the Sanhedrim, 67, 68. effect of it, 68. observation thereon, 70. Paul was educated by him, 524. d. 568. d. remark on his acquainting him with the advice he gave to the Sanhedrim, 66. f. died before Paul was brought before the Sanhedrim, 338. h. prayer ascribed to him, 370. h.

Games, Olympic, Circensian, &c. Allusions to them, iv. 280—282. and notes, 365. f. v. 65. c. 222. k. l. m. n. 271. d. 346. a. 392. c. 412, f. 434. vi. 101. notes. 104. b. 106. k. 107. m. 112. i.

Garden of Gathsamene, why so called, ii. 476. a. where it lay, *ib.* Jesus often spent a considerable part of the night there, 339, 476, 486. a. his last retirement, agony, and apprehension there, 476, 486.

Garments of Jesus divided by the soldiers, ii. 543. b. long garments affected by the Pharisees, 345.

Garments spotted with the flesh, what, vi. 352. k. to what the expression *blessed is he that watcheth, and keepeth his garments*, alludes, vi. 470. e

Garthwait, his harmony, i. 78. b.

Gates of hell, &c. how to be understood, i. 486, f. remark thereon.

Gaza ruined and rebuilt, iii. 115. b. Philip ordered to meet the eunuch in the way to it, 114.

Genealogy of Christ, by Matthew, i. 56. 61. observations on it, 57. c. 59. g, h. 60. k. 61, 62. n.

Genealogies, the fondness of the Jews for them, v. 434. f. the tables made at the taxation referred to by several early Christian writers, vi. 49. i.

General expressions used in a confined sense, vi. 155. c. 269. i. 293. f. 294. k. Gentiles, vide heathens, addicted to uncleanness, v. 310. b. their admission to the privileges of the gospel foretold in the Old Testament, iv. 141. and a. and in the promise to Abraham, v. 87. f. in what sense this was a mystery, 103. h. their riches and fulness distinguished, iv. 141. a. how the offering of them sanctified by the Spirit, 166. d. Partakers of the spiritual things of the Jews, 170.

Generation of Jesus Christ, how to be rendered, i. 56. a. what it sometimes signifies, ii. 165. d. *this generation shall not pass away*, &c. how to be understood, 577. b. *who shall declare his generation?* what it may signify, iii. 117. f.

Gennesareth, (Lake of) the same with the Seas of Galilee and Tiberias, i. 195. b. 450. c. Jesus calls Peter, Andrew, James and John there, 192, 193. miraculous draught of fishes there, 193, 196. preaches there out of a ship, 335, stills a tempest on it, 379, and having crossed it, returns, 387. crosses it again, 440. 442. the people cross it after him, 444. goes over to Dalmanutha, 476. but soon returns [illegible]

appears to some of his disciples there, ii. 612. 613. and, by a miraculous draught of fishes, discovers who he was, 613. e. Jesus goes ashore there, i. 442. l.
Gentiles, how looked upon by the Jews, i. 470. *times of the Gentiles fulfilled*, what intended by it, 390. b. Christ not charged with any message to them, 470. nor were they to be visited by the apostles, 408. inference drawn therefrom, 412. ii. 626. l. 629. idolatrous Gentiles, what they might sometimes do, ii. 153. a, included in the commission given to the apostles, 626. l. iii. 371. i. Peter a stranger to the calling of the Gentiles, 28. d. Paul commissioned to preach to them, 125. 370. at first might not fully understand it, 130. d. 371. i. the same commission renewed, 329. a. 330. the gospel, when first preached to the Gentiles, 143. Cornelius and his friends the first fruits of the Gentiles, 154. i. evidence of God's receiving them, 217. inference drawn therefrom, 156, 201. admission of the Gentiles into the church, not preached by Christ, 151. d. i. 309. ii. 208. b. 327. Peter blamed for going to them, iii. 157. a. vindicates himself, 158, 160. the first preaching of the gospel to the idolatrous Gentiles, when, 162. b. Barnabas and Saul set apart for that purpose, 180. e. Sergius Paulus not the first convert among them, 183. l. many converted at Antioch in Pisidia, 195. 200. no reason for calling this *the harvest of the idolatrous Gentiles*, 200. i. Gentiles stirred up against Paul and Barnabas, 202, 203. would have worshipped them at Lystra, 205, 209. the church acquainted, how God had opened a door of faith to the Gentiles, 212. e. some insist that they should be circumcised, 214, 216. f. their freedom from the Mosaic ceremonies asserted, 224, 225, 226, 232. c. many who were not proselytes might come out of curiosity to hear the apostles, 202. a. 267. d. the apostles declare they will turn to the Gentiles, 198, d. 269. Christ was set for a light to them, 198, 373. Paul tells the brethren what God had done among the Gentiles by his ministry, 314, who glorify the Lord, 315. tells the Jews of his mission to the Gentiles, 320. and those of Rome, that the salvation of God is sent to the Gentiles, 420.
Gergesites, see Gadarenes.
Gerizim, the Samaritans used to worship there, i. 177. n. their temple on it destroyed by Hyrcanus, ii. 6.
Gethsemane; see Garden.
Gifts, how to be improved, i. 358, 417, 556. ii. 270, 204, 327, 398. observation on them. i. 464.
Gifts, vide spiritual. The unutterable gift of God. 449. g.
Girding the loins, what it refers to, ii. 116. b. servants, when used to do it, 176. e.
Girdle, the form of those worn by the Jewish priests, vi. 374. f. military girdle, a proper metaphor to express truth, v. 178. d.
Girgashites, the same with Gergesenes, i. 381.
Give to him that asketh thee, how to be understood, i. 224. p. much happier to give than to receive, iii. 307. q.
Give us this day our daily bread, observation on it, i. 232. m.
Giving glory to God, the blind man was called to do it, ii. 190. n.
Gladiators, iv. 230. b.
Glory of Christ, how contemplated, i. 30. he received not glory from man, 277. f. nor sought his own glory, ii. 76. but the glory of him that sent him, 47. Christ glorified his Father on earth, 466. 467. c. his people to behold the glory given him, 474. what this may refer to *ib.* d. the glory Christ will appear in when he comes to judgment, i. 490. b. ii. 289, 393. a. 507. b. distinction between his own glory and that of the Father, i. 470. d.
Glory of God, Rom. iii. 23. thought by some to be a lucid resemblance of the Shechinah worn by our first parents, iv. 41. e. 81. d. Christ's appearing *without sin* interpreted of his wearing this, vi. 68. k. Glory beheld by Moses an emblem of that which Christians behold, iv. 403. l. Heavenly happiness meant by that phrase, iv. 54. n strong expression to describe it, iv. 474. a.
Glorifying a preacher, remark on it, i. 134. b.
Gluttony and drunkenness to be guarded against, ii. 380. c.
Gnashing of teeth explained, i. 358. o.
Gnostics, their extravagant notion, i. 27. i. when the sect rose, v. 369. c.
Go in peace, observations on it, i. 393. l. 63. g.
God, in what to be imitated by us, i. 226. t. often called *the God of Peace*, 211. k. his directions, the surest means of safety, 51. passions, when ascribed to him, to be taken figuratively, ii. 154. d. his name, why often introduced, iii. 88. b. takes pleasure in making his people happy, ii. 114. d. is not austere and

and rigorous, 271. f. 274, 392. ready to receive penitents, 162, represented as weighing men's characters, &c. iii. 102. r. knows all his works, 221. f. is not the God of the dead, &c. ii. 336. and cannot be of those whom he suffers to perish, *ib.* f. the faithful live to him, and shall be raised, 336. f. is often said to do what he permits, i. 326. h. Christ given by his determinate counsel, iii. 21. b. but without any violation of the freedom of those who were the instruments of his death, ii. 418. k. iii. 26, 52. b. God raised him up, 22, 24, 25. and has exalted him, 25, 65. is to be feared, as able to destroy both soul and body, i. 416. ii. 105. a righteous thing to obey God rather than men, iii. 48. n. 64. his counsel not to be overthrown, 68, 70. 358. i. intimations of his will never to be resisted, 313. did not leave himself without witness, 207. m. obligation we are under to adore him, 203. Paul declares to the Athenians the God whom they worshipped, 260. l. and himself preaches, 261, 262, propriety of his declaring to Felix, that he worshipped the God of his fathers, 350. d. nothing impossible to God, i. 40. ii. 231. who can easily baffle every purpose of his enemies, i. 91. and raise up protectors for his people, where they may least expect it, iii. 70, 321, 354, 383. happiness of such as are related to him, 384, could have protected his apostles, 213. form appointed in baptism, what it shews, ii. 626. m.

God, as applied to Christ, how to be understood, i. 24. b.

God of this world, who, iv. 407. d. The heathen philosophers knew and yet denied the unity of God, 17. h. He calls the things that are not as though they were, 50. d. is light, vi. 277. c. the Father of lights, 141. a. works all things agreeably to the counsel of his own will, v. 104. l. his sovereignty in many respects consistent with reason and scripture, iv. 106. &c. his providence is concerned in events owing to the wickedness of men, vi. 223. e. and exercised over evil spirits, vi. 471. f. his goodness strongly expressed, v. 338. d. vi. 141. b. He endures with great long-suffering the vessels of wrath, iv. 103. d. is called the God of peace, iv. 179. will have all men be saved, v. 376. d. is the Saviour of all men, 393. e. The Father called the Saviour, v. 482. c. Sight put for the knowledge of him, why, vi. 292. d.

Gods, meaning of this title, ii. 213. f. 214. g. supposed by the Heathen to have descended in the likeness of men, iii. 205. f. the worship of new gods forbidden by the Roman law, 239. e. 350. d. Paul looked upon at Athens as a setter forth of strange gods, 258. f. said to be a god, 391. e

Godliness, how it has the promise of this life and that to come, v. 393. d.

Godly in Christ Jesus, what the phrase intimates, v. 447. f.

Gog and Magog, who, vi. 494. f.

Golgotha, the place where Christ was crucified, ii. 537, 539.

Gomorrha; see Sodom.

Good to be returned for evil, iv. 143. how it heaps up coals of fire, &c. *ib.* e.

Goodman, Dr. his remarks, ii. 158. e.

Gospel, should be thankful that we have it in writing, i. 23. and transmitted safely to us, *ib.* concerned to have our faith established by it, *ib.* sad state in which it finds us, 189. reason to consider the preaching it as an acceptable time, *ib.* the happiness of those that live under it, 360. necessary to improve the blessings of it, 311. and the aggravated guilt of those that despise it, 323, 364, 411. is often called *the grace of God* iii. 196. a. its spiritual sense to be attended to, i. 358. what designed to do. 226. x. how perverted and abused, 216. the gospel-story not matter of amusement or curiosity, iii. 366, consequences attending it, ii. 628, how our esteem of it should be shewn, 636. acceptance of it, what, iii. 19. q. deplorable to be hardened under it. 402. its divine authority, to whom it will appear, ii. 46. b. never without sufficient evidence, 625. i. the touchstone by which men will be tried, i. 78. and is a humbling scheme to confound its enemies, 44. e. stupid objections against it, 404. e, revealing it to babes should not offend us, 328. nor the contentions it has occasioned, 419. b. 422. the damnation it pronounces no argument against the truth of it, ii. 626. k. malignity of sinners in rejecting it, 198. the gospel-feast of long standing; millions regaled by it, ii. 148. reflections thereon, *ib.* 147. g. neglected upon very low occasions, 146. c. either openly rejected or secretly disobeyed by most, 326. danger of slighting its calls, 327. illustration of its progress, i. 357. e. 363, 370, 371, 374. ii. 133. its growing success, how to be observed, *ib.* should be preached among all nations before Jerusalem was destroyed, 365. 366. the several parts in which it was preached by the apostles before that time, 385. n.

their

their commission to preach it, 625. reflection on this, 629. was every where offered, iii. 41. m. 132, 162, 181, 185, 198, 202, 249, 251, 372, 268. the success of it, what owing to, 166, 218. when it grew and was multiplied, 177. e. the progress of it to be prayed for, 54, 218. and if unconcerned about its propagation, to fear we have no part in its benefits, 201. the light of it degrades the vanities of the Heathen, 293. obstruction of it may tend to its furtherance, 313. shall never be totally rooted out of the world, 332. 333. not a rule by which all men shall be judged, iv. 27. l. established by means that seemed weak, iv. 201, 208, 231. d. its plan and design grand, v. 167, and c. preached to the dead, vi 214. l. the last dispensation, iv. 287. h. vi. 67. g. some think it is called the power of an endless life, vi. 50. 1.

Governments, perhaps those who presided in charities, iv. 137. h. 318. f.

Governors, the apostles should be brought before them, i. 413. d. but the Spirit would help them in their defence, *ib.* e. this verified in Paul, iii. 376.

Grace, how it operates, i. 150. *grace for grace*, how to be understood, 110. d. grace and truth, by whom they came, 111. e. the riches of divine grace how to be acknowledged, ii. 187. reflection thereon, 192. the wonders it effects exemplified, 265. will fill the heart with generosity, iii. 54. the change it wrought in Saul, 127. its progress in him, 137. how it wrought on Lydia and the jailor, 244. those who experience it ready to declare the way of salvation to others, 136.

Grace, χαρις, sometimes signifies, *a gift*, iv. 459 c.—of God bestowed upon the churches of Macedonia. what, 438. a. opposed to works, iv. 123. c. how given us in Christ, v. 429. d. how the difference in moral characters owing to it, iv. 228. f. the reality and sovereignty of its operations, v. 210. h. freely given, vi. 114. r.

Grafting, a beautiful allusion to it, iv. 127. c.

Grandeur and power, to whom dangerous, i. 165. iii. 361.

Grass flourishes to day, &c. i. 239. l. ii. 113. green at the Passover, i. 414. g.

Gratitude, delightful to the soul, ii. 182. to God, put for the whole of Religion, iv. 17. r.

Graves opened at the death of Christ, ii. 55[illegible]. c. p. how *Jesus* is said to *make his grave with the rich in his death*, 364. reflection on his visit to it, 565.

Graves that appear not, how the Pharisees were like them, 99. e. going to the grave to weep, customary with the ancients, 247. f.

Great, an epithet given to the Heathen deities, iii. 239. i.

Greatest in the kingdom of heaven, the apostles dispute about it, ii. 19, 20. Christ's observations to them, *ib* 260. h. 411. their contention about it renewed, 408, 412.

Grecians; see Hellenists.

Greece, visited by Paul, iii. 253, 256, & *seq.* 295. c.

Greeks, a name given by the Jews to all the Gentiles, iii. 162. b. some of them desire to see Jesus, ii. 294. a. who admits them, *ib.* c. the gospel preached to them, iii. 162. b. 163, 210. b. 250, 253, 268. e. they beat Sosthenes, the ruler of the synagogue, 272. m. hear the word at Ephesus, 282. e. have the necessity of repentance testified to them, 303. o. Paul charged with bringing them into the temple. 318. l.

Greek; see Original. Paul speaks Greek, iii. 322. a.

Gregory Nyssen, reading of his, i. 137. f.

Grieving a brother, signifies to lead him to commit sin, iv. 158. c.

Groaning and sighing, ascribed to Christ, i. 472, 478. ii. 248.

Grotius, quotations from, i. 172 p. and observations. 189. b. 299. c. 340. q. 106. g. ii. 330. h. i. 93. a. iii. 171. g. i. 54. e. 95. g. 100. i. 100. d. 184. e. 185. g. 208. e. ii. 238. k. i. 245. i. 281. e. 462. g. iii. 250. b. ii. 25. a. iii. 234. e. ii. 144. i. i. 204, f. 260. b. iii. 21. b. i. 66. d. 71. o. 76, k. 80. c. 83. l. 85. a. 123. c. 126. a. 140. l. 154. e. 156. k. 165. k. 199. d. 381. b. ii. 9. b. i. 337. l. 203. 266, k. 320. b. 329. a. 332. 342. a. 370. b. 416. h. 454. k. 462. i. 482. a. 485. f. 488. c. 478, l. ii. 6. i. 57. h. *ib.* 60. a. 117. d. 128. d. 354. h. 141. b. 297. g. 336. f. 409. c. 420. n. 533. o. 549. b. 568. a. 614. h. 611. a. 619. f. iii. 11, l. 45. 61. a. 47. k. 53. f. 66. g. 78. b. 84. h. 99. l. 100. m. 106. c. 126. m. 130. e. 131. i. 143. a. 168, a. 182. i. 235. g. 242, n. 289. k. 290. l. 343, a. 351, e. 353, f. 359, h. 375, r. 387. g. 391. f. *ib.* g.

Grove, Mr. a remark of his, i. 230, f.

Gualtperius, his account of the greater and lesser Syrtis, iii. 381, h.

Gulf, between the blessed and the damned, ii. 170. c. 171.

Guyse, Dr. his observations, ii. 72. d. 96, d. 101. i. 271. f. 407. a. 487. [illegible] 532. m. 676. h. 577. k.

Hair

GENERAL INDEX.

H.

Hair worn loose by mourners, i. 329. b. adorned by women of pleasure, 330. c. *not a hair shall perish*, proverbial, ii. 364. l. iii. 386. d. hairs of our head numbered, i. 418. ii. 105.

Hale, (Sir Matthew) his remarks, ii. 483. h. 490. l. 552. h.

Hall, (Bishop) his writings, i. 472. f. his remarks, ii. 195. e. 490. l. 568. d.

Hallet, Mr. his observations and conjectures, i. 245. i. ii. 304. g. iii. 260. l.

Hammond, Dr. his observations, i. 127. b. 264. g. 325. d. 295. g. 420. e. ii. 3. c. 227. d. 382. f. 481. e. iii. 11. k. 52. b. 44. f. 75. l. 97. e. 106. e. 117. g. 118. i. 124. g. 135. r. 138. b. 166. k. 211. d. 301. a. 302. b. 170. e. 187. f. 258. f. 259. g. 287. d. 392. b.

Hand, offending, to be cut off, i. 221. ii. 21.

Hand-writing, Col. ii. 14. what, and how against us, v. 261. and g.

Happiness of the poor, mournful, &c. i. 208, *& seq.* 302. notions of the world concerning it, different from those of Christ. 213.

Hard to kick against the goads, proverbial, iii. 124. g.

Hardness of heart, to be prayed against, i. 443. God said to harden it, ii. 302. c. dangerous to give way to it, 305. the excessive hardness to which a sinful heart is capable of arriving, 319. d. amazing proof of it, 595. deplorable to be hardened under the gospel, iii. 402.

Harlots believed John, ii. 515, 516.

Harmony of the evangelists, rules for settling it, i. 130. b. 192. k. 256. a. 381. a. ii. 134. a. mistakes of several in the order of it, i. 192. k. 194. a. 298. a. 381. a. 389. l. ii. 25. a. 178. a. 179. b. 192. a. 612. d. some little anticipations not improper in compiling it, 430. h. care taken in it, 282. f.

Harrington, Mr. his observations, iii. 205. p. 210. d. 292. p.

Harris, (Dr. Samuel) remark of his, ii. 508. l. iii. 117. g.

Harvest, how used, i. 367, 368. joy of the spiritual harvest, 176. 178. the labourers in it few, 405. m. 37.

Harvest cometh, how to be understood, i. 176. c. remark on it, *ib.*

Hate, often means no more than that something else is greatly preferred, iv. 104. g.

Hated by all men for Christ's sake, to be expected by the apostles, i. 414. f. ii. 362, 364. 461. d. which way to be accounted for, 364. k. by whom still to be expected, 451. e. he that hateth Christ, hateth his Father also, 452. reflection thereon, *ib.* h. the scripture fulfilled in their hating him without a cause, 453. i. should do good to them that hate us, i. 225, 301.

Hating and *loving*, how used in scripture, ii. 149. b. life itself to be hated for Christ, *ib.*

Head of John the Baptist, given in a charger, i. 427. how treated by Herodias, *ib.* o. q.

Heads, men's to be uncovered, and women's covered, iv. 298. a.

Hearing the word, of no advantage without doing it, i. 250. 405. they that hear and do it, how regarded by Christ, 354. three sorts of bad hearers, 361, 362. the fruitful hearers, 363. care what and how we hear, 364, 365.

Hearing Christ required by a voice from heaven, ii. 4. what it might refer to, *ib.* k.

Heart, the spring of all pollution, i. 465. a. 466, 467. necessity of a constant watch over it, 468. the mouth will speak according to the temper of the heart, 524. inference drawn therefrom, 545. stupid and grown stiff with fatness, 359. m. its deceit, ii. 182. its confidence in its own strength, 478. reflection thereon, *ib.* instance of its treachery, iii. 355. c. See Hardness. *one heart and soul*, proverbial, 53. e.

Heathens anxious about earthly things, i. 240. ii. 113. vain repetitions in their prayers, i. 231. b. the first preachers of Christ's resurrection, ii. 591. a. what they learnt of the Jews and Christians, i. 119. u. how they represent the arrival of a public benefactor 191. c. their opinion of infamous persons, 196. c. thought a good man might sometimes see their deities, 210. i. how they supposed them to appear for such as suffered wrongfully, iii. 241. i. were sensible of the sinfulness of adultery, ii. 63. g. foolish notion of their gods, iii. 261. m. were used to crown their victims with garlands, 205. i. their notion of their images, *ib.* h. 288. f. See Elsner. vanities of their idol-worship boldly represented by the apostles, 206. l.

Heathens, (vide Gentiles) had only a precarious hope of a future state, v. 119. r. in what sense they were atheists, *ib.* their moralists thought *lying* in some cases justifiable, 148. k.—if virtuous may be accepted through the atonement of Christ, vi. 280. b.

Heaven and earth, things in both united under Christ, v. 103. i. Heavenly happiness described as a house not made with

with hands, iv. 443. c. heavenly things purified with blood, vi. 67. f.
Heaven, what it requires, i. 323. to be admitted there, in vain desired when the door is shut, ii. 135. the joys of it, how represented, 170. c. Christ's intimation of his own ascending to it, i. 456. b. how said to prepare it for us, ii. 434. f.
Heaven, how long shut up in the days of Elijah, i. 187. n. this observed to agree with the time of Christ's ministry, *ib.*
Heavens opened at the baptism of Christ, i. 133. c. voice from thence declares him to be the Son of God, 114. how Stephen saw the heavens opened, iii. 109. n.
Heavenly things revealed by Christ, i. 133. c. 160.
Hebraisms, not retained in the version, i. 39. d. 50. g. 74. f. 135. l. 461. e. ii. 165. e. where they may be fitly retained, i. 558. i. *nothing at all*, what it signifies, ii. 452. g. *the pains of death*, put for the bonds of it, 81. 22. d. *filling the heart*, how used, 58. d. *the name of God*, what often introduced to express, 89. b.
Hebrew, not the language of the Jews in the apostles' time, iii. 323, 324.
Hebrews, why complained of by the Grecians, iii. 72. b. the epistle to them, when and where written, 401. g.
Hebrews, the epistle to them written before the destruction of Jerusalem, vi. 120. h. about A. D. 63, 132. Hebrew of the Hebrews, what, v. 219. and c.
Heinsius, his observations and remarks, i. 27. g. 222. i. ii. 179. b. 304. g. 433. n. iii. 33. c. 74. b. 160. m. i. 133. c. 342. b. 409. h. ii. 25. m. iii. 216. g. ii. 240. d. iii. 2. b. 115. c.
Hell, what a fit emblem of it, i. 207. n. seldom intended by the Greek word *Hades*, 484. f. the *fire never quenched*, &c. ii. 21, 22. i. weak arguments on it, 23. i. See Gates.
Hell, the meaning of the word hades, vi. 316. b. and of Tartarus, 253. c.
Hellenists, complain their widows are neglected, iii. 72. b. deacons, most of them Hellenists, 73. f. Saul preaches to them, 134. idle story, raised by them against him, 135. p.
Helpers and governments, who, iv. 318. f.
Heraclea, by the public games, Paul compared himself to one, iv. 318. n.
Heresy, Paul's worship of God, styled so by the Jews, iii. 253. c. the charge of it, for whom not to be feared, 254.
Heresy, something worse than schism, iv. 303. b. one of the works of the flesh, v. 73. c.
Heretics, who v. 484. g. Jews kept at a great distance from those they reckoned such, vi. 327. d. some infer from Rev. xvii. 17. that it is the will of God such should be cut off, 483. f.
Herod the Great, a cruel prince, i. 81. c. complimented with the title of *the Messiah*, 287. f. alarmed at the report of the wise men, 81. 86. k. when they have found Christ, orders them to come back and tell him, 89. k. his rage on being deluded by them, 87. c. f. dies, 86. c. 89. k. account of his disease, iii. 177. d. i. 87. e. f. his kingdom divided into four parts, i. 98.
Herod Antipas, account of his quality and lineage, i. 89. l. 98. 181. d. 423. b. ii. 519. a. imprisons John the Baptist, i. 164. would put him to death, but that he fears the people, 165. beheads him, 425—427. hears the fame of Jesus, 422. opinion of his principles, 424, 427. fears Jesus to be John the Baptist, 422. 428. is desirous to see him 445. thinks to drive him out of Galilee by threatening to kill him, ii. 137. f. is spoken of by Jesus as a fox, *ib.* no certainty, that *the king going to war* alludes to Herod, 150. d. Jesus is sent to him by Pilate, 518, 519. his expectation to see some miracle done by him, *ib.* is reconciled to Pilate, 520. and combines with him against Jesus, iii. 32. b. dies in banishment, at Lyons, i. 427. f. iii. 167. a.
Herod Agrippa, his lineage and arrival to the throne, iii. 167. a. persecutes the church, *ib.* imprisons Peter, 169. d. puts the keepers to death on his escape, 173. m. goes to Cæsarea, 175. a. makes a public oration there, 176. b. is eaten with worms, 177. c. d.
Herodians, account of that sect, i. 287. f. ii. 328. conspire with the Pharisees against Christ, 267. f. attempt to ensnare him by a question, ii. 520. but are confounded, 531.
Herodias seduced and married by Herod, i. 163. a. the cause of his calls, 164. g. is incensed against John the Baptist, *ib.* urges her daughter to ask his head, 426. which being brought her, she treats it very disdainfully, 427. g. dies, *ib.* r.
Hesiod, his character of a good ploughman, i. 536. k.
High-priest, who when David eat the shew-bread, i. 281. e. two mentioned as high-priests when John began his ministry, 98. f. Caiaphas spoken of as high-priest, ii. 259. a. 489. some of them of the sect of the Sadducees, iii.

61. n. the rulers of the Jews meet in the high-priest's palace, ii. 400. Peter smites a servant of the high-priest, 490. i. Jesus led away to Caiaphas the high-priest, 495. a. John known to the high-priest, 496. c. introduces Peter, 497. servant of the high-priest taxes Peter, as having been in the garden with Jesus, 500. High-priest asks Jesus of his disciples and about his doctrine, 503. examines him, 506. adjures him to tell, whether he be the Christ, 506. f. rends his clothes on Jesus's answer, 507. i. and they all condemn him, as guilty of death, 508. Annas called *high-priest*, iii. 44. d. the high-priest and Sadducees apprehend the twelve apostles, 61. a. are surprised to hear they were got out of prison, 65. are told they were teaching in the temple, *ib.* the high-priest charges them with teaching in the name of Jesus, 64. are enraged at their vindication, 65. but having scourged them, dismiss them, 68.

High-priest calls upon Stephen to answer for himself, 79. Saul obtains letters from the high-priest, 123. c. 325. appeals to him, how violent a persecutor he had been, 325. reflection thereon, *ib.* g. Ananias the high-priest commands Paul to be smitten, 335. b, c. who charges him with acting contrary to the law, *ib.* d. his answer on being questioned thereon, 336. e. Ananias the high-priest follows Paul to Cæsarea, 345. Festus applied to by the high-priest to send for Paul to Jerusalem, 357. f. observation on the high-priests at this time, *ib.* g.

Highways, &c. sent to for guests, ii. 146. f. 325. e.

Hilary, a remark of his, ii. 483. i.

Hinnon, (Valley of) an emblem of hell, i. 217. n.

Hoadly, (Bishop) his remarks, 419. b. 485. b.

Holy city, a title given to Jerusalem, i. 118. g. often applied by the Heathens to those cities, where oracles were delivered, *ib.* the ground about Jerusalem counted *holy*, ii. 367. a.

Homer, observations on him, ii. 242. d. 389. a. 614. g.

Homer's description of Tartarus illustrates, 2 Pet. ii. 4. vi. 253. e.

Honour, remark on such as are fond of receiving it from each other, i. 278. titles of honour not to be affected, ii. 346.

Hope, no reason to suspect we are excluded from it, i. 448. Paul questioned for the hope and resurrection of the dead, iii. 337. g. acknowledges it, 351. e. declares, that for this hope he was accused, 368. and in bonds, 397.

Hope, how the Gentiles without it, v. 119. c.

Hopkins, (Bishop) remark of his, i. 463. i.

Horberry, Mr. remark of his, i. 207. k.

Horn of salvation, raised up in Christ, i. 48. a.

Horses and chariots, the use of them in war forbidden to the Jews, ii. 233. h.

Hosannah, its signification, ii. 284. i. *Hosannah to the Son of David*, 285. the same continued by the children in the temple, 291.

Hospitality, peculiar occasion for practising it in the apostles' time, iv. 141, and a.

Hours differently computed by the Jews and Romans, ii. 531. m. how the Jews computed them, iii. 33. b. not probable, that John should use the Roman account, ii. 531. m. or that Mark, when he mentions *the third hour*, should not mean *the hour of the day*, 539. d.

Hours of prayer, the third and ninth reckoned the chief, iii. 33. b.

Hour of Christ not yet come, its signification, i. 137. f. mentioned as the reason why the Jews did not lay hands on him, iv. 51, 66.

House, to be rendered *family*, i. 66. d. 404. f. to be saluted by the disciples at their coming to it, 410. ii. 38. who were not to go from house to house, 39.

Houses, of the Jews, flat on the top, i. 258. ii. 185. d. i. 258. e.

Howling, remark on it, i. 398. k.

Hudson, Dr. his observations, iii. 189. l. 334. a.

Humble, happiness promised them, i. 209. advantage of being humble, ii. 29.

Humiliation, ταπεινωσις expresses the disposition of a man's mind, ταπεινωσις his condition, vi. 138. f.

Humility, when becoming, i. 310. ii. 187. to be learnt from Christ, i. 327. l. ii. 262, 412. the way to be exalted, 20, 143, 144, 191. b. 260, 349, 511. a lesson that occurs ten times in the evangelists, 347. k. instance of it in Peter, iii. 153. b. 161.

Humility of Christ in his cross, i. 472. See Modesty.

Hundred-fold, an increase that sometimes happened, i. 337. e.

Hundred and twenty, the number of disciples assembled after Christ's ascension, iii. 8.

Hungry shall be filled, i. 44, 209, 293. *hunger and thirst after righteousness*, what expressive of, 209. g.
Hunger of Christ, in coming to Jerusalem, how it might be occasioned, ii. 303. c.
Husbandmen, parable of the vineyard committed to them, ii. 317, 318, 320. applicable to the Jews, 320.
Husks, eat by swine, what kind of fruit, ii. 157. d.
Hymenæus and Alexander, who, v. 374. b. the freedom with which Paul censures them proves his cause good, 375. their conduct no objection against the doctrine of perseverance, 374. a.
Hymn, called the *Hallel*, sung by the Jews at the Passover, ii. 450. h. uncertain whether the hymn used by Christ at the close of the eucharist, *ib.*
Hyperbole, sometimes used in scripture, ii. 653. e. iii. 18. e.
Hypocrisy, folly and danger of it, ii. 104, 107. the Scribes and Pharisees charged with it, i. 463, 478. ii. 99, 124, 330, 347, 350, 351. the same charged on the ruler of the synagogue, 117. the disciples warned to beware of the leaven of the Pharisees, which is hypocrisy, 108. Simon's hypocrisy, how it might be detected by Peter, iii. 111. d.
Hypocrites draw nigh to God with their mouths, while their hearts are far from him, i. 463. seek the applause of men, 229. d. 230, 234. are public in their giving alms, 229. b. contrive that men should catch them while they pray, 230. f. aim at being taken notice of in their fasts, 234. take notice of the faults of others, 249, 304 the wicked servant shall have his portion with them, ii. 383. h. the most artful hypocrite shall be at length exposed, 421.
Hyrcanus destroys the temple on mount Gerizim, i. 171. o. obliges the Idumæans to become Jews, 289. b.

I.

Jackson, (Dr. Thomas) his curious discourse on the prophecies, i. 317. g. well abridged by bishop Atterbury, *ib.* h. his remarks, ii. 368. d. 373. m. i. 112. b.
Jacob, how Stephen mentions him, iii. 84. h. God's loving him refers to his favours bestowed on his posterity, not to his final state, iv. 164. g.—worshipped, leaning on the top of his staff, vi. 92. e. The apostle's account reconciled with the Old Testament, *ib.*
Jail at Philippi, who supposed by some to be, iii. 143. r. sets Paul and Silas in the stocks, 235. l. would have killed himself, but is prevented by Paul, 241 k, l. asks, what he must do to be saved? 242. n. believes and is baptized, 243. washes their stripes, *ib.* and acquaints them in the morning, that rulers were sent to release them, 245. remark on his conversion, 243.
Jairus applies to Jesus in behalf of his dying daughter, i. 294. b. 298. who raises her to life, 302.
Jamblicus, a story of him, whence borrowed from, ii. 2. c. prefers the Pythagoreans to all others, 425. b. has little regard to truth, when falsehood may cast a slur upon Christianity, *ib.* what he says of Pythagoras, 428. q. remark on his account of what Pythagoras did in Italy, iii. 29. e. his agreement with the words made use of by Luke, 205. g.
Jam. v. 12. how to be understood, i. 227. i.
James, the son of Alpheus, a near relation of our Lord, ii. 441. c. called *James the less*, 559. wrote the epistle, iii. 172. b. chosen an apostle, i. 294. sent forth with the twelve, 407. Jesus seen of him after his resurrection, ii. 612. c. no probability of his vowing not to eat till Jesus arose, 564. b. Saul introduced to Peter and James, iii. 134. c. why Peter would have James informed of his deliverance out of prison by an angel, 172. b. James gives his advice about the Gentile converts, 220. 223. but not with the authority of a bishop, 220. c. Paul's success among the Gentiles reported to James and the elders, 314. their advice to him, 316. does not appear from scripture, that James was bishop of Jerusalem, 315. b.
James, the son of Zebedee, called by Christ as he was fishing, i. 193. astonished at the draught of fishes, 196. leaves all and follows Christ, 197. 197. is chosen an apostle, 295. c. and sent forth to preach with the twelve, 407. is one of the three disciples that were present at Christ's raising of Jairus's daughter, 298. at his transfiguration on the mount, ii. 2. and at his agony in the garden, 569. he and his brother John rebuked by Christ, 180. come with their mother and petition to sit nearest him in his kingdom, 238. how answered by Christ, *ib.* 259. and resented by the rest of the apostles, 259. asks Christ, what should be the sign of his coming, 359 was one of those to whom Christ appeared at the Sea of Tiberias, 612. is beheaded at Jerusalem, iii. 168. b. 173. was the first of the apostles,

apostles, who suffered martyrdom, ii. 259. e. perhaps Christ appeared to him alone, iv. 344. h. how the brother of our Lord. v. 19. e. James the less, the author of the epistle, vi. 131. why said to be bishop of Jerusalem, 135. a.
Jannes and Jambres, v. 446. d.
Jansenius, his remarks, ii. 490. i. 547. e.
Jason, accused at Thessalonica, iii. 251. is dismissed on bail, 252. seems to have been a relation of Paul, 250. c.
Iconium, Paul and Barnabas preach there, iii. 202, 203, 204. d. visit it again, 210. d.
Idle words to be accounted for, how to be understood, i. 543. b.
Idol, a Jewish aphorism that an idol is nothing, iv. 267. c. vide *entertainment.*
Idolaters, how they changed the truth of God into a lie, iv. 19.
Idolatries of the Romish church, vi. 431. h.
Idolatry practised by the Jews in the wilderness, iii. 96. d. Athens greatly addicted to it, 256. b. 259. i. reflection on it, 293. modesty of the apostles in bearing their testimony against it, 292. o.
Idols, the eating things sacrificed to them forbidden to the Gentile converts, iii. 222. i. 224. r. 225. s.
Idumæans obliged to become Jews, i. 289. b. many of them hear Jesus, *ib.*
Jealousy. The ground of the phrase, "provoking the Lord to jealousy," iv. 291. d.
Jechonias, the same with Jehoiakim, i. 59. g, h. how spoken of as *childish, ib.* i.
Jeffery, Mr. his remarks. i. 341. g. 435. c. iii. 8. d. 18. m. 22. e. 40. i. 94. a.
Jenkins, Dr. his observations, i. 145. i. ii. 443. f.
Jennings, Mr. remark of his, ii. 388. b.
Jeremiah, expected to return to life by the Jews, i. 123. c. 433. d. Jesus thought by some to be Jeremiah, *ib.* d. Jeremiah quoted instead of Zechariah, ii. 568. d. a key to that book, i. 58. g. Jer. xxii. 30. observation on it, 39. i
Jericho, Christ passes through it in his way to Jerusalem, ii. 261, 262. cures Bartimeus and another blind man near it, 265. converts Zaccheus there, 266, 267. one going thither from Jerusalem falls among thieves, 85, 86. said to be the residence of many priests and Levites, 86. f.
Jerom, his observations, i. 119. k. 171. m. 427. q. ii. 2. b. 386. b. 604. b. iii. 24. h.
Jerusalem, the city of the great king, i. 222, 223. often called *the holy city*, 118. g. ii. 367. a. whether the place where men should worship, i. 172. Jesus presented there, 72. wise men come there, 80. Jesus goes up thither with his parents at twelve years old, 93. taken thither in his temptation, 118. f. people come from thence to be baptized by John, 102. priests sent from thence to examine him, 123, 124. Jesus goes up there to the first passover, 141. a. cures the impotent man there, 258. e. comes there to the Feast of tabernacles, ii. 42. to the Feast of dedication, 211. a. to his last Passover, 256, 282. [For the transactions of each day there, and the events that followed, see the Chronological Table, iii. 453, *& seq.* and the articles of Crucifixion, Resurrection, &c.] the city is lamented over as the murderer of the prophets, ii. 138, 139. i. 354. Jesus foretels its ruin, ii. 367. its desolation, when near, 367. u. warns his disciples to flee from the danger, 368. Jerusalem to be trodden down by the Gentiles, 370. g. daughters of Jerusalem weep for Christ, 538. the disciples ordered to preach repentance and forgiveness to all nations, beginning at Jerusalem, 624. reflection thereon, *ib.* f. 629. are ordered to tarry at Jerusalem, till they received the Spirit. 625, 626. Jesus spends his last days there, iii. 3. e. the Spirit poured out there on the disciples, 14. d. 16. i. Jerusalem filled with their doctrine, 64. a great persecution raised there, 104. council held at Jerusalem about the Gentile converts. 216, 225. Paul seized there, 319. the prodigies that preceded its destruction, 18. p. how it seemed to come down from God out of heaven, vi. 499. b.
Jesuits, remarkable dishonesty in their translation, iv. 253. c. their missionaries said to have denied that Christ was crucified, iv. 204. g.
Jesus, so named, i. 38. 53. meaning of it, 53. d. answers to *Joshua, ib.* m. 97. this name given him at his circumcision, i. 70, 71. See Christ.
Jew, one of God's peculiar people, iv. 22. vi. 381. b.
Jews, their aversion to the Samaritans, i. 169. g. ii. 86. i. fancied a peculiar holiness in the land of Israel, i. 411. o. imagined all the seed of Abraham should be happy, 340. q. pretend they were free as Abraham's, ii. d. n.

71. but it appears the devil was their father, 74. proverb among them, iii. 154. k. looked upon the Gentiles as dogs, i. 470. murmur at their partaking the same church-privileges, ii. 237. e. 238. odiousness of this, 239. represented the Christians as *atheists*, iii. 398. n. had a notion of the transmigration, ii. 193. b. how they represent the angels, 154. c. the office they assigned them, 170. c. how they considered the wicked, i. 201. h. admonished offenders in their synagogues, ii. 28. e. and sometimes scourged them there, i. 413. c. iii. 329. e. pervert the fifty-third of Isaiah, 118. i. the righteousness in which they trusted, ii. 228. e. were remarkable for the hardness of their hearts, 219. e. 250. k. 302. c. iii. 399. d. their last state was worse than their first, i. 348. i. their obstinacy where religion was concerned, ii. 529. f. ordered to depart from Rome, iii. 266. b. their superstitiousness, i. 138. g. 460. c. 464. when absolved by their rabbis, iii. 339. k. vain repetitions in their prayers, i. 231. h. their thoughts on social prayers, ii. 29. g. their yearly payments to the temple, 16. d. redemption of their first-born, i. 73. c. forbidden to use horses and chariots in their armies, ii. 283. h. observation on their months, 551. f. how they fixed their Passover, i. 280. c. their division of the night, 459. d. skill in the weather, 478. h. ii. 124. want of judgment to discern the signs of the times, *ib.* used to teach their children some trade, i. 403. c. iii. 267. c. their time for entertainments, ii. 275. c. manner of burial, 533. salvation from the Jews, i. 172. are called *the children of the prophets*, iii. 41. Jesus sent first to them, *ib.* m. the gospel offered first to them, iii. 41. m. 132, 162, 181, 185, 197, 202, 249, 252, 257, 267, 282, 372. were under the guardianship of Christ, i. 28. k. in great darkness, 50. i. subject to the Romans, 65. c. had not the power of executing capital punishments, ii. 511. c. 520. h. admire Christ's wisdom, i. 403. amazed at his understanding letters, ii. 46. a. but prejudiced against his being the Messiah, 50. a. remark on their knowing Christ, 51. b. are eager to [illegible] him, ii. 523. g. [For their obstinacy in rejecting Christ and his miracles, and zeal in persecuting him and his apostles, as also for discourses addressed to them; see *passim*.] had many warnings of their approaching destruction, ii. [illegible], 178, 159, 288, 359. d. 381, 387, 538. by which they should fall in other countries, 186, 372. m. and perish as the Galileans did, 127. h. making their ruin sure by impenitence, 129. f. greatness of the tribulation that should come upon them, 369. e. the number of them destroyed by the Romans, *ib.* f. 370. g. had the siege continued longer, must have suffered more, *ib.* i. what Moses had foretold them, remarkably fullfilled, 372. m. furnished a dangerous precedent against themselves in crucifying Jesus, 523. g. the Gentiles in it only their instruments, iii. 22. c. their wishing his blood on themselves and their children dreadfully answered, ii. 533. d. say that Jesus's body was stolen, 592. sought to propagate this story through the world, 593. but had no room for it, 595. their rejection of their deliverers, no new thing, iii. 95. c. revolted in the wilderness, 95, 96. d. always resisted the Holy Spirit, 99. were the murderers of the righteous one, *ib.* l. remarks thereon, 38. d. 40. the conversion of the Jews, what expected to do, 38. e. their restoration foretold in scripture, ii. 370. h. observation on their continuing a distinct people, 371. k. the gospel to be preached first to them: a remark on the frankness of the apostle in declaring this, iv. 15. a. Tribulation and wrath first rendered to them, 25. f. they thought no Israelite could be deprived of heaven but by apostasy, idolatry, &c. 26. g. unconverted Jews often addressed in epistles directed to Christians, why 29 n. held the merit of their observances, 45. b. How their rejection the righteousness of the world, 125.—to be restored to their own land, 126. a. this will convince many of the truth of the gospel, *ibid.* the prophecies of their conversion not fulfilled in the apostles' time 130. a. How they were enemies to the gospel for the sake of the Gentiles, 131. c. their notion of the unlawfulness of paying tribute to Cæsar opposed by St. Paul 148. g. some of them in heathen countries eat nothing but herbs, 152. b. The cross of Christ a stumbling block to them, 204. f. were permitted to try all but criminal causes in their courts, 244. d. which made the conduct of the Corinthians more inexcusable, *ibid.* Paul became as a Jew to them, 278. b. in what sense, and how reconciled with his reproving Peter, *ib.* c. they called Jesus, [illegible] by way of contempt, instead of [illegible], 3[illegible]. b. called Satan "the god who blinds," 407. d. their wise men taught without pay.

480. g. Jews and Gentiles reconciled to one another by Christ, v. 120, &c. most of the persecutions against Christians came from the Jews, 203. i. some intercourse between them and the heathen philosophers, 259. b.—had a notion that angels were intercessors, 263. l. how they were contrary to all men, 302, and a. many of them destroyed not only in Jerusalem, but elsewhere, 303. b. fond of fables, 484. f. 368. b. their genealogies, what, *ibid.* their traditions justly called *old wives' fables*, 392. b. a remarkable proverb of theirs about the inefficacy of hearing the law, vi. 143. g.

Jewish nation, Mr. Locke thinks St. Paul speaks in their name, Rom. vii. 7. &c. iv. 76. e. Jewish ritual, why called worldly elements, v. 49. a. weak and poor elements, 51. d. a shadow of celestial things, vi. 55. b. a figure of them, 61. and e. not so much as the image of them, 70. a.

Jezebel, who, vi. 387. a.

Ignatius, one of the infants blessed by Christ, ii. 223. b.

Ignorance of what Christ has thought fit to conceal, no inconsiderable part of learning, ii. 61. d. lessens the guilt of sin, where unavoidable, 204. but will not excuse those, who neglected the service of God, 120. o. crucified by the Jews through ignorance, iii. 38. but this did not excuse them from guilt, *ib.* d. God overlooked the times of ignorance, but now charges all to repent, 263. r.

Illyricum, St. Paul preached to the western shores of it, iv. 168. a.

Images, thought by the Heathen to have a kind of divinity in them, iii. 288. f. image of Diana supposed to have come down from Jupiter, 291. n.

Immortality of the soul, the natural arguments for it compared with that which arises from the resurrection of Christ, iv. 353. l.

Imperative often put for the future, i. 411. n.

Importunate widow prevails with the unjust judge, ii. 188, 189.

Imposition of doctrines, remark on it, i. 464. the folly of imposing terms of communion not made by Christ, iii. 218.

Imposition of hands, v. 394. h. 405. g. vi. 37. c.—of indifferent things, iv. 152. a.—as to matters of sentiment, iv. 154. e.

Impossible thing, Egyptian hieroglyphic for it, i. 439. e. what is impossible with men possible with God, ii. 231.

Impotent man cured by Christ, i. 265. reproved by the Jews for carrying his couch on the sabbath day, 265. Jesus reminds him of his past iniquities, *ib.* m.

Imprecations in the Old Testament, how to be accounted for, i. 411. n. *thy money perish with thee*, how to be taken, iii. 111. c.

Imprisonment, attended with great torments in the eastern countries, i. 185. h. ii. 33. h. two sorts of prisons among the Jews, iii. 324. f.

Incarnation of Christ, how John expresses it, i. 29. m, n. foretold by an angel, 38. reflections on it, 40, 71.

Incense, the reason of ordaining it, i. 32. c.

Infants slain at Bethlehem, i. 88. f. remarks thereon, *ib.*

Infidels renew objections, i. 401. p. take advantage of the dissensions among Christians, ii. 473. b. wicked servant to have his portion with them, 119.

Inheritance, Christ will not intermeddle in a dispute about one, ii. 108, 109.

Inheritance among them that are sanctified, how to be received, iii. 125, 371. the giving it to be referred to God, 306. o.

Injuries, how to be endured, i. 223. l. 280.

Innocence, how often cleared up, ii. 505. d. no security from slanders, 517. the innocence of Christ overborne, 524.

Insensibility under the means of grace, the danger of it, i. 360.

Inspiration of the New Testament, how to be argued for, ii. 341. d. arraignment of their conduct, no argument against the inspiration of the apostles, iii. 157. a. nor the debates that arose where they were present, 216. f. when not necessary to have recourse to it, 204. d. the great importance of believing the inspiration of scripture, 440. the truth of the gospel-history proved elsewhere, *ib.* the nature of inspiration, 441. various kinds and degrees of it, 442, 443. certainty of the inspiration of the New Testament, iii. A. 421. asserted by the primitive Christians, 422. appears also from its internal characters, 423. proof of it, what drawn from, *ib.* 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435. not to be eluded, 436. reflections on it, 438, 439. arguments for the inspiration of the Old Testament, whence to be drawn from, 440—443.

Inspiration, of the Old Testament believed by St. Paul, iv. 38. and. a. v. 449. and b.—of St. Paul, iv. 241—245, 252. a. 263.

a. 265. l. 356. v. 311. and d. 315. and d. 409. b. not inconsistent with the uncertainty with which he speaks of some facts, iv. 199. g.
Interest of others rather to be sought than our own, ii. 17.
Interpretation of tongues, how distinguished from speaking with tongues, iv. 337. g.
Interrogation, not always expressed, i. 81. b. ii. 74. b. iii. 369. f. sometimes removes a difficulty by admitting it, i. 81. h. ii. 6. m. 51. b. 74. h. 296. e. its force, 116. h.
Inward part more to be regarded than the outward, ii. 98. may be full of rapine and wickedness, *ib.* 351.
Joanna, how thought to have been converted, i. 181. d. attends Christ in his progress through Galilee, 335. was one of the women that went to embalm his body, ii. 379. 588. See Women.
Joel, prophecy of his, how applied by Peter, iii. 18. m.
John the Baptist, sent from God, his birth foretold by an angel, i. 32, 33. meaning of his name, 33. e. his character, 33, 34, 50. his birth and circumcision, 46. his growth, 47. lives in the desert, 51. reasons for his retirement, *ib.* k. opens his ministry, 97. preaching the baptism of repentance in the wilderness, 92. time and manner of his coming, 100, 103. circumstances that awakened a regard to his preaching, 103, 104. b. his admonition to the Pharisees, 104, 105. his advice to the multitude, 106. the people in doubt, whether he be not the Messiah, *ib.* but he directs them to one coming after him, 106, 125, 127. his testimony to Jesus, 110, 111, 125. whom he knew at his first coming to him. 109. a. 123. d. 112. b. though not acquainted with him before, 127. c. 128. baptizes in Bethabara, 125. where Jesus comes to be baptized by him, 112, 113. sees the Spirit descend upon Jesus, 114. f. looks upon this as a sign, 126, 127. owns that he is neither the Messiah, nor Elijah, 125. h. c. but the voice of one crying in the wilderness, 124. and refers them to Jesus as the Messiah, 125. whom he declares to be the Lamb of God, 126, 128. baptizes at Enon, 147. a. and being informed that Jesus baptized, rejoices at his success, 138, 139. expected to be soon dismissed from his ministry, 166. is imprisoned by Herod, 164, 165. who would have put him to death, had he not feared the people, 166. f. [illegible] refused to [illegible] by Christ, 275. b. how speaks of him, 275. remark thereon, *ib.* c. is told in prison of the miracles of Jesus, 315. b. owned by Christ to be more than a common prophet, 319, and greater than any of the ancient prophets, *ib.* a. the effect of his ministry, 320, the publicans receive his baptism, *ib.* perversely called *a demoniac*, 323. men from his days grew violent in attacking heaven, 321. f. ii. 167. speaks of Christ more plainly than the law and the prophets, i. 321. g. is beheaded by Herod, 427. this no surprise to him, 429. Christ is supposed by Herod to be John the Baptist risen from the dead, 423, 424. this the opinion of several concerning him, 424, 483. is pointed out by Christ, as the Elijah that should first come, ii. 5. i. and who was already come, 6. n. his martyrdom not foretold in the Old Testament, *ib.* m. no miracle wrought by him, 215. his testimony recollected after he was dead, 216. the priests silenced by Jesus's asking, what they thought of John, 313. John baptized with water, but Jesus with the Holy Spirit, &c. i. 106, 128. ii. 625. iii. 3. his preaching, how mentioned by Paul, 190. k. his observation on him, 281.
John the apostle and evangelist, his descent, acts, &c. i. 193. ii. 407, 550, 578, 612. i. 193, 196, 197, 128. c. ii. 496. 559, 579. i. 295, 407, 508. ii. 1. 479, 34, 180. d. 558, 559. [See James the son of Zebedee.] 465. 496. b. *ib.* c. 579, 618. d. iii. 32, 35, 43, 48, 50, 110, 113. ii. 219. e. 619. e. i. 158. b. ii. 380. c. i. 24. b. 29, 110. c. 111. ii. 525. a. 534. d. 532. m. 559. 577. l. 579. n. 611. a. 628. d. 619. f. iii. 234. f. 466, 467.
John, a remarkable story of his exhorting to love, when he was not able to preach, vi. 303. f. Author of the three epistles, though his name is to none of them, 325. a. probably wrote them before the Revelation, 292. b. who the lady to whom he writes, 326. b. a peculiarity of his style remarked, 334. d. remark on the style of his gospel and the Revelation, 372. a. the story of his being put into a cauldron of oil, *ibid.* b. what is meant by his being in the Spirit, and in what manner the revelations were made to him, 399. a. had a vision of those scenes that are represented as succeeding on opening the seals, 410. d. 411. f.
John surnamed Mark, comes from Jerusalem to Antioch, iii. 159. what we may learn of him from scripture, *ib.* b. accompanies

companies Saul and Barnabas in their first progress, 181. returns to Jerusalem, 185. rejected by Paul in their next progress, 225. but sets out with Barnabas, 229. is a companion, afterwards with Paul in his labours, *ib.* a.

John, probably the celebrated rabbi Jochanan, present in the Sanhedrim, when Peter and John were examined, iii. 44. e.

Jonah in the fish's belly, i. 347, conjecture on the fish that swallowed him, *ib.* c. no other sign should be given to that evil generation, 346, 478, comparison of the Ninevites and Jews, 347.

Jones, (Mr. Jeremiah) his remarks, i. 391. a. 389. a. 233. p. 184. d.

Joppa, one of the cities where Philip preached, iii. 139. d. 120. Peter raises Dorcas to life there, 140. f. tarries there with one Simon a tanner, *ib.* g. Cornelius directed by an angel to send thither for him 144. Peter sets out from thence for Cæsarea, 147, 149.

Jordan, John preaches in the country about it, i. 99. baptizes there, 102. Jesus baptized there, 112. returns from thence, 116, 125. d. goes into the country beyond Jordan, ii. 215, 217. b. where many believe, 215.

Joseph sold into Egypt, iii. 82. g. the opportunity he had of nourishing his father in his declining days, remark on it, 84.

Joseph of the house of David, contracted to Mary, i. 37. how said to be *the son of Heli*, 61. n. his scruples on Mary's pregnancy, 52, 55. takes her home, 54. uncertain, how they lived afterwards, 55. f. goes up from Nazareth to Bethlehem, 66. d. where some suppose him to have had an estate, 65. c. takes Mary there, *ib.* 66. e. brings Jesus to Jerusalem at the purification, 73. and probably returned from thence to Bethlehem, 77. o. 83. n. is warned to flee into Egypt, 86. ordered back, 89. goes to Nazareth, 90. takes Jesus to Jerusalem, when he was twelve years old, 93. conjectures on the time of his death, 136. b. 450. a.

Joseph of Arimathea, goes to Pilate and begs the body of Jesus, ii. 561. his courage in requesting it, 562. i. buries the body in his own new tomb, 563. and rolls a great stone to the door of it, 564.

Joseph called *Barsabas*, proposed to succeed Judas as an apostle, iii. 11. conjectures concerning him, *ib.* i. 55. a. 223. k.

Josephus, his account of Moses, iii. 98. b. 89. f. says that Saul reigned two and twenty years after Samuel's death, 189. i. gives a different account from that in 1 Kings vi. 1. of the year when the temple was built, 188. h. his account of Solomon's porch, ii. 211. b. when he speaks of the temple's being finished, i. 144. h. gives a most beautiful description of it, ii. 358. a. *ib.* b. his account of the height of the porch, i. 118. i. his description of the beautiful gate, iii. 53. c. remark on his calling it *the outer gate*, *ib.* takes notice of the inscriptions that were set up there, 318. l. mentions the alarm occasioned by Caligula, 135. s. speaks of a Jewish priest, as captain of the temple, ii. 492. o. says that the Romans kept a guard about the temple on feast-days, iii. 319. n. mentions the stairs that descended from the castle of Antonia to the temple, 320. p. his account of the great number of victims offered at one Passover, i. 142. h. represents the Pharisees as the strictest sect of the Jews, iii. 368. d. what he says of the Sadducees, shewn by Scaliger to relate only to their rejecting tradition, ii. 335. e. observes the Sadducean principles to have prevailed among the rich, i. 424. g. *ib.* 337. f. says, that some of the high-priests were of that sect, 61. a. mentions Annas by the name of *Ananus*, ii. 495. a. his account of Ananias the high-priest, iii. 395. b, c. his character of the high-priests about that time, 337. f. his account of the death of Herod the Great, i. 89. k. speaks of his repairing David's sepulchre, ii. 57. d. the treasures said by him to be found there, a fable, iii. 24. b. his notice of the marriage of Herod Antipas with his niece Herodias, i. 163. a. his observation thereon, *ib.* b. represents Herod as afraid of John's popularity, 164. f. gives a very bad character of Herodias, *ib.* g. says the Jews looked upon the calamities of Herod's reign, as a judgment for his injustice to John, 165. l. his account of Herod Agrippa, iii. 168. a. his character of him, 175. a. describes the splendour of his robe, 176. b. his account of his death, 177. c. remark thereon, *ib.* d. speaks largely of the younger Agrippa, 362. a. mentions his incestuous commerce with Bernice, *ib.* b. his character of Felix, 345. e. his account of Drusilla, 355. a. dubious passage concerning her explained by Dr. Hudson, *ib.* account of Judas Galilæus, iii. 67. i. does not mention the slaughter of the Galileans by Pilate, i. 127. a. says, that Pilate was deposed by Vitellius, 535. s. the Theudas in Jo-

tioned by him, not the same that Gamaliel refers to, iii. 66. g. 67. b. his account of the Egyptian impostor, 322. a. the account he gives of Alexander, who was alabarch of Alexandria, iii. 44. e. mentions one Manaem, an Essene, 189. d. his account of Gadara, i. 386. f. of the lake of Gennesareth, 195. b. of Antipatris, iii. 344. b. how he speaks of Cæsarea, 310. c. the distance he makes it from Jerusalem, 344. b. takes notice of a famine in Judea in the days of Claudius, 168. g. his account of the number of Jews that were massacred at Damascus, 125, d. his observation on what each of the Jews paid yearly to the temple, ii. 16. d. how they reckoned their feasts, 551. f. and that on feast days they seldom eat or drank till noon, iii. 17. f. calls their religion by the word which we render *superstition*, 368. d. observes that several Jews were made free of Rome, 332. f. and that there was no people on earth who had not Jews inhabiting among them, 15. c. shews, that the Jews pretended to a power of casting out dæmons, 288. g. says, it was customary with them to make vows, 316. e. speaks of some, that bound themselves with an oath to kill Herod, 339. k. his account of their wickedness, i. 349. l. ii. 74. i. his surprize at the Romans withdrawing from Jerusalem after their first approach to it, 329. a. records the prodigies preceding its destruction, iii. 18. p. gives a moving account of the calamities attending the siege, ii. 369. e. 383. o. 369. f. his account of the destruction of Jerosalem, agrees with what was foretold by Christ ii. 288. b. 360. e the care of Providence in preserving such an author to us, *ib.* the truth of his history attested by the Emperor Titus, iii. 19. p. why he suppresses some remarkable facts, i. 284. g. ii. 551. c. iii. 177. d. 266. b. i. 88. f. some remarkable circumstances concerning Moses mentioned by him, vi. 93. f.

Joses, the son of Cleopas, one of the brethren of our Lord, i. 403. d. ii. 549. b. 559. b. See Joseph called *Barsabas*.

Joses surnamed *Barnabas*, account of him, iii. 11. i. 55. a. why called *a son of consolation*, *ib.* sells his estate, and brings the money to the apostles, *ib.* b. See Barnabas.

Josephus, his observations, ii. 78. f. iii. 107. b. 225. c.

Joseph the Christ's glory, &c. ii. 593. d. [illegible] chapter wonderfully perverted, ii. 1[illegible] d. passage from him quoted oftner than any other text of the Old Testament, 598. d. the Jews say he was sawn asunder, vi. 99. b.

Israel represented as lost sheep, i. 408. 470. Christ sent only to them, *ib.* the apostles restrained to them, *ib.* how God exalted them in Egypt, iii. 187. e. and endured their behaviour in the wilderness, *ib.* f. the twelve tribes, why they serve God, 368. Paul a prisoner for the hope of Israel, 397.

Italy, Paul shipped for that country, iii. 377.

Italian band at Cæsarea, remark on it, iii. 143. a.

Iturea and Trachonitis, their situation, i. 98.

Judah, the city where Zacharias dwelt, probably Hebron, i. 41. a. Bethlehem not the least among the princes of it, 81. h.

Judah, the signification of the word (*praise*) referred to Rom. ii. 29 iv. 33. g.

Judaizing teachers, why so solicitous to prevail on Christians to be circumcised, v. 78. c. 82, 83, c, d.—had peculiar spleen against Paul and Barnabas, iv. 273. d. imposed ceremonies on converted Gentiles, v. 51. c. why the apostle so strenuously opposed them, v. 53. c. 35. d. 49. i. 52, f.

Judas, or Jude, account of him, iii. 7. b. i. 395. f. 407. ii. 451. c. 549. b. chosen an apostle, i. 295. sent forth with the twelve, 407. enquires of Christ, how he would manifest himself to them, ii. 441. conjecture on his expectations, *ib.* e.

Judas Iscariot, account of him, i. 295. ii. 276. *ib.* f. is chosen an apostle, i. 295. sent forth with the twelve, 408. Christ speaks of him as a devil, 458. conjecture on his following Christ, *ib.* f. g. objects to the expence an anointing Christ's feet, ii. 276. reflection thereon, 277. b. agrees to betray him, 401. why taken notice of by each of the evangelists, *ib.* b. baseness of his betraying him, 402. reflection thereon, 579. his treachery often hinted at by Christ, 410. c. 415. Jesus declares, as they were eating the paschal supper, that one at table will betray him, 416. John asks him who it was, 417. Jesus points him out *ib.* Judas asks if it was he, 419. k. goes away to execute his purpose, 420 hardness of his heart, 421. appears to have gone out, before the Eucharist was instituted, 422. a. a finished hypocrite, 441. d. none of them lost but he, 469. f. comes to the Garden with a band of soldiers, 486. and betrays Jesus with a

kiss, 388. e. why Judas was not rather struck than Malchus, when Peter drew his sword, 490. k. conjecture on the time of his death, 536. a. 566. a. repents, and carries back the thirty pieces of silver, 567. hangs himself, *ib.* but the rope breaking, falls down, *ib.* b. iii. 9. f. reflections on him, ii. 372. iii. 8. d. 9. e. his miserable end, a proverbial form of cursing, 10. g. another apostle chosen in his room, 11. L remark on his apostacy, 12.

Judas surnamed *Barsabas*, goes with Paul and Barnabas to Antioch, iii. 223. k. 224. where he exhorts the brethren, 227.

Judas, with whom Saul lodged at Damascus, iii. 129.

Judas Gaulonites, or the Galilean, who, ii. 126. a. 330. b arose after Theudas, iii. 67. i. and drew many after him, *ib.* k. might perhaps be referred to by Christ, ii. 205. e.

Jude, remarkable resemblance between some passages in his epistle and St. Peter's, vi. 351. h.

Judea, Herod the Great, king of it, i. 30, 79. Archelaus, king there, 90. Pontius Pilate governor of it, 98. Felix presides there, iii. 349. a. is succeeded by Festus, 356. the copious dews that fall there, dangerous, i. 474. c. ii. 486. d. the coldness of the nights more sensible in those hot countries, 498. l. John baptizes in the wilderness there, i. 99. all Judea come to him, 102. Jesus baptizes there by his disciples, 137. and tarries there about eight months, 167. c. he departs to Galilee. *ib.* is followed by great multitudes from thence, 204, 254, 289, 296. his fame spreads through all Judea, 313. will not walk there, ii. 42. will not go thither to the Feast of Tabernacles, 43. goes up privately, 44. goes away to the coasts of Judea, beyond Jordan, 215, 217. b. returns to Bethany, 241. those that were in Judea warned to flee to the mountains, 329. Jesus is accused on account of the doctrines taught through Judea, 518. Paul preaches through all the country of Judea, iii. 372. the churches there have rest, 135. s. collection made at Antioch for the poor brethren in Judea, 165. f.

Judge, that feared neither God nor man, ii. 188, 189.

Judges, remark on their succession, iii. 188. h.

Judge not, explained, i. 242, 248, 302. reflection on it, ii. 63. should be more severe in judging ourselves, than in judging others, 35. c. 86.

Judging after the flesh, charged on the Pharisees, 65. reflection thereon, *ib.* c.

Judgment, what to the mind, i. 252. advantage of its being well informed, 237, 252. necessary to correct its mistakes, iii. 395.

Judgment sent forth to victory, how to be understood, i. 291. h. *in danger of judgment*, what it signifies, 216 h. *ib.* k. Christ came for judgment, ii. 208. *now is the judgment of this world*, its signification, 297. g. the prince of this world judged, 457. *in his humiliation his judgment was taken away*, how to be understood, iii. 117. f.

Judgment of the world, committed to Christ, i. 271. iii. 133. g. 265. his dignity as universal judge, i. 273. the apostles shall sit upon thrones judging the twelve tribes of Israel, ii. 252. k. 415. allusion contained under it, *ib.* b. Paul reasons before Felix of judgment to come, iii. 355. *more tolerable in the day of judgment*, how explained by some, i. 325. d.

Judgment of zeal, what called so by the rabbies, iii. 101. p. the Jews in stoning Stephen acted on that principle, *ib.* would have pleaded it, if they had murdered Paul, 319. m.

Judgment, Christ's descent to it described, v. 316. Reflections upon it, 317. its suddenness beautifully expressed, 319. a. —beginning at the house of God, vi. 219. g.

Julius conveys Paul to Rome, iii. 387. uses him with great civility in the voyage, *ib.* and when the ship ran aground, prevents the soldiers from killing the prisoners, that Paul might be saved, 388. h. delivers the prisoners to the Captain of the prætorian band, 388. m.

Jupiter and Mercury, how represented by the Heathens, iii. 205. g. supposed to have often descended in the likeness of men, *ib.* g. Paul and Barnabas taken for them at Lystra, *ib.* g. priests of Jupiter offer to sacrifice to them, *ib.* h 207. occasion of the fable of Europa being carried away by Jupiter in the shape of a bull, 292. h.

Jurieu, Mr. strange argument of his, i. 349. k.

Just shall live by faith, v. 38. and h. how the phrase is accommodated to the gospel-salvation, iv. 16. and d.

Justification, the import of the word, iv. 39. a.—refers not merely to external privileges, 53. a. but generally to the transactions of the last day, 56. d. 2.—believers are sometimes said to be justified now, *ib.* it sometimes signifies

freedom from the bondage of sin, 65. g. —by faith and the imputation of Christ's righteousness reconciled, 47. c.

Justification to be had by Christ, iii. 193. r. to justify, what it sometimes signifies, i. 320. c.

Justin, his notice of the beauty of Moses, iii. 88. b.

Justin Martyr, his dialogue with Trypho the Jew, iii. 40. i. shews how industriously the Jews endeavoured to propagate the story, that the body of Jesus was stolen away, ii. 593. e. and to represent the Christians as *atheists*, iii. 398. a. his account of the high characters Simon Magus assumed, 107. b.

Justus, Paul preaches in his house, iii. 269.

K.

Karaites, remark on them, ii. 100. g. 344. c.

Kedron, Jesus goes over it with his disciples, ii. 476. a. 630.

Key of knowledge, taken away by the scribes, what it may signify, ii. 102. l.

Keys of the kingdom of heaven, given to Peter, i. 485. g. conjecture on it, *ib.*

Kidder, (Bishop) remark of his, ii. 304. g.

Kindness shewn to Christ's disciples, good effects of it, i. 421.

King going to war, ii. 150. emblem of what, *ib.* d. how explained, 151. e. Kings desired to see what the disciples saw, ii. 82. the apostles should be brought before kings, i. 413. d. 414. c. ii. 362. i. Paul to bear the name of Christ before kings, iii. 130. c. how well he behaved before king Agrippa, 367, 375. the multitude would make Christ king, i. 436. i. thy king cometh, sitting on an ass's colt, ii. 283. blessed be the king, that cometh in the name of the Lord, 285. c. the Jews accuse Jesus to Pilate as having said, that he is *Christ a king*, 513. is asked by Pilate, if he were a king, 516. the Jews affirm, that making himself a king was to speak against Cæsar, 531. the apostles charged with saying, *there is another king*, iii. 251. d. Christ's speaking of himself as king, what it illustrates, ii. 394. d.

King of the Jews, Christ enquired for as born such, i. 80. Pilate asks him, if he were so, ii. 514. and speaks of him as the Jews as their king, 522, 523, 532. who affirm, they have no king but Cæsar, 535. the soldiers mock him, as King of the Jews, 526. and bid him if he were so, save himself, 540. g. This is the King of the Jews, 544.

King of Israel, Christ acknowledged as such i. 193. ii. 284. chief priests tell him, if he were so, to come down from the cross, 545.

Kingdom divided cannot stand, i. 337. if Satan therefore cast out Satan, how shall his kingdom stand, *ib.* all the kingdoms of the world shewn to Christ, 119. n. kingdom shall rise against kingdom, ii. 361. g. nobleman receiving a kingdom, 269. b. 273. i. the gospel of the kingdom preached by Jesus, i. 205, 405. should be preached in all the the world, ii. 365. n. some that heard him should not die, till they had seen him coming in his kingdom, i. 491. n. of his kingdom there shall be no end, 39. the sons of Zebedee desire to sit on his right and left in his kingdom, ii. 258. Blessed be the kingdom of our father David, 285. his kingdom not of this world, 515. g. *children of the kingdom*, what compared to, i. 468. the Father's good pleasure to give them the kingdom, ii. 114. Christ will put them in possession of the kingdom prepared for them, 304. appoints his disciples a kingdom, 414. who shall eat and drink at his table in his kingdom, *ib.* children of the kingdom shall be cast out, i. 309. all things that offend shall be gathered out of it, 365. the righteous shall shine as the sun in the kingdom of their Father, *ib.* thief on the cross begs Jesus to remember him, when he came into his kingdom, i. 547. apostles ask him, if he would restore the kingdom to Israel, 531. iii. 4. what his answer may intimate, 4. g.

Kingdom of God, compared to various things, i. 369, 370. ii. 133. *thy kingdom come*, meaning of it, i. 232. k. ii. 93. Jesus preaches the gospel of the kingdom of God, i. 170. the twelve sent forth to preach the kingdom, 468. the seventy sent on the same errand, ii. 39, 59. Jesus was to preach it in other cities, as well as at Capernaum, i. 205. goes through every city, preaching the glad tidings of it, 334. and speaking to the people of the kingdom of God, 431. none can see or enter into it, unless born again, 148. c. 149. no receiving it but as a little child, ii. 224. better to enter into it with one eye, than with two eyes to be cast into hell, 22, 23. l. great gain in leaving temporal advantages for his sake, 232. the least in it greater than John the Baptist, i. 318. from his days it is preached, and every one pres-

ses into it, ii. 167. many shall come from all parts, and sit down in it, 137. misery of seeing others in it, and themselves thrust out, 136. the Pharisees told, that publicans and harlots would go into it before them, 315. should be taken from the Jews, and given to others, 320. Christ says of little children, that of such is the kingdom of God 223, 224. c. bids one that followed him go and preach the kingdom of God, i. 377. g. tells another, that no man looking back is fit for it, 378. k. says of the scribe, that he is not far from the kingdom of God, ii. 341. the kingdom of God and his righteousness to be first sought, i. 240. m. ii. 114. happy are the poor, for theirs is the kingdom, i. 298. happy is he that shall eat bread there, ii. 145. a. the rich shall hardly enter into it, 229. easier for a camel to go through the eye of a needle, than for a rich man to enter into it, 230. h. some that heard Jesus should not die, before they had seen it come with power, i. 491. the Pharisees ask when it should come, ii. 183. b. is not observed by many, while among them, 187. expected when Christ was going to his last passover, 269. signs of its being just at hand, 376. Christ would not eat any more of the Passover, till it was fulfilled in the kingdom of God, 406. nor drink any more of the fruit of the vine, till he drank it new in the kingdom of God, 430. g. or till the kingdom of God should come, 406. Joseph of Arimathea waited for the kingdom of God, 562. Christ after his resurrection, spake of the things relating to it, 625. iii. 2. this the subject of Philip's preaching, 108. and also of Paul's 282, 303. who testified to the Jews the kingdom of God, 398. b. and preached it to all that came to him, 401. must enter into it through much tribulation, 210.

Kingdom of heaven, what it signifies, i. 99. g. 366. a. 408, 249. a. 309. f. John declares it at hand, 99. as does Jesus, 180, 191. the apostles directed to declare the same, 408. entrance into it, how to be obtained, 215. d. ii. 19. is likened to various things, i. 366, 370, 371, 372, 373. ii. 31, 235, 223, 385, 388. the disciples know the mysteries of it, i. 357, 358. the violent take it by force, 321. f. disciples ask, who is the greatest in it, ii. 19. men, how accounted the least or greatest in it, i. 215. the keys of it given to Peter, 485. g. the Scribes and Pharisees shut it up, ii. 347.

Kingdom of Christ, given up to the Father, iv. 350. g.

Kiss, a religious rite borrowed from the Jews, why laid aside, iv. 176. k.

Kiss, customary in receiving guests, i. 331. g. the signal Judas appointed to distinguish Jesus, ii. 487. b, c. betrays the Son of man with a kiss, 488. e.

Knatchbull, (Sir Norton) his observations and remarks, i. 34. g. 88. g. 229. d. 462. g. *ib.* h. ii. 122. a. 425. e. 304. g. i. 101. k. ii. 13. h. 276. e. 452. f. iii. 152. e. 199. f. 211. d. 282. d. 312. d.

Know not a man, a Hebraism, i. 39. d.

Knowing our Lord's will, and not doing it, consequence thereof, ii. 119. happy they that practise what they know, 413.

Knowledge, the conceit of it hinders conviction, ii. 204. perfection in it a character of the Messiah, i. 134. f. Christ knew what was in man, 145. and that he should suffer death, ii. 488. f. his knowledge of the most minute fortuitous events, what it must do, 281. b. 403. b. his knowing all things confessed by his disciples, 463. Peter appeals to it for the sincerity of his love, 617.

Knowledge of persons continued after the present life, ii. 171. e.

Knowledge of divine things from revelation, instances given by the author of it, iii. 256. e.

Knowledge, of sin by the law, iv. 40. c. —what kind shall be abolished, 324. b. —the word of knowledge, what, 312. e. 425. d. knowledge, wisdom, and understanding, distinguished, v. 247. g.

L.

Labourer, worthy of his hire, i. 410. ii. 58. more labourers wanted in the spiritual harvest, i. 405. ii. 37. c.

Labourers in the vineyard, parable of them, ii. 235. a. 237. how to be applied, 238.

Lacedemonian law about stealing, wrong, v. 149. n.

Laconic style, a fine instance of it, vi. 199. d.

Lady to whom St. John wrote, who, vi. 326. b.

Lamb of God that taketh away the sin of the world, i. 126. a. 128.

Lambs, what they may signify, ii. 616.

Lame wait for a cure at the pool of Bethesda, i. 265. many cured by Christ, 316. 471. ii. 290. f. by Peter, iii. 35. & seq. 49. by Paul, 204, 207. by Philip

lip, 106. the lame to be invited, when a feast is made, ii. 144, 147, *entering lame into life*, how to be understood, 22. k.

Lamentations for the dead, what attended with, i. 389. l.

Lamp, (or candle,) is not put under a bushel, i. 213, 331, 363, *lamp lights thee by its sprightly lustre*, force of it, 332. f. our lamps to be burning, ii. 146. b.

Lampe, Mr. remark of his, iii. 168. h.

Lamy, Mr. observation of his, ii. 207. a.

Laodiceans, the epistle to the Ephesians thought by some, to be that which Paul wrote to them, iii. 401. g.

Laodiceans, the epistle from them, what, v. 280. f.

Lardner, Dr. his observations. i. 64. a. iii. 165. g. i. 65. b. 87. f. iii. 177. d. i. 144. h. 426. l. ii. 62. f. i. 400. m. ii. 242. d. 451. d. 529. f. iii. 359. i. 548. a. iv. 530. h. 537. b. 544. d. iii. 66. g. b. 67. k. 165. s. 169. d. 179. a. 182. i. 271. k. 260. f. 275. a. 316. e. 319. n. 328. a. 331. d. 332. f. 367. h. 360. l. 368. c. 378, b. 394. m. 400. f.

Lasea, iii. 379. d.

Last days, for what commonly used, iii. 18. n.

Last time, the last dispensation to the world, v. 389. d. vi. 286. b.

Law of Moses required the same spirituality of obedience as Christ, i. 214. a. not one jot shall pass from it, till all be effected, 215. c. ii. 167. spiritual sense of it to be regarded by us, i. 219. the Jews did not keep it, iii. 100. m. all violence in judgment forbidden by it, 336. d. the law judges no man, before it hear him, ii. 57. k. the testimony of two men declared sufficient by it, 66. sin-offerings were appointed by it for smaller offences, iii. 193. r. moral law vindicated from the glosses of the Jewish teachers, i. 214, 220. scribe's account of what is written in it, ii. 84. b. Christ's answer about the first command-ment of the law, 339, 340. regard to the ceremonial law, expressed by him, i. 345. h. Stephen charged with speaking blasphemously against it, iii. 78. reflection thereon, *ib.* a. the observation of it imposed on the Gentile converts, 216. Peter's disapprobation thereof, 217. with the other steps relating to it, 213. n. 227. s. 317. f. Paul accused as teaching contrary to the law, 318. f. the Jews prejudiced against him as one accused, 215. vindication of him, 231. s. 235. c. his purification, 317. 318. nature of his charge, 342, 363. his defence, 359. See Prophets.

Law of God, some of his laws not to be disobeyed, though a greater quantity of good might arise thereby to our fellow-creatures, iv. 36. f.

Law, without any limitation, often means the Mosaic, iv. 36. k. sometimes the whole Old Testament, 38. i. sometimes the ceremonial, moral, natural, and revealed, 40. b. a law being once broken, must for ever condemn, v. 38. and h.—is not made for a righteous man, 369. e. Mosaic law was given 430 years after the promise to Abraham, v. 42. b. entered that the offence might abound, iv. 60.—was added because of transgression, v. 42. c. by the ministry of angels, 43. d. in the hand of a Mediator, *ib.* e.—was a covenant of works yet contained intimations of the covenant of grace, iv. 115. c.—was attended with a curse, as well as that given to Adam, v. 37. g.—is called worldly elements, vi 49. a. weak and poor elements, 51. d. yet restrained from sin more powerfully than the mere light of nature, iv. 81, s. nevertheless, the heights of virtue attained under it were not by it, but by evangelical promises, *ib.* t.—Though not adapted in its own nature to lead men into sin, iv. 74, 75. sinful passions operated by it so as to bring forth death, *ib.* and 76. through the despair it introduced, *ib.* x. 77. which discovers the exceeding sinfulness of sin. *ib.* The Mosaic law was intended for life, iv. 76. f. and would have justified, if any law would have done it, v. 43. and g. yet is called the ministration of death, iv. 302. and those that were justified under it, were not justified by it. 49. b.—that *by it is the knowledge of sin*, proves the broken state of human nature, 40. c. it is good if it be used lawfully, v. 303. d. —leads to Christ, v. 46.—is established by the gospel, iv. 44. yet it has dominion only while it lives, 72. a. and Christians are dead to it by the body of Christ, 73. &c.

Lawful occasions, when destructive to us, ii. 148.

Law-suits to be avoided, i. 218, 224. n. 300, 323. l.

Lawyers, account of them, ii. 84, 85. 100. f. g. rejected the counsel of God, i. 320. one enquires of Christ, what he must do to inherit eternal life, ii. 84, 85. asks, which is the first and great commandment, 339. a. woes denounced against them, with the reasons why, 100, g. 101, 102. l. Christ asks them,

if it was lawful to heal on the sabbath-day, 141. Doctor of the law advises the sanhedrim to let the apostles alone, iii. 66.

Laying on hands, a rite early used in blessing young persons, ii. 223. a. little children brought to Christ that he might lay his hands on them, *ib.* used also in miraculous cures, &c. i. 103, 295, 403. ii. 131, 628. iii. 129, 390, 111, 281, 74, 181, 232.

Lazarus of Bethany, being sick, sends for Jesus, ii. 240. who comes, 244. and raises him from the dead, 249. what he might do after his resurrection, 278. k. sups with Christ at Bethany, 275. many Jews come thither to see him, 278. chief-priests consult how to kill him, 279. the people bear witness to his resurrection. 285. no dependance on what is shewn for his house, 248. g.

Lazarus in the parable, what the name signifies, ii. 169. a. reflection on it, *ib.* dogs come and lick his sores, 170. b. what is added in some versions, *ib.* his happiness in death, *ib.* c.

Learning, where happy, iii. 328.

Leaven hid in three measures of meal, i. 371. ii. 163. what an emblem of, i. 371. ii. 133.

Leaven of the Pharisees cautioned against by Christ, i. 479. d. what it signified, 480. ii. 104.

Leaving temporal advantages for Christ, good effects of it, ii. 232, 236, 254.

Lebbeus, see Judas or Jude.

Le Clerc, Mr. his observations, i. 22. g. 61. n. 86. a. 24. a. 171. k. 212. n. 180. b. 394. a. 443. g. ii 238. k. 2. e. 370. h. 37. a. 60. a. 62. e. 460. a. 484. k. 520. b. 567. b. iii. 27. b. 117. f. 79. c.

Left hand not to know what the right is doing, i. 229. c.

Legion dispossessed by Christ, i. 383. remark thereon, *ib.* c. number of a legion, ii. 491. m. legions of angels at Christ's command, *ib.*

Legs of Jesus, why not broken, ii. 560, 561.

Leicester Manuscript, negligently collated, i. 290.

Leighton, (Archbishop) remark of his, ii. 455. b.

Le Moyne, Mr. conjecture of his, ii. 483. d.

Lending, to whom, no praise, i. 301. where we should lend, *ib.* c.

L'Enfant, Mr. his remarks, i. 28. l. 34. g. 75. i. 138. f. 168. d. 275. c. 270. f. 326. i. 296. i. 355. b. 342. a. 460. d. ii. 23. l. 29. g. 154. c. 170. c. 370. n. 582. s. iii. 1. a. 59. h. 73. g. 85. a. 108. i. 117. f. 129. b. 146. i. 216. c. 223. r. 225. s. 232. b. 238. b. 250. c. 278. f. 281. b. 305. m. 182. i.

Lepers cleansed by Christ, i. 316. not allowed to live in towns, 258. b. ii. 181. one cured by Christ after his sermon on the mount, i. 253. b. c. ten lepers cleansed, ii. 181. reflection thereon, i. 255. ii. 182.

Letters, which the Jews wondered Jesus should understand, what referred to, ii. 46. a. esteemed the highest part of literature, iii. 186. d.

Levi, see Matthew.

Levites sent to ask John, who he was, i. 123. Levite looks at the wounded man, and passes by, ii. 86. f. how Barnabas might sell his estate, being a Levite, iii. 55. b.

Lewd persons, Heroes, iv. 239. g.—conversation, properly called corruption, v. 150. b. forbid, 269. b. and all kinds of lewdness, 155. and notes.

Liberality cautions against those evasions by which persons excuse the neglect of it, v. 79. d.

Libations, allusion to them, v. 213. a. 452.

Libertines, who, iii. 75. l. their dispute with Stephen, 75, 76, 78. a.

Liberty, the right of private judgment strongly asserted, iv. 454. e.

Life, how secured by mortifying the deeds of the body, iv. 86. *Life of God*, what, v. 145. and a. *Life and immortality*, brought to light by the gospel, v. 429. e.

Life, to be parted with for Christ, i. 420. 589. to be hated in regard to him, ii. 149. b. he that hates it, shall keep it, 295. *he that finds it, loses it*, meaning thereof, i. 420. e. 489. ii. 185, 295. gaining the whole world, no amends for the loss of it, i. 490. f. not ransom sufficient for it, *ib.* g. all opportunities to be taken to perform the duties of, ii. 249.

Life of man consists not in abundance, 109, 110. Christ has life in himself, i. 271, 275. is come that we might have life, ii. 296. f. gave his life a ransom for many 261. his laying down his life a voluntary act, 209. e. 554. l. Jews would not come to him, that they might have life, i. 277. Paul values not his life, so that he may finish his course with joy, iii. 303. d.

Lifted up, what it signified, ii. 297. as Moses lifted up the serpent, &c. i. 131. when they had lifted him up, *that* they

they should know, ii. 69. when he was lifted up, would draw all men to him 297.

Light shines in darkness, i. 26. f. John not that light, 27. Christ the true light, 27. g. h. his life the light of men, 26. a light to lighten the Gentiles, 55. iii. 201. Christ declares himself the light of the world, ii. 64. g. 194, 307. reflection thereon, 64. b. he that follows him, shall have the light of life, 64. 69, 307. his disciples the light of the world, i. 212. their light should shine before men, 213. light not to be concealed, *ib.* 351. not to be darkness, 352. if thy whole body be full of light, &c. not well rendered, 352. e. the light with us but a little while, ii. 298. why ought to be improved, 300. use we should make of it, i. 354. ii. 299. danger of abusing it, i. 350, 354. ii. 299. the light from heaven that shone round Saul, remark on it, iii. 123. c. was attended with the appearance of a human form, *ib.* Paul is sent to the Gentiles, that they may turn from darkness to light, 371. k. shews, that Christ should be a light both to the Jews and Gentiles, 373.

Lightfoot, Dr. his remarks and observations, i. 74. e. ii. 296. f. 97. b. 167. n. ii. 78. f. 230. h. 169. a. 258. b. 588. k. 593. f. i. 134. i. ii. 612. b. *ib.* c. 567. b. iii. 9. e. i. 216. h. 291. g. 280. b. ii. 568. d. i. 312. d. ii. 86. f. 131. c. 339. a. 344. a. 345. f. 335. e. i. 144. h. 169. g. 174. a. 478. b. ii. 351. c. 245. c. 254. e. iii. 195. x. ii. 193. b. i. 340. q. 461. f. ii. 311. c. 132. d. 195. f. iii. 320. o. ii. 330. c. 511. c. iii. 14. e. 33. a. 44. e. 59. h. 72. c. 139. e. 154. i. 282. d. 297. e. 339. k. 392. h.

Light-houses, Christians compared to them c. 210. i.

Like, the phrase [*it is like*] how used often, i. 321. i. 466. b. ii. 325. a. clothed in a purer white than Solomon, i. 229. i. ii. 113.

Limborch, his remarks, i. 219. r. 123. c. ii. 118. i. ii. 202. f. iii. 154. b. 40. i. 183. i. i. 355. b. iii. 52. b. 9. f. 108. i. 170. h. 273. f.

Linacre, observation of his i. 214.

Little child taken up by Christ, to teach his disciples humility, ii. 19. 20. the benefit of receiving one of his little ones, 20. Christ will not have his little ones despised, 25. the highest angels minister to them, 25. a. the Son of man is come to save them, 25. b. nor will the Father [illegible] them to perish, 26.

Little children brought to Christ, that he might lay his hands on them, 223. a. the disciples rebuked for opposing it, 223. Christ declares that of such is the kingdom of God, 19, 20, 223, 224. c. and blesses them, 223. b. 224. Christ vindicates them on their crying *Hosannah to the Sex of David*, 291. pleasure to be taken in seeing children pay a regard to Christ, 293. the care that ministers should take of them, where intimated, 616. b.

Little while, and ye shall see me, what it refers to, ii. 460. a. the apostles know not its meaning, *ib.* their dulness therein, 460. b.

Liturgy, some understand, 1 Tim. ii. 1. as a direction to draw one up, v. 376. c.

Locke, Mr. his remarks, i. 173. r. 458. f. ii. 122. b. 450. a. 199. b. 529. g. iii. 317. f.

Locusts eaten by John the Baptist, i. 101. k.

Logos (the word) how rendered by some, i. 24. a. the creation of all things by it, a Jewish doctrine, 25. c. remarkable passage of Philo concerning it, *ib.* Christ assumes not this title, ii. 308. b.

Lomerius, observation of his, ii. 169. a.

Long life promised to those that honour their parents, v. 172, and b.

Lord's day, iv. 353. b. vi. 372. c.

Lord's supper, vide Sacrament.

Lost piece of money, joy on finding it, ii. 155. e.

Lot, the destruction of Sodom in his days, an emblem of what, ii. 181. Lot's wife, why to be remembered, 185, 187.

Lots used in fixing the offices of the priests, i. 31. iii. 11. l. enquiries by them, honoured by God, 11. l.

Love God with all thy heart, &c. the first, commandment, ii. 339. what is signified by it, 85. c.

Love thy neighbour as thyself, a command like to it, 340. the force of this restrained by the Jews, i. 225. omitted in their synagogues, ii. 84. b. our defectiveness in both these commandments, 342. no religion can subsist without it, *ib.* 366.

Love, where it will be greatest, i. 331. the love of many will grow cool, ii. 365.

Love of Christ, illustration of it, ii. 334. l. having loved his own, &c. what an introduction to, 405. f. his love in desiring to eat the Passover, 407.

Love to Christ, how shewn, ii. 439, 441, 443. the Spirit to be given in proportion to it, 439. a. 443. and returns made by whom, 440, 441. loving him, &c. what

&c. what it may refer to, 616. a. Peter's modesty on being asked by Christ about it, *ib.*

Love to each other, enjoined by Christ to his disciples, ii. 424, 449. and urged as his commandment, 450. how given as a new commandment, 423. b. as he has loved them, they should love one another, 423, 450. how merciful a command, 454. by this shall all men know that they are his disciples, 423. c. how we should remember it, 426. loving them that love us, no extraordinary praise, i. 226, 301.

Love to our enemies, required by Christ, i. 225, 300, 301. See Enemies.

Love and hate often signify only to prefer greatly. iv. 104. g.——Love of Christ *bears us away*, 420. c.——Love preferable to gifts, 321. the properties of it, 322, &c. the exhortation to *pursue* it explained, 327. a. how it covers a multitude of sins, vi. 217. b. the common privileges of Christians should excite it, iv. 224. f.——Love of God, its heights, breadths, &c. an emphatical expression, v. 133. b.——Love to God, more difficult than to our brother, vi. 307. d. yet may perhaps be more certainly discerned, 309. b.

Love-feasts, alluded to, vi. 349. a.—confounded by the Corinthians with the Lord's supper, iv. 303. c.—why laid aside, vi. 237. c. 349. a.

Love-feasts, the foundation of them, ii. 144. i.

Lowman, Mr. remark of his, i. 57. d.

Lucius of Cyrene, one of the teachers at Antioch, iii. 180. and one of the first preachers there, 162. a.

Lucretius is a remarkable illustration of Rom. i. 22. iv. 18. k.

Luke, the anonymous brother mentioned, 2 Cor. viii. 18. iv. 448. a.——high character of him, *ib.*——not a Jew v. 280. *e*

Luke, account given of him, iii. 1. a. supposed to be one of the seventy, ii. 37. b. thought by some to be one of the two disciples, to whom Christ appeared as they were going to Emmaus, ii. 597. c. his attendance upon Paul, iii. 234. f. 297. f. 378. c. remark thereon, 396. what histories of Christ he may refer to in the preface to his gospel, i. 21. a. criticism on his order, 92. g. 120. o. 192. k. 252. a. 335. c. 338. l. 347. f. 353. g. 355. a. ii. 408. b. 576. h. variations from it, i. 346. d. 338. l. 347. f. 357. g. 364. d. ii. 97. a. 217. a. 408. b. 576. h. how he relates several things, i. 256. a. 355. a. ii. 312. d. mentions only one demoniac, where Matthew speaks of two, i. 375. a. observation on his treatment of physicians, 395. c. is the only evangelist that gives an account of Christ's sending out the seventy, ii. 37. b. gives a large account of several occurrences in Christ's last circuit through Galilee, 80. a. his account of Christ's curing the blind man near Jericho, reconciled with Matthew and Mark, 262. a. why he omits some passages, 323. a. 380. c. relates the circumstances of Christ's examination more distinctly than Matthew and Mark, 508. m. his account of Christ's commanding his disciples to wait for the Spirit, where placed wrong, 613. d. is allowed to have written the Acts, iii. 1. a. his accuracy, 143. a. 182. i. 271. k. 322. a. 391. g. never speaks of uncircumcised persons as proselytes, 143. b. but gives them the character of σεβόμενοι, 257. c. when he wrote both his Gospel and the Acts, iii. 400. c. 466.

Lunatics cured by Christ, i. 206. Lunacy and possession distinct cases, *ib.* k. ii. 47. d. remark on the former, 9. b. the worst kinds of lunacy, what thought to proceed from by the Jews, 47. d. one that was lunatic, and possessed with a dumb and deaf spirit, brought to Christ, ii. 9, 11.

Lusts, how said to choke the word, i. 365. b. the most beloved to be mortified, i. 221.

Luther questioned the authority of St. James's epistle, but changed his opinion vi. 130. *note.*

Liars have their portion in the lake of fire, vi. 501. d.

Luxury and extravagance, forerunners of national ruin, ii. 103. c. luxuries of life heighten future torments, 173.

Lycaonia, where it lay, iii. 209. b. Paul and Barnabas preach there, 204. language of the inhabitants, 205. e.

Lydda, where situated, iii. 198. c. Peter cures Æneas there, *ib.* and all that saw him turn to the Lord, 139. is called from thence to Joppa, 140. f.

Lydia converted by Paul, iii. 237.

Lying forbid to Christians, v. 148. k. some of the best heathen moralists allowed it in some cases, *ib.* Mr. Wollaston's notion of it, vi. 501. d.

Lysanias, whether son to Herod the Great, i. 98. d.

Lysias rescues Paul from the violence of the Jews, iii. 319, 320. gives him leave to speak to the people, 322. [illegible] orders him to be examined by scourging, 331. d. but desists from it [illegible]

he was free of Rome, 332. f. brings Paul before the Sanhedrim, 334. sends a guard to fetch him back, 338. is informed of a conspiracy of the Jews to kill Paul, 340. on which he sends him to Cæsarea, 342, 344, the Jews follow him thither, and complain of Paul, as a notorious offender, whom Lysias had forced out of their hands, 346, 347. the cause adjourned till Lysias should come down, 352, 353.

Lystra, Paul and Barnabas flee there from Iconium, iii. 204. cure a cripple there, 204, 207. the people there persuaded to stone Paul, 209. who being left for dead, recovers, and departs to Derbe, 210. his return there, *ib.* comes thither with Silas, 231.

M.

Maccabees, mention made therein of offering sacrifices for the souls of the slain, ii. 333. b.

Macedonia, Paul preaches there, iii. 234. e. 235. g. goes from thence, 249, 252. Silas and Timothy leave it, 268. e. Paul thinks of returning through it to Jerusalem, 287. c. goes there, 295. a. Titus comes there, *ib.* b. Paul quits it, and returns there again, 296. sails from thence to Troas, 297. e.

Macedonian churches made a collection for the Christians at Jerusalem, iv. 170. d.

Madness, not charged upon Christ by his friends, i. 312. b. Jews pretend he is mad, ii. 47. d. 76. a. 210. Festus charges Paul with madness, iii. 373. n, o.

Magdala, its situation, i. 334. a. Christ comes into the coasts of it, 476.

Magi, a title to whom first given, i. 79. a. iii. 167. g. See Wise men.

Magical books burnt at Ephesus, iii. 235. their great value, *ib.* k.

Magistrates, why called *gods*, ii. 214. g. their office, not contrary to the will of Christ, iii. 183. l. are not to be evil spoken of, 236, worthy deeds done by them, to be thankfully accepted, 346. have no right to dictate in matters of conscience, 275. give reason to suspect their cause bad, when authority is used to overbear argument, 50. scourge and imprison Paul and Silas at Philippi, iii. 240. but the next morning come themselves, and pray them to depart, 246, 247. Jason and others brought before the magistrates at Thessalonica, 251. happy those of them, who will not submit to mean compliances, 261.

Magistrates, (vide authorities) Christians required to honour the emperor, though a persecutor, vi. 199. d.

Mahometans contrive to be catched at prayer, i. 230. f.

Maimed, as amazing instances as any of the power of Christ, i. 474. a. where taken in a more extensive signification, ii. 144, i. 147. *entering into life maimed*, how to be understood, 42. k.

Maimonides, conjecture of his, ii. 351. iii. 418.

Maius, his remarks and criticisms, Matt. xxviii. ii. 573. a. 674. c. iii. 73. l.

Malabarian converts, the poorest of the people, iv. 206. k. a remark of one of them on the phrase *children of God*, vi. 291. a.

Malchus, his ear cut off by Peter, ii. 490. l. Jesus heals him, 492. a. relation of Malchus charges Peter with having seen him in the garden, 500.

Malefactors, where usually executed, ii. 537. b. two led to be crucified with Jesus, *ib.* Jesus crucified in the midst, as the most infamous of the three, 540. one of them, reviling him, is rebuked by the other, 546. h. who begs Jesus to remember him when he came into his kingdom, 547. remark thereon, *ib.* i. 568.

Malice of others, reflection on it, i. 289.

Malta, see Melita.

Malta, St. Paul's shipwreck there, at least the fourth he suffered, iv. 463. c.

Mammon, Syriac for riches, i. 257. c. no serving God and Mammon, *ib.* ii. 166. friends to be made with the unrighteous mammon, 165. e. the unfaithful in it will not be intrusted with the true riches, *ib.*

Man, the old and new, v. 147. f.—*of sin*, understood by some of the unbelieving Jews, v. 542. e.

Man of the mountain, allusion to his office in the blessing pronounced on him that *crutcheth, and keepeth his garments*, vi. 470. c.

Manaen, one of the prophets at Antioch, iii. 180. d. and probably one of the first preachers there, 182. a.

Manger of Christ, its identity, i. 71.

Manna, boasted of by the Jews, as bread from heaven, i. 446. their fathers eat of it, and are dead, 453, 454. k.

Manna, a surprising circumstance relating to its descent, iv. 441. f.

Mansions, a proper word to signify the heavenly abodes, ii. 433. d. in my Father's house are many mansions, 433.

Mantles worn by the Jews, where referred to, i. 303. b. 224. n.

Marcus Antoninus, how he speaks of himself, iii. 181. g.
Mark the evangelist, an intimate companion of Peter, iii. 179. b. his gospel, no abridgement of Matthew, i. 361. a. ii. 8. a. more circumstantial in some things than the other evangelists, 8. a. 235. a. mentions only one demoniac, where Matthew speaks of two, i. 381. a. his account of Christ's purging the temple, a different fact from that related by Matthew, ii. 289. c. 306. a. his order where to be followed rather than Matthew's, 310. a. where different from Matthew and Luke, 319. e. uses the plural number for the singular, 546. h. uncertain at what time he wrote,, iii. 467. Peter said to have persuaded him to it, and to have reviewed it, ii. 4. i. 478. d. remark thereon, *ib.* 497. d.
Mark, sister's son to Barnabas. See John Mark.
Mark the evangelist, not John Mark, the companion of St. Peter, vi. 225. m.
Mark, of the Lord Jesus Christ, what, v. 85. c.—of the beast, what, and what it alludes to, vi. 454. m.
Markius, conjecture of his, ii. 352. d.
Marriage, neither allows of divorce nor polygamy, ii. 218. objected to as not expedient, 221. but all cannot live single, *ib.* goodness of Providence to be acknowledged in it, 222. and care taken to fulfil its engagements, *ib.* bridegroom's expressing his delight in his bride, supposed by some to allude to a ceremony in the Jewish marriages, i. 109. c. the blessed when they rise from the dead, neither marry, nor are given in marriage, ii. 334.
Marriage-feast, parable of it, ii. 324. b. 324, 325. f. 326. h. what was intended by it, 326.
Marriage, its inconveniences, iv. 260. 263. e, f. yet not discouraged in general, 253. *b.* 261. b. nor second marriages, v. 382. a. 399. i. but with unbelievers, iv. 429, 439, 255. and notes. A mystery relating to Christ and his church exhibited by it, v. 189. f.
Martha entertains Jesus, ii. 89. who rebukes her excessive care, 90. her interview with Jesus on the death of Lazarus, 240, 242. waits on Jesus at supper, 275.
Martyrs, how supported in their sufferings, iii. 100. n. their blood the seed of the church, 166. martyrdom not to be rushed upon, i. 415.
Mary, (Virgin) whose daughter, i. 61. n. her miraculous conception of Jesus foretold by an angel, 38. c. 39, 40. her visit to Elisabeth, 42. her song of praise, 43, 44. Joseph thinks of divorcing her, 52. b. but afterwards takes her home, 54. knew her not, till she had brought forth her son, the first-born, 54, 55. uncertain whether she had more children afterwards, 55. f. 503. d. goes with Joseph to Bethlehem, 66. e. where Jesus is born of her, 67. and being visited by the shepherds, 69. on hearing what was told them by the angel, keeps all these things in her heart, 70. her purification at Jerusalem, 72, 73. where Simeon tells her, that a dart should pierce through her soul, 73. this most signally fulfilled. ii. 549. a. might probably return from thence to Bethlehem, i. 77. o, p. flees with Joseph and her child into Egypt, 86. returns and settles at Nazareth, 90. goes with Jesus to the Passover at Jerusalem, 93. and missing him in returning home, goes back and finds him in the temple, 94. expostulates with him about it, *ib.* does not understand his answer, 95. g. returns to Nazareth, and keeps his sayings in her heart, 95. is present with Jesus at the marriage in Cana, 136. b. tells him of their wanting wine, 137. absurdity of addressing her, 140. goes with Jesus and his brethren to Capernaum, 141. desires to speak with him, but cannot come at him for the croud, 353. See Mother. was living at Nazareth, when Jesus preached there, 403. stands by him when he is crucified, ii. 569. is consigned by him to the care of John, 570. nothing further recorded concerning her, except her continuing with the disciples in prayer after Christ's ascension, 569. a. iii. 8. but is reported to have died with John at Ephesus, ii. 549. a.
Mary, the wife of Cleopas, different from the mother of Zebedee's children, ii. 559. b. the marriage at Cana, probably at her house, i. 136. b. stands by, when Jesus was crucified, ii. 549. b. 559. b. and observing where his body was laid, joins in providing spices to embalm it, 564. visits the sepulchre with other women, 573, 587. See Women.
Mary Magdalene, why so called, i. 334. a. whom thought to be, 334. b. ii. 240. a. seven dæmons cast out of her, i. 334. *b.* ii. 584. attends Jesus in his progress through Galilee, i. 335. stands by, when he is crucified, ii. 549, 559. and observing where his body was laid, joins in providing spices to embalm it, 564. sets out very early the first day of the week, 571. and coming to the sepul-

chre finds it open, 576. on which she runs back, and alarms Peter and John, 577. i. returns and looks into the sepulchre, 580. p. sees Jesus himself, and takes him for the gardener, 580. q. 581. r. who discovering himself to her, bids her not touch him, 581. s. but to go and tell his brethren, he was risen, 582. t. thus he first appeared to Mary Magdalene, 584. who tells the disciples of it, 589.

Mary of Bethany, who, i. 335. b. ii. 240. a. is visited by Christ, ii. 89. preferred to Martha, 90. sits weeping on the ground after the death of Lazarus, 245. d. but hearing Christ was come, rises and goes out, 247. f. her interview with Christ, 247, 249. anoints his feet at Bethany, 275. for which Judas censures her, 276, but Christ commends her, 277, 278. reflections on her love to him, 279.

Mary, the mother of John Mark, the disciples meet at her house to pray, iii. 171, 172.

Masius, a conjecture of his, ii. 594. g.

Massey, Dr. his remarks, ii. 232. i. 246. e. 297. g.

Master, how rather to be expressed, i. 396. h. a title not to be affected, ii. 346. *one is our master, even Christ*, remark on it. *ib.* i. the master of a house will watch, if he know when the thief will come, 117, 381. if he find his servants watching, will come himself, and wait upon them, 117. d. e. but will surprise the wicked servant, and cut him asunder, 119. l. 383. g.

Matthew called by Christ at Capernaum, i. 260. makes a feast for Christ, where many publicans eat with him, 389. a is desirous of introducing other sinners to him. 393. chosen an apostle, 205 and sent forth with the twelve, 407. is more exact than Luke in the series of this story, 192. k. his order is sometimes to be changed, 266. a. 335. c. 475. a. ii. 274. a. 275. c. 514. f. 525. a. iii. 412. speaks of two demoniacs, where Mark and Luke mention only one, i. 381. a. uses the plural number for the singular, ii. 546. h. criticism on his account of Judas's death, 586. a. 606. a. 607. b. iii. 9. f. his gospel not certain when written. *ib.* 487. seems to have been some years after Christ's resurrection, ii. 593. e. might be sooner, iii. 467.

Matthias, chosen and received into the number of the apostles, iii. 71. no reason to conclude from his name, he was the same with Nathaniel, 13. m.

Maundrel, Mr. conjectures and accounts of his, i. 106. a. 170. k. 212. o. 208. b. ii. 1. a. 248. g. 535. a. iii. 310. b.

Meanness of Christ's condition, should not offend us, i. 92.

Measures of the ancients, not certainly known, i. 138. b. contents of several Jewish measures, *ib.* ii. 164. h.

Measure of wheat for a penny, denotes a scarcity, vi. 471. e.

Measuring ourselves by ourselves, one of the greatest sources of pride, iv. 454. f.

Meat of Jesus, to do the will of him that sent him, i. 176. his flesh meat indeed, 453. g. the meat which perishes not, to be laboured for, 445. a. 449.

Mede, (Mr. Joseph) his remarks, i. 199. c. 201. b. 190. d. 208. e. 332. m. ii. 336. f. 472. a. 568. d. 600. g. iii. 72. d. 139. f.

Mediator is not the mediator of one, v. 44. f. *vide* Moses and Christ.

Medicines, reflection on them, i. 267.

Mediterranean Sea, Philip preaches on the coast of it, ii. 120. sailing there, hazardous after September, 379. a. furious kind of winds there, 380 g.

Meekness to be shewn under affronts and injuries, i. 224. m. happiness promised to the meek, 209. how Christ declares himself to be meek, 397. l.

Melchisedec, a type of Christ, vi. 45, &c. how without father and mother, 46. b. The account in Hebrews of his receiving tythes of Abraham, reconciled with that in Genesis, *ib.* a.

Melita, or Malta, Paul shipwrecked there, iii. 390. a. the inhabitants, why called *Barbarous*, *ib.* b. conclude Paul to be a murderer, *ib.* d. but afterwards take him for a god, 391. f. the cures wrought there by Paul, 393. reflection thereon, 395. Paul departs thence, 399.

Menandrians, who, vi. 276. b.

Mercury; see Jupiter.

Mercy preferred to sacrifice, i. 283. g. 390. mercies received to be thankfully owned, ii. 182. the merciful shall obtain mercy, i. 210. merciful as God, 301.

Merit, never to be claimed in any thing we do, ii. 177, 178.

Messengers of the churches, not diocesan bishops, iv. 444. c. v. 216. d.

Messiah, expected by the Jews at the time of Christ's coming, i. 32. d. 77. m. and looked for as the Son of God, 117. d. spoken of by the Jews, as he that was coming, 315. c. expected also by the Samaritans, 153. q. many signs marked out of the time of his coming, 477. a.

was

was to be born at Bethlehem, 81. ii. 56. and to come of the seed of David, *ib.* iii. 24. and was accordingly expected, as the Son of David, i. 365. ii. 341. the Jews supposition of his coming, 50. a. their opinion of his death, 298. represented as the Light of the world, 64. a. intimations given of the peaceful state of his kingdom, 123. c. the glories of his kingdom, how considered by the pious Jews, 435. e. John owns that he was not the Messiah, i. 123, 139. and refers them to Jesus, 125. Andrew tells Peter, they had found the Messiah, 130. Philip declares the same to Nathanael, 132. who is convinced of it, 134. f. Jesus acknowledges that he was the Messiah, 173. r. is cautious of owning it to the Jews, *ib.* yet gave some intimations of it, 348. h. which many understood, ii. 197. i. dæmons acknowledge him as such, i. 199, 203, 290, 382. is cautious of receiving the title from them, 204. e. 199, 290. two of John's disciples sent to ask him, whether he was the Messiah, 315. Jesus refers them to his miracles for answer, 316. the people regard him as such, 436. i. many follow him with secular views, 377, 445. ii. 108. his own disciples look for a temporal kingdom, i. 205. g. 437. k. ii. 18, 19, 258, 262, 269, 359. d. 408, 434, and did not give up their expectation of it to the day of his ascension, 359. d. iii. 6. when they ask, if he would now restore the kingdom to Israel, ii. 631. iii. 4. g. many believe on him and say, *When the Messiah comes, can he do greater miracles*, ii. 51. some conclude him the Messiah, 56. but others object to his coming out of Galilee, *ib.* his sufferings not inconsistent with his being the Messiah, ii. 493. p. 600. g. Jesus was known by his apostles to be the Messiah, i. 458. f. Peter confesses him as such, 458, 483. he charges his disciples not to tell as yet that he was the Messiah, 486. owns himself to be so to the blind man, ii. 202. e. Martha professes to believe him such, 246. the Sanhedrim ask if he were the Messiah, 306. (with what view the question was put, *ib.* e.) being adjured to tell them, he owns it, 307. h. the Jews accuse him, as saying, he was Messiah, 513. Jesus preached as the Messiah by Peter, iii. 25. and by Paul, 132, 263. who proves, that the Messiah ought to suffer, 250. b. Apollos shews that Jesus is the Messiah, 278. the Messiah first introduced as speaking in the sixteenth psalm, 22. f. 24. i. ii. 341. c. the notion of two Messiahs, i. 315. c. ii. 30. a.

Michael disputed with the devil about Moses's body, vi. 346, 347. b. i. k.

Midnight, absurd opinion of some concerning it, ii. 386. b.

Miletus, Paul touches there, iii. 299. and sending for the elders of the Ephesian church, 301. a. takes his leave of them in an affectionate discourse, 303, 307. after which he proceeds on his voyage, 309.

Mill, Dr. his remarks, i. 290. d. ii. 60. d. 61. d. 563. d. iii. 124. g.

Milennium, conjecture on it, ii. 189. d.

Millstone better hanged about a person's neck, than offend one of Christ's little ones, ii. 20. f. 21. g.

Milton, opinion of his, ii. 220. f. his use of the word *except*, 469. f.

Mincha, what, v. 154. d. some think Cain only presented this, vi. 85. e.

Ministers, their duty, &c. i. 96. i. 131. ii. 63, 205. d. iii. 20. ii. 25, 287, 402, 103, 334. iii. 12, 285. i. 151, 297, 437, 198, 468, 365. c. iii. 36, 42. i. 183, 455. iii. 248. ii. 272. iii. 50. 285, 308, 309, 560, 54. ii. 458. d. 205, 225, 616. b. 620. 334, 120. p. 121. i. 244. f. iii. 229, 255. ii. 148, 91. ii. 41. iii. 333. ii. 293, 299. iii. 273, 244. i. 37, 370. b. 374. ii. 70. a. 615. iii. 61, 141, 213, 279, 321, 156, 243, 207, ii. 629. iii. 76, ii. 145. iii. 306. ii. 88. i. 406, 292. ii. 35, 15. i. 473. iii. 341. ii. 111. iii. 226, 321. iii. 72. e. i. 176. d. 178. 162. 393. iii. 504. b. i. 297. iii. 235, 184.

Ministers (vide bishop) their maintenance. iv. 271, &c. an amiable pattern for them, v. 300. are to preside over the church, v. 322. a. vi. 123. a. how they may give their account with groaning, ib. c. what loss they may sustain if their work be burnt, iv. 220. c. ought to be holy men, v. 142. l. grave and venerable, v. 231. f. to preserve peace and charity, as well as orthodoxy, v. 143. c. should rebuke with severity, yet long-suffering, v. 474. c. some think they are forbid second marriages, v. 382. a. 399. i. The salvation of their hearers may have an influence on their own, 395, i.—The right of people to choose their ministers vindicated from some objections, 438. e. 451. c.

Ministry, the divine goodness to be acknowledged in the settlement of a Christian ministry, iii. 213. Paul's appeal, how faithfully he had discharged his ministry, 302. b. declares, he is ready

ready to lay down his life to fulfil it, 303. d.
Minstrels; see Flute-players.
Miracles of Christ, intimation of them given by him to Nathaniel, i. 134. i. his first public one wrought at Cana, 140. i. had probably wrought private ones before, *ib.* the particulars of many not transmitted to us, 145, k. 186. m. cure of the nobleman's son, mentioned as a second miracle, 182. h. more beneficial ones wrought by Christ in one afternoon, than by any of the prophets in all their lives, 401. o. parallel between those of Moses and Christ, ii. 202. f. Christ's miracles discovered him to be approved of God, iii. 21. a. must have been seen with astonishment, i. 401, 441. i. 472. brought many to believe, ii. 249, 279. were a specimen of the power he claimed, i 205. h. are often referred to as a proof of his mission, 275. ii. 214, 436. Nicodemus's acknowledgment concerning them, i. 147. John's disciples referred to them for answer whether he was the Messiah, 316, 317. h. Jews expected to see them, 181. f. where the evidence of revelation is not attended to, the heart may still be hardened under them, ii. 173. g. 174, 250. k. how unbelief prevented Christ from working them, i. 186. m. 404. g. what great events might have been accomplished by them, had he set up for king, 436. i. his passing unknown through the midst of his enemies, miraculous, 188. p. ii. 79. 215. his cures often performed at a distance, i. 181, 310, 471. and always in the kindest manner, 313, 316. e. actions or means sometimes used in working them, that cannot be accounted for, 471. e. 482. the most improbable in such a case, not to be objected to 471. e. ii. 194. d. 197, 198. avoided ostentation in them, i. 254. e. ii. 242. d. 248. g. frequently directed the concealing them, i. 254, 400, 401, 471, 482. but they were commonly the more proclaimed, 254, 400, 401, 471. miracle of the loaves, 435. power manifested in it, 441. k. soon forgot by his disciples, *ib.* was the reason of the multitude following him, 445. another miracle of the same kind, 475. the remembrance of them pressed on his disciples, 480. some so great and beneficial, [illegible] still agent performed them, ii. [illegible] people question, whether the Messiah could do greater, 51. Sanhedrim acknowledge that he wrought many, 252. Miracles multiplied by Christ in his last visit to Jerusalem, 290. f. the Jews still so hardened as not to believe, 301. a. transforming power must attend them, or they have no effect, iii. 328. Jesus alone invested with the power of working them, whenever he pleased, ii. 453. i. meditation on their number and variety, i. 476, 477. what pleasure must have filled the happy subjects of them, 476. satisfaction of Jesus in surveying them, 477. the apostles impowered to work them, i. 294, 407, 408. wrought many miracles in their progress, 422. give an account of them to Jesus, 430. the Seventy sent out with power to heal the sick, ii. 39. give an account at their return, that even dæmons were subject to them, 81. power of working them promised to them that believe, 627. p. not to be used for ostentation, 628. r. Jesus tells his disciples, they should do greater works than he had done, 437. a power which the apostles could not exercise at all times, iii. 112. d. 224. q. observable difference between Christ and them, in the manner of working them, 138. a. attempt of performing them in public, a remarkable instance of faith, ii. 311. b. further remark thereon, *ib.* many miracles are wrought by the apostles, iii. 29, 59. the sick recovered by the shadow of Peter, 60. Philip works many miracles in Samaria, 106, 108. k. why Peter wrought no miracle, on his first preaching to the Gentiles, 154. h. many wrought by Paul and Barnabas at Iconium, 203. extraordinary miracles wrought by Paul at Ephesus, 283. sick cured at a distance by handkerchiefs, &c. carried from his body, *ib.* f. evil spirits cast out, 283. the exorcist Jews beaten by a dæmoniac, 284. the father of Publius cured by Paul, 321. the miracles of the apostles' days not now to be expected, 285.
Miracles might be wrought by those, who shall at last be rejected as workers of iniquity, i. 250. prodigies shewn by false prophets, no reason against admitting miracles as a proof of doctrines, ii. 377. l. iii. 66.
Miracles of Jesus vindicated, an excellent treatise, i. 258. d. 347. f. 384. g.
Miraculous powers, (vide spiritual gifts, and apostolic rod) not confined to the apostolic age; vi. 170. e.—might be lost, iv. 481. f.
Mirror, the proper import of ἐσοπτρον, iv. 325. i. fine allusion to one, 2 Cor. iii. 17, 405 and c.
Misfortunes befal the best of mankind, iv. 465. c.

Mission

Mission of Christ, how confirmed, i. 279. See Witness.
Mite, the value of it, ii. 125. h. two mites bestowed by a poor widow, 356.
Mitres worn by bishops, what supposed to allude to, iii. 14. c.
Mitylene, Paul comes there, iii. 299.
Mnason of Cyprus entertains Paul, iii. 312. d.
Moabites not to enter into the congregation of the Lord, how to be understood, i. 57. d. the Israelites never to seek their peace or prosperity, i. 225. r.
Model of doctrine, into which Christians are delivered, iv. 69. a.
Moderation of Paul, remark on it, iii. 374. p.
Modesty of Christ, i. 254. e. 400. m. 473. ii. 242. d. 248. g. reflection thereon, 250. Modesty of the sacred historians, iii. 234. f.
Moloch, what he might represent, iii. 97. e.
Money, the apostles directed to provide none for their journey, i. 409. the Seventy receive the same direction, ii. 38. yet own they wanted nothing, 341, 432.
Money-changers, why they sat in the temple, i. 142, driven out by Christ, *ib.* ii. 290. 306.
Moral evils proceed from the heart, i. 466. 467. inference drawn therefrom, 466. remainders of moral sense even in the worst of men, 286. d.
Moral philosopher, passage of Eusebius applicable to him, 27. i.
More, Dr. his remarks, 317. g. 367. l. 499. b. 570. e. 572. h. iii. 400. e.
Morrow, unreasonableness of anxiety for it, i. 240. to morrow and the third day, what it signifies, ii. 138. g.
Mortification of the most beloved lusts required, i. 228. ii. 21, 22. necessity of it, 24.
Mosaic sacrifices, their use, vi. 61. f.—Dispensation refers to the gospel, *ib.* e. is a shadow of it, 70. a. doomed to death those that wilfully violated it, 79. e.
Moses, a fine allusion to the shining of his face, iv. 405. f.—the mediator of the Sinai-covenant, v. 43. e. which could not set aside the Abrahamic, because he was not the mediator of it, 44. f. —some remarkable stories told of him by Josephus, vi. 93. f.—what is meant by the reproach of Christ which he preferred, 94. g. what the recompense of reward, to which he had respect, *ib.* h.—Michael's dispute about his body, 346. h.
Moses, read in the synagogues every sabbath day, iii. 225. the scribes and pharisees sat in his chair, *ii.* 344. a. the law given by him, i. 111. e. boasts of the Jews concerning him, 446. appear with Elijah at the transfiguration, ii. 2 c. allowed the use of divorces to the Jews, 219. e. shewed that the dead are raised, 336. our Lord's proof of it, *ib.* f. said by Jesus to have wrote of him, i. 278 and to accuse the Jews for rejecting him, *ib.* i. they boast of being his disciples, ii. 200. c. but were inexcusable in professing a regard to him and not believing the mission of Jesus, 200. d. 202. if Moses and the prophets are not believed, &c. 173. g. Jesus beginning from Moses, interprets concerning himself, 600. g. Moses spoke of him as a prophet, iii. 40, 94. a. reference thereof, 40. i. Peter warns the Jews of their infidelity in the very words of Moses, *ib.* k. Stephen accused of speaking blasphemy against him, 78. 78. a crime of Israel in rejecting Moses when sent as a deliverer, 88. c. his beauty, *ib.* b. his learning, 89. d. his mightiness, *ib.* e. f. when God would have delivered them by his hand, the Jews thrust him away, 90. g. h. but though renounced, God makes him a deliverer, 92. k. this is he that prophesied of Christ, 94. d. and was in the assembly in the wilderness, when the law was given, 95. b. yet they rejected him, and fell into idolatry, *ib.* c. 96. the believing Jews prejudiced against Paul, as teaching to apostatize from Moses, 313. c. Paul testifies he had said nothing but what Moses had foretold, 373.
Mote and beam, in the eye, what they may signify, i. 242. b.
Mother of Christ cannot come at him for the crowd, i. 353. he declares those to be his mother and brethren, that hear his word, and do it, 354. his design therein, 355. h. 554. i.
Mother of James and John, the sons of Zebedee, (different from Mary the mother of James the Less,) ii. 549. b. petitions Jesus that her two sons might sit at his right and left hand in his kingdom, 258. 259. beholds the crucifixion, 549. b.
Mother in-law, shall differ with her son's wife, remark on it, i. 419. c. ii. 12. d.
Mountain on which Christ was transfigured, conjectures concerning it, ii. a. mountains may be removed by faith, 12.
Mount Gerizim; see Gerizim.
Mount of Olives, Jesus retires thither, i. 59. makes his public entry from them into Jerusalem, 280. a. 282. tells his disciples, as he was sitting on the mount

mount, what would be the signs of his coming, 360, & seq. teaches by day in the temple, and lodges at the mount by night, 399. goes with his disciples to the mount, 430. h. comes to a garden at the foot of it, 476. a. where he is betrayed by Judas, 486. takes his disciples to the boundaries of Bethany on the mount of Olives, 631. a. and thence ascends to heaven. 632. Mount Olivet, whence he ascended, how far distant from Jerusalem, 633. c. iii. 6. h.
Mourners, where they sat, ii. 245. d. happy those that mourn under a sense of sin, i. 209. f. 293.
Mouth speaks out of the abundance of the heart, i. 305. 343. what comes out of it defiles a man, 465. a. 466.
Much required, where much is given, ii. 120. reflection thereon, 121.
Multitude, receive the baptism of John, i. 101, 102. ask him what they shall do, 105. Herod restrained by the fear of them from killing John, 165. Christ reminds them of their regard to John, 319. follow Christ from all parts, 205, 252, 289. press with eagerness to hear him, 205, 254. 289. 296, 298, 395. give him not time to eat, 312. 430. their crowds, ii. 104. stay with him several days together, i. 374. b. 474. c. are astonished at his doctrine, 231. ii. 209, 237. hear him with pleasure, 341. carry diseased persons to him, i. 202, 205, 442. wonder at his miracles, 452. 453. ii. 14. 265. have different opinions of him, 44, 55, 56, 210. afraid to speak favourably of him, 45. I think him a good man, 44. look upon him as a prophet, 55. call him a *seducer*, 44. say he is possessed, 47. d. 210. are despised by the Pharisees, 57. i. rejoice in the glorious things he did, 132. attend him with hosannahs at his public entry, 284, 286. declare him to be the prophet, 289. hear him attentively, 292. i. 309, 399. the fear of them restrains the Jewish rulers from destroying him, 292, 309, 322. Judas contrives to betray him in their absence, 402. are persuaded to prefer Barabbas to him, 522, 524. cry out, that Jesus might be crucified, ib. 532. insult him on the cross, 545. are alarmed at the prodigies attending his death, 556. inference drawn therefrom, ib. r. hute ground to value their applause, 524. iii. 213. should be thankful that we are not exposed to their rage, &c.
Munster, his remark, i. 104. d. ii. 342. g.
Murther of the innocents, reflection on it, ii. 255. suffered by Christ, 509. killing the servants of Christ, thought acceptable to God, 455. b. iii. 342. design of it approved by the Jewish rulers, 339. k. 342.
Murtherer preferred to the Prince of life, iii. 37. b. Paul, why thought a murtherer, 390. d.
Mustard-seed, one of the least of all seeds, i. 370. c. said to become a tree, 371. d. 374. ii. 133. used as an emblem of faith, 12. g.
Myra, Paul comes there, iii. 379.
Myriads of people croud to hear Christ, ii. 104. a. some of whom might be afterwards converted, 116. c. myriads of believing Jews at Jerusalem denote a great number, iii. 315. b.
Mysia, Paul travels through it, iii. 233.
Mystery, how far the calling of the Gentiles, was a mystery, v 136. e. how hid in God, 198. g.
Mysteries, or heathen rites of initation alluded to, v. 137. l. 245. a. 251. b.
Mysteries of the kingdom of heaven, granted to some, i. 326, 367.

N.

Naaman, cleansed by Elisha, i. 189.
Naim, account of it, i. 312. d. miracle of Jesus there, 313.
Naked, who said to be so, ii. 613. f.
Name of a child, the father's office to give it, i. 33. e. usually given at the circumcision, 46. a. how to be given in baptism, *ib.*
Name of a person, what often put for, i. 145. k. 414. f. what intimated in it, when applied to God or Christ, 153. h. whatever is asked with the name of Christ, he will do it, ii. 497. c. lame man cured by faith in his name, iii. 98. c. no other name in which we must be saved. 46. h. *hallowed be thy name*, sense of it, i. 232. i. ii. 98.
Names, differently written in the Old and New Testament, i. 62. names of many perished with them, 63. happy those whose names are written in the book of life, *ib.* reflection thereon, ii. 101. 103.
Nathaniel, whence of, i. 132. ii. 612. objects to Christ, i. 132. d. but hearing him declare his character, 133. e. owns him to be the Son of God, *ib.* f. is present at the first public miracle Jesus wrought, 134. h. was one of those, to whom Jesus appeared at the Sea of Tiberias, ii. 612. opinions concerning him, i. 134. l. ii. 612. b. iii. 12. m.

Nations,

Nations, what the power over them which is promised, Rev. ii. 26, vi. 388. e.
Native country, love to it natural, iii. 230.
Natural affection violated, i. 414, 417, 419.
Natural state, all that believe not perish in it, i. 154. f. abominations of our nature, 468. its degeneracy, 523.
Natural, *i. e.* animal man, what, iv. 212. and o.
Nature, the untaught dictates of the mind, iv. 27. k. how we are by nature children of wrath, v. 113. g.
Nazarene, Jesus so called, i. 90. o. Paul charged as a ringleader of the Nazarenes, iii. 346, 350. c.
Nazareth, in Galilee, an infamous place, i. 132. d. 37. a. 90. angel sent thither to the virgin Mary, 37. Joseph goes up from thence with Mary to Bethlehem, 66, 67. g. do not seem to have returned to Nazareth immediately after the purification, 77. o. are directed thither on their return from Egypt, 77, 90. o. Jesus lives there with his parents, 90. is particularly called *his own country*, 180. c. 187, 403 a. returns there from Jerusalem, 95. comes from thence to be baptized by John, 112. remark thereon, *ib.* Nathaniel wonders any good thing should come out of Nazareth, 132. d. Jesus preaches there, 184. they are all astonished at his words, 186. l. why he did not perform such miracles there as elsewhere, 186. m. tells them, no prophet is acceptable in his own country, 187. their rage against him, 188. p. Jesus renews his visit thither, 403. b. they wonder at his wisdom, 404. c. effects of their unbelief, *ib.* g. does not appear after this to have returned to Nazareth any more, 405. h.
Nazarites; see vows.
Neapolis, Paul lands there, iii. 235.
Necessity dispenses with ceremonial observances, i. 283. h.
Neglects of friends not to be severely resented, i. 333.
Neighbour, who to be considered as such, ii. 34. 87. See Love God.
Nero, when he began his reign, iii. 462. the persecution, when not begun, iii. 400. f. one of his concubines said to have been converted by Paul, 401. g.
Net that gathered in good fish and bad, an emblem of what, i. 373. b.
Never knew you, sense of it, i. 250. b. ii. 387. d.
Neutrality, where not allowable, i. 339, 341.
Newton, (Sir Isaac) account of him, i. 206. m. his observations, 256. a. iii. 404. i. 206. m. 191. f. 167. c. 320. e. 356. d. 376. d. 280. b. c. ii. 71. b. 150. d. 204. b. 172. b. iii. 404—414, 445.
Nicanor, one of the seven deacons, ii. 73.
Nicephorus, his account of the death of Salome, i. 427. r.
Nicodemus, comes to Jesus by night, i. 147. his conference with him, *ib.* a. 153. c. remark thereon, 156, 269. b. stands up for Jesus in the Sanhedrim, ii. 57. if present when the blind man was examined, would have appeared on his side, 196, h. joins with Joseph in burying Christ, 563.
Nicolas, one of the seven deacons, iii. 78. not the founder of the sect of Nicolaitans, *ib.* g.
Nicolaitans, who, vi. 379, h. 384. g. perhaps the followers of Jezebel, 387. e.
Night divided into four watches, i. 439. d. when it comes, no man can work, ii. 194. he that walketh then will stumble, 241. should quicken us to improve the day, 193, 243. often spent by Christ in prayer, i. 293. b. ii. 2. b. 399. Paul and Silas pray and sing at midnight, iii. 240. Paul, leaving Troas, continues his discourse till midnight, 297, 298. k. Christians at Ephesus had their night-meetings, 306. n.
Ninevites shall condemn the Jews, i. 347. g.
Noah, condemned the old world by furnishing matter for its condemnation, vi. 87. i. what is meant by his becoming the heir of righteousness, *ib.* and k. How he was the *eighth* person, vi. 264 g.
Noah's flood, what an emblem of it, ii. 184, 379.
Nobleman at Capernaum, who thought to be, i. 181. d. cure of his son, 181.
Nobleman going to receive a kingdom, parable of him, ii. 269. b. 270. c. 271. 272. 273. i. design of it, 274. remark on it, 269. b.
Nominal Christians, separated from real ones, i. 375.
Non residence among the primitive ministers not conceived at, iii. 301. a.
Notes at the end of the epistles, of no authority, iv. 181. note, 364. e. v. 2.
Nurture and admonition of the Lord, what, v. 172. c.

O

Oaths used by St. Paul vindicated, iv. 381. g. v. 277. f. Christ constituted a Priest by

by an oath, vi. 52. what that implies, *ib.* b.

Oaths, where required, i. 223. k. never to be trifled with, ii. 350. blindness of the Pharisees in their distinctions about them, 348. m. See Swearing.

Obedience to magistrates, vi. 198, 199, and notes. Vide *authorities* and *magistrates*.

Obscene talk, properly called corrupt, and forbidden, v. 150. o. Many rites of the heathen worship were obscene, iv. 286. e.

Offences, woe to him by whom they come, ii. 21, 175. care should be taken not to give unnecessary offence, 17. iii. 226.

Offending one, force of it, i. 221. c. ii. 20. e. offending members to be cut off, i. 221. ii. 21, 22. danger of offending one of Christ's little one's, 20, 175. offenders to be salted with fire, 23. l. all things that offend cast into hell, i. 368. Christ tells his disciples, they should all be offended because of him, ii. 476. happy he, that is not offended in Christ, i. 315. b. 317. f. 318. See Brother.

Officers, that supped with Herod on his birth day, conjecture on them, i. 425. k. desirable to have our officers religious, 310. the Sanhedrim send officers to seize Jesus, ii. 52. who return without him, 56. g. Jewish officers sent to apprehend him, 486. who take and bind him. 492. and lead him away, 495. one of the officers smites Jesus, 503. a. 504. b. officers cover his eyes, and strike him on the face, 508. speak blasphemously against him, *ib.* m. join with the chief priests in crying out to have him crucified, 528. officers sent to bring the twelve apostles before the Sanhedrim, iii. 63. hearing they were in the temple, go and fetch them without violence, 64. c.

Old man, the meaning and propriety of the phrase, v. 147. f.

Old Testament, a hint given for improving its promises, vi. 118. c.

Olearius, criticism of his, ii. 352. f.

One thing is needful, remark on it, ii. 91. strangely explained by some, 95. f.

One thing wanting to the young ruler, observation thereon, 248. f.

Onesimus, the meaning of the word, v. 409. c.

Onesiphorus, his friendship to Paul, iii. 285. a.

Opening the mouth, what expressive of, i. 268. com. 118. h. 150, 151.

Oratory, or prayer house, Christ spends the night in one, i. 293. b. their situation, &c. *ib.* iii. 237. a. Paul goes to one at Philippi, *ib.*

Order of the sacred story, not always clearly determined, i. 75. b. 346. d. events often connected, which did not immediately follow, 77. o. ii 180. d which might sometimes happen twice, i. 376. d. rules for settling it, 192. k. 256. a. 180. b. 289. a. ii. 140. a.

Ordinances, the pastures which Christ has provided for his sheep, ii. 206, 207. the greatest should not think themselves above submitting to them, iii. 121. the prostitution of them to be avoided, 109. those that profess their faith in Christ to be readily admitted, 121. God how resisted, 161.

Origen, his testimony to the scriptures, iii. 423.

Original, sometimes not to be expressed by a single word, ii. 27. d construction of it often perplexed or uncommon, ii. 6. m. 11. e. iii. 38. c. 133. r. 152. e. 387. e. i. 49. e. and sometimes incomplete, ii. 94. c. advantage of keeping it distinct, 11. e. its spirit sometimes lost, *ib.* See Version.

Ornaments of dress, the prohibition of them not absolute, vi. 205. b. a remarkable saying of Crates, concerning them, *ib.* a.

Orobio unjustly charges St. Paul with artifice, v. 15. e. his objection against the account of calling the Gentiles, answered, iv. 130. a.

Orobio, his remarks, ii. 202. f. 344 b. 346. f. iii. 41. a. 56. c. 267. c. 292. c. 337. g.

Orpheus, Christ would not leave his disciples such, ii. 446. c.

Orthodox professions, remark on them, i. 202.

Osiander, account of his harmony, i. 206. m.

Outside, when cleansed in vain, ii. 37, 351. insignificancy of outward strictness, i. 403. ii. 353.

Owen, Dr. his observations, i. 114. g. 148. c.

Oxen, anciently the chief parts of a royal entertainment, ii. 324. c.

P

Palm-Sunday, what intended to commemorate, ii. 291. b.

Pamphylia. Paul and Barnabas come there, iii. 187. pass through it again, 211. Paul sails over against it, 278.

Papacy, its rise foretold, 2 Thess. ii. 340, &c. and notes, with several important circumstances of it, 380, &c. and e, f, g, these predictions a proof of the Divine original of that epistle.

333. when it began, and how long it shall continue, vi. 446. d. 455. n. represented by the beast with seven horns, vi. 450. and n. by the harlot, 473, &c. and by Babylon, 474. and its fall, by the desolation of that city, 479, &c. and notes.

Paphos, Elymas struck blind there by Paul, iii. 183. Sergius Paulus converted there, 183, 185.

Papists, their opinions, &c. with remarks on the same, i. 80. b. ii. 344. b. 19. c. i. 484. c. ii. 617. b. iii. 220. c. 172. k. ii. 428. c. 605. d. iii. 297. g. ii. 412. i. 501. c. 406. c. iii. 57. e. 288. f. ii. 549. a. iii. 23. g. ii. 455. b. 517. i.

Papists, have consecrated days in honour of many of the saints mentioned in the epistle to the Romans, iv. 173. g. and of Aristobulus, though it is not certain he was a Christian, *ib.* their argument against the continued obligation of the second commandment, v. 171. a.

Parables, meaning of the word, i. 355. b. reflections on them, 357. f. 372. f. 356. c. ii. 158. f. 169. a. 237. f. 272. g. 319. c, d. why Jesus spake to the multitude in parables, i. 357, 358. k. 359. i. 371. what the prophet said thus fulfilled, 372. remark thereon, *ib.* e. explains his parables to the disciples, 364. hour coming, when he would no more speak to them in parables, ii. 462. his disciples acknowledge he did so, 463. parables in this work, i. 303, 363, 330, 343, 349, 355, 356, 366, 367, 369, 373, 370, 371. ii. 133. i. 372, 373, 391. ii. 31, 32, 85, 87, 109, 110, 116, 118, 382, 383, 128, 142, 146, 148, 150, 26, 153, 154, 156, 160, 163, 165, 169, 172, 188, 189, 190, 191, 204, 205, 235, 237, 269, 272, 314, 315, 317, 318, 323, 326, 376, 385, 387, 388, 391.

Paradise and heaven distinguished, iv. 471. d.

Paralytics, cured by Christ, i. 206, 258. with a remark thereon, *ib.* e. 259, 260. 307, 310. many cured by Philip, iii. 106. one cured by Peter, 138.

Paraphrase, rules to be observed in it, i. 28. f. 67. g. ii. 404. d. i. 447. d. 556. c. ii. 69. g. iii. 82. g. 117. g. difficulty of keeping a due medium in it, ii. 11. f. why often longer on the first verse of a section, 18. a. the word (*probably*) why omitted in it, i. 67. g. how frequently better, ii. 135. d. limitations, where suggested in it, 47. c. force of a word often expressed, 27. d. See Version.

Parenthesis, to be admitted in some passages, i. 29. g. 24. b. 90. c. 332. e. ii. 6. n.

Parenthesis, some remarkable instances of them in St. Paul's writings, Rom. ii. 13. 16. iv. 27. l.—Rom. v. 12.—18. iv. 61. i.—1 Cor. viii. 1—4. iv. 297. a.—1 Cor. x. 29, 30. iv. 294. d.—2 Cor. viii. 19, iv. 443. b.—2 Cor. ix. 9, 10. iv. 447.—Eph. ii. begin. v. 111. a. yet perhaps not in Gal. iii. begin, n. 135. a.

Parents, some of great age, when their children were born, i. 57, e. required by the Jewish canons to teach their children some trade, 403. c. should moderate their expectation in their offspring, 91. many have comfort from Christ in their death, 314. ii. 225. encouraged to bring their children to Christ, 225. their duty to them, 293, iii. 85. i. 96. 163. ii. 15. honour and relief they have a right to from them, i. 461. 462.

Parmenas, one of the seven deacons, iii. 73.

Partiality to the rich, censured, vi. 146, &c. and the notes.

Particles, not always used with exactness, i. 283. i. the Hebrew ones ambiguous, *ib.*

Party-spirit, prejudices of it, how to be disarmed, i. 310. our regards not be confined to our own party, 226. i.

Christians should not be ringleaders of parties, iii. 348.

Passions not to be indulged under religious pretences, ii. 175. should be guarded against, i. 216. 219. Christ's power over them, 388.

Men of like passions, how to be understood, iii. 206. k.

Passover, Jesus taken to it by his parents, i. 95. a. conjectures on the number of passovers in his ministry, 141. a. summary of the principal events between them, iii. 413. 414. time of Christ's first Passover, i. 144. h. to which he went up from Capernaum, 141. the feast mentioned John v. i. probably his second Passover, 262. a. another as fixed by Sir Isaac Newton, 141. a. 280. c. Passover mentioned John vi. 4. opinions relating to it, 432. e. uncertain whether Christ attended it, 539. b. most probable that he did not, ii. 42. b. another Passover to which many go up, 254. e. among the rest Jesus, 256. who comes to Bethany six days before it, 274. 275. till the Passover came, teaches in the temple, 291. h. Greeks, come to worship at the Passover, 293. 294. Jewish rulers do not care to seize Jesus at the feast, 400. he sends two of his disciples to prepare the Passover, 403. a. a sauce still used in eating it, 417. g. rules observed by the Jews in it, 447. i. 450.

a. 430. b. not probable, that Jesus kept it on a different day from the rest of the Jews, 420. n. what this feast may signify, *ib.* and refer to, 511. Peter seized by Herod, with an intent to execute him after the Passover, iii. 169. Paul hastens to Jerusalem to be at the Passover, 276. remark thereon, *ib.* d. does not sail from Philippi, till after the Passover week, 297. e. number of victims offered at one Passover, i. 142. b.

Pastors and teachers, whether distinct or not, v. 141. k. vide bishops and ministers.

Patara, Paul touches there, iii. 309.

Patience, where to be shewn, i. 223. l. 289. the soul to be possessed with it, ii. 364. m. 366.

Patrick (Bishop) remark of his, i. 159. e.

Paul, remark on his name, iii. 182. k. See Saul. his travels and acts, 185, 194, 199. e. 200, 202, 203, 204. d. 205, 207, 209, 210. d. 211. 212, 214, 215. b. 216, 220, 223, 224, 226, 227. a. 228, 229, 231, 232, 233. c. 234. e, f. 235. g. 236, 237, 238, 239. e. 240, 241, 242, 244, 245, 246, 247, 249. a. 250, 252, 253, 254. b. 256, 259, 264, 266, 267. c. 268. d. *ib.* e. 269. g. 270. h. *ib.* i. 272. m. 274, 275. a. 276. c, d. 279, 280, 281, 282. e. 283, 284, 286. a. 287. b. 288. c. 289. f. 294, 295. a. *ib.* b, d. 296, 297. e, *ib.* f, g. 298. i. 299, k. *ib.* l. 301. a. 303. f. 307. r. 309, 310. a. *ib.* c. 311, 312. d. 314, 316. e. 317. f. 318. k. 319, 320, 322. a. 323, 324. e. 325, 326, 327. a. 329, 330, 331, d. 332. f. 334, 335. c. 336. e. 337. f. 338. i. 339. k. 340. m. 342, 344. b. 345. c. 346, 347. g. 349, 350. c, d. 351. e. 352. f. 353. g. 354, 355. b. 356. c. *ib.* d. 357. e, f. *ib.* g. 358, 359. i. *ib.* k. 360. l. 362, 363, 364, 365, 367. b. 368. d. 369. g, h. 370, 371. i. 372. l. 373. p. *ib.* q. 375. r. *ib.* s. 376. t. 378. b. *ib.* c. 379. e. 380. g. 381, 382, 383, 385. b. 386. c, d. 387, 388. h. 390. a. *ib.* b. 391. g. 392, 393, 394. m. *ib.* n, o. 397, 398, 399. a, d. 400, 401. g.

Paul, a conjecture as to his age, v. 498. a. how he opposed the gospel ignorantly, 371. b. his character of himself before conversion, 452. b. probably upon it, his goods were confiscated, 220. g. he considered the supply his friends sent him to an interposition of Providence, 233. a. and spoke of himself as possessing all things, iv. 427. (a sublime expression, *ib.* f.) why he changed his name from Saul to Paul, v. 245. a. his [illegible] vide [illegible], why he prayed that utterance might be given him. v. 180. k. and was called [illegible], unskilful in speech, though he spoke with tongues iv. 458. e.——He had the same rights as St. Peter, 275 c. had power to punish disobedience, 234. f. 450. &c. his not sparing the Corinthian faction a proof of his veracity, 480. b. Some think he discerned what was done in his absence, 237. c. The Revelation mentioned, 2 Cor. xii. was made to him, 470. b. He began to *preach* immediately on his conversion, v. 16. a. 18. d. (this account reconciled with that in the Acts, *ib.*) though the Apostle of the Gentiles, he preached first to the Jews, 18. c. and chiefly where Christ was not named, why, iv. 169. b. 455. h. He went up from Antioch to Jerusalem by revelation, v. 22. c. what it was he communicated privately to those of note, 23. d. his conduct, in not permitting Titus to be circumcised, reconciled with his circumcising Timothy, *ib.* e. His great fidelity and zeal, iv. 466. h. Concern for the Corinthians, 370. f. 433, and b.—Tenderness for the offending member, 394. f. Regard for the Thessalonians affectionate as a nurse or a father, v. 298, 299. He acquainted himself very particularly with the state of foreign churches, iv. 175. g. wished to be an anathema after Christ, 101. b. rejoiced in the view of being offered as a libation v. 213. a. and demanded congratulation on the account, *ib.* b. His labours and sufferings enumerated, iv. 462. &c. He pleaded the cause of the gospel under great disadvantages, yet successfully 231. d. at Rome, though all men forsook him, v. 455, 456. f, g. wrought with his own hands to maintain himself, iv. 232. sometimes even by night, v. 299, 349. a. though he might have claimed a maintenance of the people, 298. a. fought with beasts at Ephesus, iv. 352. k. was shipwrecked at least four times, 465. c. How he filled up what was wanting of the afflictions of Christ, v. 255. a. In his epistles, he employed an amanuensis, iv. 179. c. why, and what effect this would have on his style v. 351. d. but commonly put his name to them, *ib.* and he wrote the whole epistle to the Galatians with his own hand, 82. b. probably he was inaccurate in forming the Greek characters, *ib.* a. He writes to *whole societies* on a supposition that they were in general true Christians, iv. 53. a. 193, 196. and notes, v. 246. b. often addresses unconverted Jews in his letters

to

to Christians, iv. 29. a. speaks in a borrowed person, Rom. vii. 7, &c. iv. 75. a. but not of a wicked man, 78. h. speaks of Christians in general in his confidence that nothing should separate from the love of God, 99. k. what kind of unity he recommends to Christians, 197. h. Most of his epistles begin with exclamations of joy, iv. 382. b. he wrote with peculiar fervour of the things of God when in prison, v. 156. a. allusions in his epistles to facts mentioned in the Acts, confirm the truth of both, 291, 292. his writings discover an excellent spirit, and are a strong proof of his veracity, *ib.* the manner in which he writes to Timothy, in the circumstances in which he then was, is a proof of his sincerity, and that the Christian cause was good. v. 424, 425. a like remark on his epistle to Titus, 466. He wrote some things hard to be understood, vi. 206. l. to whom especially, they are so, *ib.* *His language* is often very emphatical and proper, v. 257. f. 319. a. 338. c. vi. 53. d. 106. h. yet his words are not always used with the most critical exactness, iv. 258. b. and he often repeats the same word, though *in* somewhat of a different sense, 157. a. 290. a. He has many beautiful compound words, v. 173. d. uses long sentences, 160. b. and long parenthesis, vide *parenthesis*. has many allusions to architecture in his epistle to the Ephesians, who were fond of it, 123. l. writes with great address, yet not in an artful manner, iv. 382. c. 385, and h. Instances of fine address, in beginning his epistle to the Romans, with asserting his apostleship, iv. 8. a. in the reason he gives why he desired to communicate spiritual gifts to them, 12. b. in the manner in which he passes from mentioning the vices of heathens, to those of the Jews, 23. a. in his frequent discoursing on the benefit of afflictions, 54. c. in his enumerating the privileges of the Jews, before he mentions their rejection, 102. c. in giving his solicitude for them, as a reason for his zeal to convert the Gentiles, 127. b. in the oblique manner in which he opposes their prejudices about paying tribute, 148. g. in the manner in which he attempts to establish his apostolical authority among the Corinthians, 218. g. and opposes the faction there, 296, 297. a, b, c. and in speaking of himself and Apollos, when he means to insinuate how little any ministers are in themselves, 297. d. in his reproving the disorders among them that arose from the want of love, by describing the amiable effects of that disposition, 323. g. and insinuating that the things, on which they prided themselves, were childish, 334. a. in the satisfaction and confidence he expresses in them, 436. f. in his glancing at the notions which the judaizing teachers might probably have of Christ, v. 146. c. and proposing heavenly objects to Christians, to take them off from their bigotted attachments, 267. d. an awful insinuation as to the consequences of rebelling against the Father of our spirits, vi. 106. h. He did not expect to live till the judgment-day, iv. 360. i. v. 315. d, e. 340, and b. the struggle in his mind, whether he should choose life or death. 201, 202. a, b.

Peace be upon this house, a form of salutation, i. 410. m. ii. 38. Christ came not to give peace, i. 419, b, ii. 122. what this may refer to, i. 419. b. the peaceful state of his kingdom, till when not to be expected, ii. 123. c. Jerusalem lamented over, as not knowing the things *belonging* to its peace, 288. a. and as having not regarded them in its day, 288. redection thereon, 293. his peace left by Christ with his disciples as *a legacy*, 442. joy we may derive from a review of it, 444. they *should have* peace in him, though they had tribulation in the world 464. message of peace sent to Israel by Christ, iii. 151. d. how necessary to seek peace with God, 178. *keeping the house in peace*, what it refers to, i. 338. m. alarms of Christ should break the peace of sinners, 341. Peace recommended, 197. ii. 27. peace-makers, children of God, i. 211. i.

Peace of God, what, v. 280. e.—presiding in the heart, to what it alludes, 271. d. the happy effects of cultivating a peaceable temper, vi. 160. b.

Pearl of great price, what an emblem of, i. 372. all to be parted with for it, 375.

Pearls not to be cast before swine, i. 243. d.

Pearce Dr. his vindication of Christ's miracles referred to, i. 264. g.

Pearson, (Bishop) his remarks i. 55. d. 516. c. ii. 302. d. 539. e. iii. 192. c. 52. b. 164. f. 349. a. 295, c. 307. i.

Penal laws, not suited to the spirit of the gospel, ii. 180. *who* most ready to have recourse to civil penalties, iii. 274.

Pence value of the Roman pence, i. 530. a. 485. f. ii. 32. d. 87. l. 276. g. one the customary price of a day's service among the Jews and Romans, ii. 235. b.

Penitent shall be comforted, i. 213. to upbraid them with their former sins, does not become us 333. joy in heaven over a penitent sinner, ii. 154. d. reflection on the favour shewn to us, 161. k.

Penny for a measure of wheat, a sign of scarcity, vi. 411. e.

Pentecost, propriety of choosing that feast to glorify Christ by the effusion of the spirit, iii. 315. a. how said to be fully come, 14. b. Paul hastens to be at Jerusalem on the day of Pentecost, 299. reflection thereon, *ib.* l.

People, an objection against their choosing their own ministers, answered, v. 433. c. 451. c.

Perfect as God, &c. to be aimed at, i. 226.

Perfect man, has often a very limited sense, vi. 155. c.

Perfumes, their effects on different persons alluded to, iv. 398. a.

Perga, Paul and Barnabas come thither, iii. 185. visited again, 212.

Perjury, providence of God in restraining men from it, ii. 509. remark on the punishment our laws inflict upon it, *ib.*

Persecution causes many to be offended, i. 362. increases the difficulty of religion, 245. i. the believing Hebrews in danger of being wearied out by it, ii. 169. d. the gain of those that suffer it for conscience sake, 232. l. many condemn it, who are chargeable with it, 363. the disciples warned to expect it, 101, 363, 369, 372, 451, 452, 455. b. remark on what is said of it in scripture, 451. e. Jesus persecuted in the persecution of his members, iii. 124, 127, 325, 370. the dreadful task persecutors undertake, 127. great persecution raised at Jerusalem, 168, 169. advantage of it, 108, 166. power of Christ seen in restraining it from touching the apostles, 169. persecution renewed by Herod, 168, 169, 173. m. at Antioch, in Pisidia, by the Jews, 200, 203, 209. all that the Christians suffered during the period of the sacred history, not recorded, 324. e. 369. g. persecution under Nero, time of it, 400. f.

Persecuted shall inherit the kingdom of heaven, i. 211. are happy, *ib.* required to pray for those that persecute them, 225.

Perseverance, what, no argument against it, ii. 447. d. necessity of being exhorted to it, iii. 166.

Perseverance, the conduct of Hymenæus, &c. no objection to it, v. 374. a. nor Demas, 454. a.

Persian letters, remark on them, ii. 418. k.

Person, how said to do a thing, i. 307. a. iii. 9. e. n. 302. n. instances of a change in the person speaking, iii. 3. f.

Peter (Simon) account of his birth, acts, &c. i. 129, 130. b, i. 132, 192. i. 196. e. 197, 203. g. 294, 398, 407. b. 440, 457, 466, 483, 484. e. 485. g, h. 488. c, d. 489. e. ii. 1, 2, 3. g. 16, 17. f. 39, 118, 231, 260. g. 310, 346. g. 359, 403. b. 409, 417, 424. d. 423. g. 427, 477. a. 478. d. 479, 480, 481, 482, 484, 490, 491, 493. g. 496. b. 497. e. 498. g, h, i, k. 499. m. 500. n. 501. o, p. 502, 577, 578, 579. m. o. 593. f. 604. b. 612, 613. f. 614, 616. a, b. 617, 618. c. 619, 620. iii. 8, 9, 10. h. 17, 25, 27, 28, 32, 35, 37, 41, 44. b. 45, 46. h. 47. k. 48. m. 49, 51. a. 56, 57, 58, 64, 65, 110. a. 111, 112, 113, 133. l. 134. o. 138, 140. g. 141, 144, 145, 146, 147, 149. a. 150, 151, 152, 153, 154. i. 155, 156, 157. a. 158. b. 159, 160. d. 168, 169, 170, 171, h. 172. k, l. 173. m. 216, 217, 218, 220, e. 227. a. 401.

Peter, had a wife after he was an apostle, iv. 273. c. had no rights but what were common to St. Paul, *ib.* that Peter, whom St. Paul reproved, was the apostle, v. 27. a. why reproved in public, 29. b. the contention proves there was no imposture carried on between them, *ib.* the strain of his epistles agrees with that of St. Paul's, vi. 181. which he appears to have seen, 265. i. He had some peculiar reason for recommending watchfulness, 224. g. probably wrote his first epistle from the neighbourhood of Babylon, 225. l. the difference of style in some parts of his second epistle accounted for, 252. a. not salued in Paul's epistle to the Romans, iv. 176. i.

Peter's wife's mother cured of a fever, i. 210.

Petit, conjecture of his, iii. 275. a.

Pharisees, well described by Dr. Prideaux, i. 103. a. the strictest sect of the Jews, iii. 368. d. fasted twice a-week, ii. 190. f. exact in ceremonial institutions, 99, 347. placed a great part of their religion in condemning others, i. 142. a. ii. 190. magnified the duties of the first table, 360. b. their children practised exorcisms, i. 337. i. were used frequently to fast, 390, 392. e. come with the people to John's baptism, 103, 104. are admonished by it, 103. are called a *brood of vipers*, *ib.* b. refuse to be baptized, 104, 320. question John about his baptizing,

tizing, 124. alarmed to hear that Jesus made more disciples than John, 167. follow him with a malicious view, 257. charge him with blasphemy, 259. censure Christ's disciples for rubbing out the ears of corn on the sabbath day, 281. d. remark thereon, 284. cavil at Christ's discourses, 460. ii. 65, 66, 167, 203. are offended at his healing on the Sabbath-day, 141, 142, 195. join with the Sadducees in asking for a sign from heaven, i. 477, 478. enquire of Christ when the kingdom of God should come, ii. 183. b. reproved by Christ, 99, 142, 143, 167, 190, 203. cautions his disciples against them, i. 465, 479. Christ dines with a Pharisee, 329, 330, 332. dines with another, ii. 97, 98. and with another, 141, 142. publican preferred to the Pharisee, 190, 191. Pharisees send officers to seize Christ, 52. who return without him, 56. pretend, that none regarded him but the common people, 57. think of ensnaring Christ by questions, 218. c. 329. a. but are confounded at his answers. 331. dare not ask him any more questions, 342. f. are informed of his raising Lazarus from the dead, 250. consult with the chief priests, how they should deal with Jesus, 252. agree, he should be put to death, 253. order any who know where he is, to bring them information, 254. would have Jesus rebuke his disciples for their acclamations, when he made his public entry into Jerusalem, 286. complain that the whole world was gone after him, *ib.* fear of them prevents the rulers that believed from confessing him, 302, 303. sent a guard with Judas to seize him, 486. after Jesus was buried, procure a guard to be set over the sepulchre, 570. Pharisees that believed insist that the Gentile converts should be circumcised, iii. 216. Paul, a Pharisee, 337. g. 368. d. See Scribes and Pharisees.

Pharisees, their righteousness, what, iv. 114. a.

Pharaoh, what is meant by his being raised up, iv. 107. b. how his heart was hardened, *ib.*

Pharos, the tower in it built for a light-house, v. 210. i.

Philadelphia, the last of the seven churches that fell into the hands of the Turks, vi. 393. c.

Philemon, a convert of Paul, iii. 236. a. epistle to him, when written, 401. g.

Philip (the apostle) account of him and his acts, i. 131, 132, 295, 407, 453, 484. g. ii. 294. b. 612. c.

Philip, (the deacon) iii. 73. raised to be an evangelist, 105. e. his acts, *ib.* f. 107, 108. i. 114. h. 115, 116, 117, 118, 119. n. o. 311, 312.

Philip, (son of Herod the Great,) i. 98. his character, 483. c.

Philip, (another son of Herod the Great,) deprived of his wife Herodias, i. 163. a.

Philippi, its situation, iii. 235. g, h. Paul preaches there, 236, 237. a. 238, 239, 240, 241, 242, 243, 245. c. 246. quits it, 247. f. sails from thence to Troas, 297. e. Epistle to the Philippians, when written, 401. g.

Philippians, persecuted when the apostle wrote to them, v. 203. g.

Philo calls the logos the image of God, v. 250. a.—speaks of angels as presenting prayers to God, v. 263. i.

Philo Judæus, his observations and remarks on the Logos, ii. 436. m. i. 25. c. iii. 172. b. i. 198. p. iii. 319. m. 379. e. 398. a.

Philosophers among the heathen, conformed to the absurdities of idolatry, iii. 206. l. opposed Paul at Athens, 257. made a jest of the resurrection of the dead, 264. s.

Philosophers, heathen, knew the unity of God, iv. 17. h.—became vain in their reasonings, 18. k.

Phlegon, the only heathen writer, who mentions the darkness when Christ was crucified, ii. 551. e.

Phocylides uses the same expression as St. Paul, about contentment, vi. 117. d. was probably acquainted with the Old and New Testament, *ib.*

Phœnice, those that sail with Paul attempt to get there, iii. 280.

Phœnicia, gospel first preached there only to the Jews, iii. 162. Paul and Barnabas pass through it, 215. Paul comes to Tyre, 309.

Phrygia, Paul travels through it, iii. 233. visits it again, 276.

Phylacteries, whence so called, ii. 245. d. Pharisees made theirs remarkably broad. *ib.*

Physician, needful only to the sick, i. 390. Christ, the physician of souls, 393. physician, cure thyself, 186.

Pierce, Mr. his remarks, i. 87. d. 213. p. 435. h. ii. 231. i. 555. o. 501. a. 415. c. iii. 255. g.

Pilate, (Pontius) when governor of Judea, i. 98. murders the Galileans, ii. 127. a. Jesus brought before him, 511. his examination of him, 514, 516. sends Jesus to Herod, 518, 519. Pilate and Herod become friends, 520. combine against Jesus, iii. 52. b. Pilate proposes to scourge him and to let him go, ii. 521. asks the Jews whom they would have him to release, Barabbas or Jesus,

522. declares he found no fault in Jesus, 524, 528, orders him to be scourged, 525. would fain release him, iii. 37. a. ii. 530. but the Jews insisting on Jesus's death, Pilate then washes his hands before them, as innocent of his blood, 533. n. and delivers him to be crucified, 534. refuses to alter the inscription on the cross, 545. orders the bodies to be taken down, and their legs broken, 559. commands Jesus's body to be delivered to Joseph, 562. orders a guard to the sepulchre, 570. probably governor when Stephen was stoned, iii. 101. p. his character, ii. 535. s. and administration, 534. p. remark on his crucifying Jesus, *ib.* is deposed, and sent to Rome, 535. s.

Pilate's wife, disturbed by a dream on account of Jesus, ii. 527. e. sends to Pilate to have nothing to do with him, *ib.* the Roman governors were not used at first to take their wives with them, *ib.* d.

Pillar and ground of truth, what, v. 388. b. Christians made *pillars in the house of God*, what the phrase imports, and to what it alludes, vi. 394. d.

Pioneers, alluded to, i. 100. i.

Pisidia, Paul and Barnabas come thither, iii. 185. a. pass through it, 211.

Plagues, what they may signify, i. 316. d. 396. e.

Plantation, that God has not planted, i. 465.

Plato uses ὁ ἔνδον ἄνθρωπος for the rational part of our nature, agreeable to Rom. vii. 21. iv. 79. m. and has an expression nearly parallel to chap. viii. 26. 95. a.

Pleasure and joy, what they result from i. 427. m.

Pleonasm, observations on it, ii. 260. f. i. 208. e. 364. f. 39. e.

Pliny, mentions locusts as food, i. 101. k. his account of the sagacity of serpents, 413. b. observes, that heathen persecutors forced the Christians to renounce Christ, iii. 370. b. one of his epistles resembles that to Philemon, v. 493.—seems ashamed of the laws against Christians, vi. 309. c.

Ploughman, character of a good one, i. 518. k. what applicable to, *ib.*

Plural number, used for the singular, i. 152. a. 122. a. ii. 206. f. 546. b. may be sometimes used for the dual, iii. 113. h.

Plutarch, his proof of Mark Anthony's eloquence, ii. 16. g. his account of a serpent, 556. q. of the ancients ways of preserving wine, iii. 17. k. his description of such as had a Pythonic spirit, 238. b.

Pointing, a remark on it, ii. 68. f. 226. e. some alterations of this kind admitted, i. 26. e. 34. g. ii. 5. k. 48. f. 112. a. 231. i. iii. 38. c. 188. h. others only mentioned, i. 27. g. 68. k. See Interrogation.

Poison, shall not hurt them that believe, ii. 628. executions frequently done by poison, *ib.* q.

Polygamy, tolerated among the Jews, i. 31. b. not allowed in the first institution of marriage, ii. 218.

Pontus, iii. 16. 266.

Pool of Bethesda. See Bethesda.

Poor, have the gospel preached, i. 317. 326. to be invited rather than the rich, ii. 144. sent for, when the guests refused to come, 147. how they may be comforted under present slights, 173. are always with us, 277. baseness of pretending a concern for the poor, as a cover for selfish designs, 279. often better to furnish them with necessaries, than to give them money, iii. 141. attending them in illness, an acceptable charity, ii. 394. d. the poorest have room for charitable attempts, i. 422. ii. 556. their mite more valuable than the talents of the rich, 356, 357. Christ used to relieve them, 420. 421.

Poor in spirit, how to be understood, i. 208. e. happiness promised to them, *ib.* 298.

Pope, Mr. an observation of his, i. 401. n.

Porch, rather to be rendered portico, ii. 498. i.

Porphyry, remark of his, i. 119. n. his meanness in aspersing our Lord's character, ii. 48. f.

Possessions, why permitted at the time of Christ's appearance, i. 201. b. the curing them a proof of his mission, *ib.* the reality of them not to be questioned, *ib.* h. 382. d. 383. c. 384. h. iii. 233. b. 284. h.

Potter's field, why called the Field of Blood, ii. 568. iii. 10. g.

Potter, God compared to a potter, iv. 108. &c.

Pounds, the value of them, ii. 270. c. parable of ten pounds, 270—273. remark on it, 270. c. 274.

Power given to Christ, ii. 486. God anointed him with power, iii. 152. all power given him in heaven and on earth, ii. 624. Son of Man sitting on the right hand of power, 507. h. apostles should receive power, 631. iii.

4. power which Pilate had against Jesus, ii. 550. h. Simon Magus looked upon as the great power of God, iii. 107. Power of life and death not vested in the Jews, ii. 511. c. 513. 530. h. but were allowed to execute any they should find profaning the temple, iii. 347. g. remark thereon, ii. 530. h. when taken from the Jews, some might think it an acceptable service to hazard their lives in executing it, ii. 455. a. or expect that Providence would add efficacy to their censures. *ib.* a. the stoning Stephen an act of popular fury, iii. 101. p. might sometimes act from what is called *the judgment of zeal*, *ib.* 339. k. by which they would have justified their killing Paul, if they had murdered him, 318. m. what Lysias says of rescuing Paul, as being a Roman, does not prove the Jews had a power of life and death, 343. a. nor that they had such a power from their attempting to kill Paul, 347. g. 359. i. Power, on a person's head, a vail, iv. 299. b.—of the world to come, what, vi. 39. f.—over the nations, given to him that conquers, vi. 388. e.

Praise of men, reflection on it, ii. 303, 305.

Prayer, compared to incense, i. 32. c. which the daily hours of prayers, iii. 33. b. 145. e. standing, anciently the usual posture when they prayed, ii. 313. c. should be offered up in secret, i. 230, 231. Christ frequently withdrew to a retired place to pray, 204, 255, 483. and often spent the night in prayer, 293. b. 439. ii. 1. b. 399, 479. voices from heaven, that bore witness to Christ, all pronounced as he was praying, i. 114. e. prayer Christ taught his disciples, 231, 233. ii. 95. conclusion, doubtful whether genuine, i. 233. p. reflections on it, 235. ii. 96. d. multiplicity of words to be avoided when we pray, i. 231. h. Pharisees made long prayers, ii. 347. reflections thereon, repeated prayers, when affronts to heaven, 192. often know not what we ask, 262. time of answering our prayers to be left to God, i. 36. encouragement to importunity in prayer, 240. ii. 94, 95, 188, 189, 311, 447, 437. o. 450, 462. Christ's presence an encouragement to social prayer, 50. how many the Jews thought should join in it, 29. g. no argument against praying to Christ, in what he says to his disciples 462. e. prayer of Christ before his sufferings, what a model of, 465. whom for, 472. Joy it must give to consider it, 475. Christ prays in the garden, 480, 483. g. on the cross, 540. f. good effects of the latter, 542. iii. 32. disciples continue in prayer after Christ's ascension, iii. 7. pray for the divine direction in the choice of an apostle, 11. unite in prayer after the examination of Peter and John, 51, 52. remarks thereon, 51. a. Stephen's prayer to Christ, observation on it, 102. p. Paul prays in the temple, 329. b. Cornelius prays continually to God, 143. 150. why Peter might go up to the house top to pray, 144. d. vision he had there, 145. h. prayer made for Peter when imprisoned, 169. who being delivered by an angel, comes to them while praying, 171. Barnabas and Saul are set apart to preach to the Gentiles by fasting and prayer, 180. presbyteries constituted thus in every church, 210, 211. Paul and Silas pray in prison at Philippi, 240. h. Paul, taking leave of the Ephesian elders, kneels down and prays, 307. as he does also when he parts with the disciples at Tyre, 310.

Prayer, incessant, what, v. 323. d.—lifting up holy hands without wrath or doubting, 377. g. h. without wavering, vi. 157. &c. a. promise of its success, 315. b. c.—not to be made for some sinners, 316. d.—of faith, what, 170. d. social prayer a guard upon a person's general behaviour, 205. e.

Prayer-house. See Oratory.

Prayer to saints, reflection on it, ii. 171. e.

Preaching, Jewish rabbies sat down to preach, i. 185, 208. ii. 344. a. Jesus often preached in the same manner, i. 195, 203, 355, 431. ii. 607, 492. as likewise the apostles, iii. 237. does not appear that any preached as deacons, 75. i. 126. e. but an extraordinary call might justify private Christians in doing it, 75. i. 126. d, e.

Prejudices harden the mind, iii. 70. 103. necessary to guard against them, i. 132. ii. 44. iii. 180. danger of indulging them, i. 360. ii. 65. e. 182. necessity of divine grace to subdue them, 303. sweetly conquered by the gospel, iii. 109, 110. a. in arguing with others should study their prejudices, ii. 333. and tenderly regard them, iii. 229.

Preaching ourselves and Christ, what, iv. 408. e.

Preparation of the gospel of peace, what, v. 179. e.

Preparing Christ's way, the work of God, i. 160. i.

Presbyters, how constituted by the apostles, iii. 210. d. when not distinct from bishops, 201. a.

Present tense, what used to signify, i. 105. f. ii. 15. c.
Presents, when usually offered, i. 84. p.
Pressing to go one mile, &c. what it may refer to, i. 224. o.
Pride, deeply rooted in the heart, ii. 24. 413.
Pride, comparing ourselves with ourselves, one great source of it, iv. 504. f.—of life, what, vi. 454. e.
Prideaux, Dr. his observations, i. 103. a. 287. f. 185. g. iii. 97. f. 107. g. 338. h.
Priests performed their office by lot, i. 31. iii. 11. l. ministered in the temple barefoot, 91. i. lawful only for them to eat the shew-bread, i. 282. did servile works on the sabbath, *ib.* ask John the baptist who he is, 123. apprehend Peter and John, iii. 43. a great multitude of them believe, 74. h. reflection thereon, *ib.*
Priests, Jewish, guilty of great vices, iv. 30. e.
Prince of Life, whose character, iii. 37. b. Christ exalted to be a Prince and Saviour, 65.
Prince of this world, (a title of Satan,) ii. 297. what his being judged shews, 457.
Principalities and powers, how spoiled by Christ, v. 262. b. how the manifold wisdom of God made known by the church to principalities, &c. v. 128. i.
Principles, what those first principles that are to be dismissed, vi. 37. a.
Priscilla, her character, iv. 173. c.
Priscilla, see Aquila.
Prisons, see Imprisonment.
Prisoners of importance, sent to be tried at Rome, iii. 378. b. how frequently secured, 169. d. Paul probably thus secured, 394. o. other prisoners sent to Rome with Paul, 378. who saved their preservation to him, 388. h. 389. are delivered at Rome to the captain of the Prætorian band, 394. m.
Private judgment, the right of it strongly asserted, Rom. xiv. 5. iv. 154. e.
Privileges, to be carefully improved, ii. 239. danger of trusting in external privileges, 365. civil privileges not to be given up by Christians, iii. 333.
Prochorus, one of the seven deacons, iii. 73.
Proconsul, to whom properly applied, iii. 182. i. 271. k. those of Asia might be called Proconsuls, 292. p.
Prodigal son, parable concerning him, ii. 156—161. what intended by it, 162. m.
Prodigies attending the death of Christ, their consequences and effects, ii. 554. 555, 556. r. prodigies that preceded the destruction of Jerusalem, iii. 18. p.
Profession, how vain, 285, 286. ii. 313. mere profession of no value, i. 251, 252. ii. 136. 151. iii. 114. danger of resting in it, ii. 305, 338.
Prolepsis, instance of it, ii. 324. d.
Promises, how we should act with regard to them, i. 31. 45, 47. iii. 85. 340. l. 384, 385. b. no promise given to encourage inactivity, 388. promise of a resurrection, whom made to, 363. Paul judged for the hope of it, *ib.*
Promises, yea and amen in Christ, iv. 389. c.—oblige us to purity, &c. 431.—of the Old Testament, a hint given for their improvement, vi. 118. e.—to conquerors, vide *conquerors.*
Prophecy, why called a lamp, vi. 250. b. no prophecy of private impulse, *ib.* c. what the meaning of the expression, a *more sure word of prophecy*, 249. a.
Prophecies how exactly answered, i. 317. g. do not take away the freedom of moral agents, 359. l. not the only proofs of Christianity, iii. 252. f.
Prophecying in the name of Christ, whose act it may be, i. 252. prophecy of Caiaphas, ii. 259. b. 496. Zacharias's prophecy, i. 48. remark on it, 49. c. officers bid Christ prophecy, ii. 509. Peter observes, that in the last days their sons and daughters should prophecy, iii. 18. o. miraculous gifts of the Spirit sometimes communicated to women, 311. Philip's four daughters prophesy, *ib.* John's disciples prophecy, 282.
Prophet, what generally used by the evangelists for, i. 123. c. 424. f. at length applied otherwise, 421. f. John the baptist counted a prophet, 50. 155. l. ii. 313. how not that prophet, i. 123. e. Jesus speaks of him as more than a prophet, 319. and says, that no prophet had risen greater than John, *ib.* a. Jesus thought to be one of the prophets risen again, 424. f. 483. ii. 55. e. the people look upon him as a prophet, i. 313, 424. ii. 55. 302. conclude he was that prophet who should come, i. 436. Pharisees' conjecture concerning his being a prophet, 330. owned to be a prophet, 171, ii. 196, 223. Moses spake of him as a prophet like unto him, iii. 40. i. 94. a. all who would not hear that prophet, to be destroyed, 40. k. prophet has no honour in his own country, i. 180. c. 187, 404. f. remark thereon, 182. to urge that none should come from Galilee, trifling, ii. 58. l. a prophet not to perish out of Jerusalem, how to be understood, 138. h. receiving a prophet, what it entitles to i. 421.

i. 421. testimony of one prophet, what reckoned by the Jews sufficient to confirm, ii. 314. g. iii. 443.

Prophets of old, their habit, i. 246. k. spake freely of wicked persons, ii. 137. f. their example no warrant to us to use the same severity, 140. came as ambassadors from God, i. 211. m. 57. iii. 90. i. Jews approve their father's killing them, ii. 100, 352. go on to persecute them, 100, 352. the blood of all the prophets to be required of them, 100, 353. Jerusalem, that killed the prophets, to be destroyed, 138, 139, 354. prophets said to have spoke of Christ from the beginning, i. 49. b. iii. 40. did not always understand what they said of him, i. 49. c. desired to see what the disciples saw, i. 360. ii. 82. in what sense they all spake of Christ, ii. 600. h. iii. 40. l. 154. h. how Christ refers to what they wrote, ii. 256, 493. p. and interprets all that Moses and the prophets had said, 600, 623. Jews told, that what all the prophets had foretold Christ should suffer, was fulfilled, iii. 41. their rulers know not the voices of the prophets, 191. Paul asks Agrippa, if he believed the prophets, 374. Jews called the children of the prophets, 41. should see all the prophets in the kingdom of God, ii. 136. the law and the prophets were until John, i. 321. ii. 167. consequence of their being disregarded, 173. g. Christ came not to destroy the law and the prophets, i. 214. a. what the law and the prophets, 245. b. what they depend on, ii. 340. were read in the synagogue every sabbath-day, iii. 136, 191. Paul's belief of all things written in them, 350. preached nought but what they had said should come, 373. persuading them concerning Jesus, out of the law and the prophets, 399. prophets come from Jerusalem to Antioch, 164. names of certain prophets in the church at Antioch, 189. c. Judas and Silas prophets, 227. conversion of the Gentiles foretold by the prophets, 221. e.

Prophet, large sense of the word, v. 474. a. prophets and apostles the foundation of the Christian church, 123. m. prophets often speak of things future, as past, vi. 347. m. of the Old Testament, the Spirit of Christ in them, 186. f. apprehended that their prophecies referred to the Messiah, but did not fully understand them, 187. g.

Proselytes, Lord Barrington thinks St. Peter wrote only to them, vi. 184. a.—newly made, called by the Jews; *new born babes*, 194. a.

Proselytes, when baptized, i. 150. c. remark thereon, i. 124. e. industry used in making them by the Scribes and Pharisees, ii. 348. who made them more the children of hell than themselves, ib. who commonly called *proselytes of the gate*, 294. a. and who *proselytes of righteousness*, ib. a. not only these but the idolatrous Gentiles would be received by Christ, ii. 295. d. what the word signifies, iii. 73. g. how applied by Luke, 143. b. no sufficient authority for two sorts of proselytes, ib. 257. c. fearing God, and working righteousness, the case of such as were in no sense Jewish proselytes, 151. c. *proselytes of the gate*, little more regarded by the Jews, 157. a. no hint in the New Testament of preaching the gospel, first to those who are called *proselytes of the gate*, and then to those that were idolaters, 162. b. many religious proselytes receive the word at Antioch, 196. a. such as were determined for eternal life, cannot be meant as of proselytes of the gate, 199. g. title of *σεβομενοι* not appropriated to such, 257. c. nor any reason to think the devout women such, whom the Jews stirred up against Paul and Barnabas, 199. g. or the Greeks who believed at Iconium, 202. a. when Paul and Barnabas reported the conversion of the Gentiles, cannot be understood as only speaking of *proselytes of the gate*, 215. d. nor could the point debated in the assembly at Jerusalem relate only to them, 217. h. 222. h. ib. i. 231. b. many who were not proselytes might come out of curiosity to hear the apostles, 257. d. such as were circumcised counted fellow citizens, 315. l.

Prosperity, what it should engage us to, i. 302.

Prostitution, practised by the priestesses of Venus as a part of devotion, iv. 256. c.

Protestants, imposing on their brethren, very ill becomes them, i. 464.

Proverbial expressions often introduced, i. 186. 224. m. 231. g. 303, 340. n. 370. c. 378. k. 413. b. 480. f. ii. 12. g. 21. g. 38. c. 112. b. 155. g. 236. h. 251. b. 364. l. iii. 3. c. 117. f. 194. g. 386. d. supposed to be alluded to in what is said of every idle word, i. 343. b.

Providence, the universality of it asserted, i. 413. a. ii. 105. all things fixed under its mention, iii. 2[illegible]. a. all places will be to us what Providence makes them,

them, i. 92. should labour after a firm faith in it, iii. 108. encouragements to a dependance on it, i. 238, 410. l. ii. 17. not to be objected to, for suffering evil in the world, i. 91. has a singular regard to good men, 398. a. ii. 105. iii. 340, 394. though its ways are often unsearchable, i. 428. the care of it should prevent our anxiety, 238, 239. ii. 212, 115. and its continued agency engage us to rely upon it, 113. iii. 85. apostles directed to rely upon its care, i. 410. l. how it over-ruled the imprisonment of Paul, iii. 365, 375. s. and interposed for his life, 357. g. 372. m. 383, 402. the weightiest matters to be referred to its determination, iii. 13. our reasonings to be submitted to it, 140. f. nor should we judge of it from a part of its conduct, 85. its agency acknowledged by the Romans, 346. f. and the belief of it to be traced among barbarous nations, 395.

Prudence in our conduct, whom to be learnt from, i. 333. should keep us from running into unnecessary difficulties iii. 333. the greatest prudence how shewn, 134. gospel hid from the prudent, i. 406. h. ii. 82. reflection thereon, i. 328. prudent man builds his house on a rock, 250.

Prussian translators, how they render Mat. xxviii. 17. ii. 621. a. say the sufferings of John the Baptist were foretold, 6. m. See L'Enfant.

Psalms, how placed in the apostles' time, iii. 192. n. all written in them concerning Christ fulfilled, ii. 623.

Ptolemais, Paul sails there from Tyre, iii. 310. its different names, &c. ib. b.

Publicans, persons of an infamous character, i. 105, 260. g. love those that love them, 226. come to John's baptism, 105. justified God, being baptized of John, how to be considered, 320 b. believed John, ii. 315. Christ objected to as a friend of publicans and sinners, i. 323. offence is taken at his receiving them, 389. ii. 153. vindicates his freedom in conversing with them, i. 390. as they flock to hear him, ii. 153. a. delivers several parables for their encouragement, 153, 154, 155. oppressive publicans, how much the Roman law required them to restore, 267. f.

Publius entertains Paul at his house, iii. 391.

Punishments, vide *apostolic rod.*—future, some think a difference in their intimated, [illegible] 20. iv. 490. d.—strong expression of their eternity, 495. g.

Pure in heart, how to be understood, i. 210. l. such shall see God, ib. necessity of inward purity, 465. ii. 351, 353.

Purgatory vainly argued for, i. 219. r. the notion of it not favoured by 1 Cor. iii. 15, iv. 221. d. inconsistent with Rev. xiv. 13. vi. 459. i.

Purification of Mary, when it was, i. 72. b. 77. o. p. 83. a. Jews superstitious in their purifying, 138. g. 460. c. heathens practised it, iii. 237. a. Jews dispute with John's disciples about it, i. 152. c. Paul purifies himself, iii. 317. g. his seizure by the Jews towards the beginning of his purification, 318. h.

Purple and scarlet, Christ arrayed with it, ii. 526. 534.

Purses, where made by the Jews, i. 410. i.

Puteoli, Paul lands there in his voyage to Rome, iii. 393.

Pythagoreans, taught that men should not let the sun go down on their wrath, v. 149. m. Mr. Baxter thinks *eating herbs*, Rom. xiv. 2. refers to converts from that sect, iv. 152. b.

Pythoness at Philippi, really possessed, iii. 238. b. dispossessed by Paul, 238. Consequences thereof, 239. f. 240.

Q

Queen of Sheba to rise up against the Jews, i. 348.

Quenching the Spirit, what, v. 324. e.

Questions, raving about them, remarkably translated by Bishop Wilkins, v. 410. c.

Quotation from the Old Testament, i. 73, 74, 81. h. 87. d. 88. g. 97, 117. e. 118, 119, 120. 132. e. 143. d. 184. c. 186. k. 203. c. 285. g. 291, 371. c. 390, 446, 451, 461, 463. i. ii. 58, 84, 219, 218, 219, 282. g. 283. h. 290, 291. g. 301. a. 302. c. 307, 321. g. 333, 335, 339, 341. e. 367. 415. c. 432, 453. i. 476, 540. c. 543. b. 546, 553, 561. h. 568. d. 569. f. iii. 8. d. 10, 18. m. 19, 22, 23. e. f, g. 25. k. 40. i. 41. ib. l. 51, 80, 82. i. 90. h. 94. a. 96. d. 97. e, f. 98, 117. f. g. 188, 192. ib. n, o, q. 193, 194. ib. s. 198, 221. d, e. 336, 339. d. how sometimes expressed, i. 81. h. 291. h. 273. i. ii. 298. i. 302. c. neither agree exactly with the Hebrew nor the septuagint, i. 184. c. ii. 569. f, iii. 399. d. how sometimes introduced, i. 37. d. 88. g. 143. d. 203. c. 347. c. ii. 423. b. what they sometimes refer to, i. 89. l. ii. 55. b. 453. i.

Quotations from the Old Testament or allusions to it.

Gen. ii. 7. iv. 358.
ii. 23, 24. v. 168.
iii. 16. iv. 339.
xii. 2, 3. vi. 43.

Gen. xv. 8. vi. 153.
xvii. 1—6. vi. 43.
xxii. 16, 17. vi. 43 and b.
xlix. 9, 10. vi. 405.
Exod. ix. 16. iv. 107. and b.
xvi. 18. iv. 441. and f.
xx. 12. v. 171, 172. a. b.
xxxii. 6, 19. iv. 285.
Lev. xi. 44. vi. 190.
xix. 2. vi. 190.
xx. 7. vi. 190.
xxvi. 12. iv. 430.
Deut. xxi. 23. v. 39. and i.
xxv. 4. iv. 274.
xxv. 24. v. 404.
xxvii. 26. v. 37. and g.
xxix. 4. iv. 124.
xxx. 11—14. iv. 115.
xxxii. 21. iv. 120.
xxxii. 35, 36. vi. 80.
xxxii. 43. iv. 165.
Joshua i. 5. vi. 118.
2 Sam. vii. 14. vi. 11.
1 Kings xix. 14. iv. 122. a.
Job v. 13. iv. 222.
Psalm ii. 7. vi. 11. k.
ii. 9. vi. 389.
viii. 4. vi. 17. and e.
xvi. 10. iv. 343.
xviii. 49. iv. 165.
xix. 4. iv. 120.
xxii. 22, 26. vi. 18.
xxiv. 1. iv. 293.
xxxiv. 12, 13. [illegible] 207.
xl. 7. vi. 71, 72. e, f.
xlv. 6, 7. vi. 12. n, o, p.
li. 4. iv. 35.
lxviii. 18. v. 139. f.
lxix. 9. iv. 163, and a.
xciv. 11. iv. 223.
xcv. 7. vi. 23.
xcvii. 7. vi. 12.
cii. 26. vi. 13.
civ. 4. vi. 12.
cx. 4. vi. 33. h.
cxii. 9. iv. 447.
cxvi. 10. iv. 411. and d.
cxvii. 1. iv. 165.
cxviii. 22. vi. 195.
Prov. iii. 11. vi. 104. d.
iii. 34. vi. 162.
xxvi. 11. vi. 260.
Isaiah i. 9. iv. 112.
vi. 2, 3. vi. 402.
vi. 10. iv. 124.
viii. 18. vi. 18.
x. 22, 23. iv. 111.
xi. 10. iv. 165.
xxv. 8. iv. 360.
xxviii. 11. iv. 334. and b.
xxviii. 16. iv. 113. vi. 195.
xxix. 14. iv. 202.
xxxiii. 18. iv. 202. and c.
Isaiah xl. 6. vi. 192.
xli. 8. vi. 153.
xlix. 8. iv. 422. and g.
lii. 7. iv. 119.
lii. 11. iv. 430.
lii. 15. iv. 169.
liii. 1. iv. 119.
liii. 4, 5, 6. vi. 201.
liv. 1. v. 60. and c.
lix. 20. iv. 131. and b.
lx. 1. v. 158. m.
lxiv. 4. iv. 210. and k.
lxv. 1, 2. iv. 120.
lxv. 16. iv. 206.
Jer. ix. 23. iv. 206.
xxxi. 31. vi. 57. c. d.
xxxi. 33. vi. 74.
Hosea i. 10. iv. 111. and a.
Joel ii. 32. iv. 117.
Habak ii. iv. 16. d. v. 38. and h.
Hag. ii. 6. vi. 113. o.
——— Sometimes rather the sense, than words referred to, iv. 36. g.

R.

Rabbi, what it signifies, i. 129. Scribes fond of the title, ii. 345. why Christ would not have his disciples affect it, ib. f. remark on Nicodemus's calling Christ so, i. 147. a.
Rabbies insisted much on washing before meals, i. 460. c. how they speak of the earth, ii. 12. g.
Rabbi Isaac, his remarks, iii. 4. g. 87. a.
Rabboni, a title given to Jesus, ii. 581.
Raca, what it answers to, i. 217. l.
Rachel weeps for her children, i. 89. b.
Rahab in Christ's genealogy, i. 57. c.
Railers, what they should think of, i. 343. b.
Rain, what a testimony of to the heathen, iii. 207. how spoken of by them, ib. m. a Jewish proverb concerning it, ib.
Rainbow of emerald, what it signifies, v. 399. b.
Raphelius, his observations, iii. 223. m. 361. b. 190. l. i. 103. b. 491. i. [illegible] 352. e. 98. c. 68. f. 301. p. iii. 35[illegible] e. 293. q. 304. k. 307. p. 353. g. 258. f. ii. 10. d. 20. f. 423. b. iii. 4[illegible] 207. m. 374. p. 394. u. 259. b. 20[illegible] h. 235. g.
Rash engagements to be avoided, i. 428.
Ray, Mr. observation of his, i. 235. i.
Readiness of Christ's coming, what urges from, ii. 117. f. 381.
Reading, Mr. his remarks, ii. 143. [illegible] 370. i.
Reasonings, that are evil and corrupt, bring guilt on many, i. 467. b.
Rebuking the Jews, a proper expression, [illegible] 200. g.

Decrees

Received up, see Time.
Receiving or rejecting Christ, what, i. 418, 419. ii. 20. 40. 416.
Reconciliation with our brother, what necessary to, i. 216, 218. danger of neglecting to be reconciled to God, ii. 126.
Recovered from a distemper, what expressed by in the original, i. 396. d.
Redeeming the time, what, v. 161. and a.
Redemption sometimes signifies deliverance, iv. 92. d.—of the purchased inheritance, what, v. 105. o. Dr. Whitby thinks there are two redemptions, *ib.*—The day of it, what, 151. q—sometimes signifies the resurrection, *ib.*
Redemption, how sometimes used, ii. 376, g. what the apostles might do in the view of it, *ib.* f. what the sense of redeeming love should stir us up to, i. 51.
Reed, which the soldiers put into the hand of Jesus, what it may signify, ii. 526. c.
Reeves, Mr. conjecture of his, iii. 144. d.
Reformers, what they should begin with, i. 223, 323. a reformation of life, redection on it, 349. k.
Regeneration, nature of it, i. 149. 151. operation of the Spirit in it, 151. what applied to, ii. 234, 231. i.
Reland, his conjectures, ii. 294. b. 335. e.
Relapsing into vice dangerous, i. 349. parable of the relapsing dæmoniac, *ib.*
Relation to Christ in a natural way, what less advantageous than, i. 344, 354. i. what not so valuable as, ii. 45.
Relations set at variance by the gospel, i. 414, 419, 420. ii. 123. the nearest not to be loved like Christ, i. 420, 422. to be even hated in regard to him, ii. 149. b. gain of those who leave them for his sake, 232. often not expressed in the original, iii. 86. a.
Relative pronoun, what it sometimes refers to, i. 77. m. 257. c.
Relative duties expressed by being subject one to another, v. 163. e. some particulars of them stated, 166, &c. 274. &c. 475, &c.
Religion pure and undefiled, what, vi. 144. k. of no avail without charity, 145. l.
Religion, how to be undertook, ii. 150. cannot be expected to flourish in the soul without our care, i. 370. b. not intended only for a regulation of social life, 225. h. nor to be confined to them that follow us, ii. 55. the name of it why abused, i. 417. how weakened, 464. has often degenerated into heart, iii. 293. if not condemned unheard, cannot be condemned at all, 322. God can raise up guardians to it from the most unexpected quarter, ii. 354. what some of the principles of natural religion will do, i. 437. r. folly of public persons putting slights upon it, iii. 852. f. introducing a new religion forbidden by the Roman law, 239. e. Paul accused only of things relating to the Jewish religion, 363. remarks thereon, *ib.* d.
Remembering things not sufficient if the design be overlooked, i. 450.
Remembrance of his everlasting mercy, i. 44. b.
Remphan, what it might signify, iii. 97. e.
Rent clothes, see Clothing.
Repentance preached by John the Baptist, i. 99, 100, 104. by Christ, 180, 191. by the apostles, 442. Christ came to call sinners to it, 590. urges it as necessary to escape destruction, ii. 129. repentance to be preached in his name, 624. f. God has exalted him to give repentance, iii. 65. d. the awakened Jews exhorted to repent, 27. d. 39. e. good effects that would attend it, 42. repentance unto life given to the Gentiles, 160. d. how not right to retain it, ii. Paul testifies the necessity of repentance, 302. e. preaches to the Gentiles to repent, 377. unconverted sinner exhorted to repentance, 132. e. all commanded to repent, 22. r.
Repentance, the fruits of it in different persons, iv. 435. d.
Repetitions, why sometimes made, i. 423. h. 97. iii. 146. what they might be designed for, i. 112. c. by no means vain, 272. h. attended with dignity, ii. 87. c. truth of the history requires them, 142. f. attention ought to be renewed where they occur, i. 302. passages repeated on other occasions, 251. e. 298. a. 321. f. ii. 21. h. 40. f. 87. d. 92, 99, 106, 111, 115, 128, 130, 135, 136, e. 142, 151, 174, 209, 220, 224, 341, 354, 364, 371, 374, 376, 377, 411, 412, 413, 450, 461, 586. no sentences of our Lord so frequently repeated as that concerning humility, ii. 347. k. why Peter not Cornelius on repeating what he knew before, iii. 130. b. Paul's conversion would bear to be repeated, 376.
Reproaches to be borne with meekness, i. 49. those we suffer for Christ to be reckoned a glory, i. 60. g. and not to be wondered at, ii. 262.
Reprobate, what, iv. 481. d, e.
Reproof, how ready men are to shrink back from it, i. 243. c. bad men unfit to be reprovers of others, *ib.* should be managed

managed with prudence, 243. will stir up sinners to malice, 428.

Resist not evil, how to be understood, i. 223. l.

Resistance to magistrates, iv. 145, 146. c, d, e.

Respect of persons in religious assemblies, what kind forbidden, vi. 146. b.

Rest which the churches had in all Judea, to what it may be ascribed, iii. 105. s. happy effects of it, 126. t. how long it might continue, 135. s.

Restitution, a necessary part of repentance, ii. 268. restitution required by the Jewish, and Roman law, 267. f. restoring four-fold, when necessary, *ib.* restoring seven-fold, proverbial, *ib.*

Resurrection from the dead, implied by Christ, i. 221. e. expressly asserted, 272, 274. 452, 449. ii. 144. the promise made to the fathers, iii. 368. denied by the Sadducees, ii. 333. a. their error therein, ii. 334. proof of the resurrection out of the law of Moses, 335, 336. Sadducees object to it, 334, 337. grace discovered in it to be adored, *ib.* Jesus declares himself to be the resurrection, 246. should regard him in this character, 250. inference drawn therefrom, *ib.* transports of the resurrection-day, 251. what it will raise us to, i. 402. Christ the first that rose from the dead, iii. 373. many of the saints arose after Christ's resurrection, ii. 555. remarks thereon, *ib.* o. p. apostles preach it as exemplified in Jesus, iii. 45. Paul, how looked upon at Athens, in preaching the resurrection, 258. f. 264. s. declares he is called in question for it, 357. g. 352. professes his hope of it, 351. argues for its credibility, 369. f.

Resurrection of Christ what a proof of, i. 145. i. how intimated, 144. what exemplified in, 346, 478. his rising on the third day foretold to his disciples, 467. ii. 5, 15, 257, 476. who understand him not, 5. 15, 257, 476. not knowing what the scripture had declared, 579. though after he was risen, they remembered what he had said, i. 145. ii. 586. Jews acknowledge he had declared that he would rise on the third day, iv. 570. g. and pretend a suspicion of his disciples stealing him by night, *ib.* which they afterwards bribe the soldiers to say, 592. no contract between Christ and the Jews, that he should rise in their sight, 571. i. persons to whom Jesus appeared after he was risen, 580, 584, 587. b, i. 593. f. 596, 604. b. 605, 609, 614, 614. b. 621. 622. o. 628. iii. 3, 5, 155. f. unreasonable in the Jews to complain of defect in the evidence of his resurrection, ii. 628. reflections on it, 565, 583, 607. iii. 26. Scriptures shew, that the Messiah ought to rise again, ii. 623. iii. 250. and that he was the first that should rise from the dead, 373. David spake of the resurrection of Christ, 25. how Christ is said to have been begotten on the day of his resurrection, 192. o. the apostles witnesses of the truth of his resurrection, ii. 624. g. iii. 10, 24, 38, 53, 65, 155, 191. their testimony to it, 22, 34, 38, 41, 45, 65, 153, 191, 192, 193, 266. the Spirit a witness of it 65. its miraculous gifts a proof of it, *ib. e.* 154. i. reflections thereon, *ib.* 156.

Resurrection of Christ, many witnesses of it, iv. 344. on the third day, how foretold in scripture, 343. e. appears to have been a joyful idea to the apostles, v. 11. a. an evidence of the resurrection of Christians, 518. and a.

——— of Christians, some said it was already past, v. 438. g.—1 Cor. xv not wholly employed in proving a resurrection, iv. 346. d. not in proving a resurrection of the dead in general, *ib. e.* 357. e. Fleming's notion of the first resurrection, v. 221. i. 225. b.—of good men shall precede that of others, iv. 349. and the change of living saints, v. 316. g. What that resurrection, upon which the martyrs and confessors expected a better, vi. 99. f. Christians often insulted for the hope of it, iv. 342. a.

Retaliating injuries, not allowable, i. 224, 227.

Retirement, for religious exercise, what it should follow, i. 37.

Revelation, how needful, iii. 286. b.

Revelation examined with candour, what the author shews, ii. 524. d.

Revelation mentioned, 2 Cor. xii. was made to St. Paul, iv. 470. b.—[illegible] John made by certain images [illegible] without archetypes, v. 399. a. The great moral which the book of Revelation was designed to illustrate, 399. d. Mr. Lowman's scheme of that book, v. 402. a. Vide *Introduct. Revelations.*

Revelings, what, v. 73. f.

Revenge, forbidden, iv. 145. and c.

Revengeful spirit, not to be indulged, [illegible]

Reverence the inward disposition, [illegible] the outward compact type of it, [illegible]

Rewards, how to be proportioned, ii. [illegible] g. 238. remarks thereon, 257. g. [illegible] ence drawn from it, v. 124. i. 125. [illegible] 399.

Reynolds, [illegible]

415. n.

Reynolds, Mr. observation of his, iii. 34. d.
Rhegium, Paul sails by it, iii. 393.
Rhemish Jesuits, their ignorance, ii. 360. f.
Rhemish Jesuits understand αναλογια πιστεως of a confession of faith, iv. 137. f.
Rhoda, may be rendered Rose, iii. 171. g. runs to the door when Peter knocked, *ib.* h.
Rhodes, Paul sails there, iii. 309.
Riches to be faithfully improved, ii. 166. filthy called *deceitful*, i. 362. a. ii. 165. e. not sufficient to make life happy, 111. render salvation difficult, 230, 234. not becoming us to be eager in seeking them, 17.
Rich receive their consolation, i. 299. shall be sent empty away, 44. f. will hardly enter into the kingdom of God, ii. 229. whom this is applied to, 230. the gifts they cast into the treasury, exceeded by the widow's mites, 356, 357.
Rich fool in the parable, ii. 109, 110.
Rich man and Lazarus, ii. 149. a. 170. c. 171. c. 180.
Rich with respect to God, sense of it, ii. 110. d. great advantage of attaining it, 111.
Rich people exhorted to liberality in very strong terms, v. 415. d.—*Rich in this world*, what is insinuated by the phrase, v. *ib.* c.
Right eye or *hand offend thee*, sense of it, i. 221. c. gradation observable in it, *ib.* d.
Right hand of God, Jesus exalted to it, ii. 639. iii. 24, 25, 65. Stephen sees him there, 101. c. the Son of Man to be seen sitting at the right hand of power, ii. 307.
Righteous and good man, how distinguished, iv. 55. g. To be constituted righteous, what, 61. k. the righteous scarcely saved, vi. 219. g.
Righteous who need not repentance, query relating to them, ii. 154. d. receiving a righteous man, not to be unrewarded, i. 421. happiness to attend it, 368, 389. ii. 394, 395.
Righteousness, happy those that hunger and thirst after it, i. 209. g. to exceed that of the Scribes and Pharisees, 215. d. e. vain glory to be avoided in it, 218. a. seeking first the kingdom of God and his righteousness, what meant by the latter, 240. h. what it may signify in the caution against practising it before men, 243. a. Paul reasons of it before Felix, iii. 335. remarks thereon, *ib.* b. 336.
Righteousness of Christ, how manifested, ii. 457.
Righteousness of God often signifies the manner of becoming righteous which he has appointed, iv. 15. b. sometimes his righteousness in appointing that method, 35. and d. and sometimes the purity of his nature, 114.——of the Pharisees, what, iv. 114. a. a perfect righteousness necessary to justification by the law, 115. and c.—of saints, what, vi. 487. a.
Rivetus, conjecture of his, iii. 536. e.
Robe, ring, and shoes, in the parable of the prodigal, what intimations of, ii. 159. g.
Rock, on which Christ would build his church, how to be understood, i. 484. e.
Rock, how that in the wilderness was Christ, iv. 285.
Rocks torn asunder at the death of Christ, ii. 555. remains of them still to be seen, *ib.* n
Rome, numbers of Jews there, iii. 16. h. who are ordered to depart from thence by Claudius, 266. b. absurdity of pretending Peter went to Rome, after his deliverance out of prison, 172. k. uncertain by whom the gospel was first preached there, 393. k. Paul thinks of going to Rome, 300. the Lord assures him that he should testify concerning him at Rome, 338. Paul delivered to be conveyed to Rome, 378. b. arrives there, 393, 394. a. [for his confinement there, &c. see Paul.] reigns of the several emperors within the limits of the gospel-history, iii. 445.
Romans, the Sanhedrim apprehensive of their coming, ii. 252. and hasten their ruin by what they did to avoid it, 255. sent as executioners of the divine vengeance, 187, 253, 254, 272. their setting up their idolatrous standards on holy ground, what a sign of, 367. 3. providence observable in their withdrawing from Jerusalem after their first approach, *ib.* a Roman guard, why attended near the temple, 499. o. iii. 319. n. used to examine by scourging, 331. d. had a law that made a riot capital, 293. r. did not allow attempts to introduce a new religion, 259. c. would not suffer a Roman citizen to be bound or beaten, 245. c. 331, 332. but made it highly criminal for such as were not to plead this privilege, 245. c. Paul pleads his privilege as such, 245, 331. 335. f. the freedom of Rome, was sometimes given as a reward, and sometimes bought, *ib.* Lysias writes to Felix of Paul's being a Roman, 343. a. objection of

of the Jews to them, 347. g. Roman law allowed every citizen a right of appealing to Cæsar, 259. k. required accusations to be made in the presence of the accused, 362. e. Romans would have let Paul go, 397. Epistle to them, when written, 295. a. 394. l.
Rome, some think it will be swallowed up in the lake of fire, vi 483. f.
Royalty, in whom vain, i. 91.
Rudder-bands, design of loosening them, iii. 387. f. ancients often had two rudders to their ships, *ib.*
Rufus. See Alexander.
Ruler of the people not to be evil spoken of, iii. 336.
Rulers of the Jews examine Jesus, i. 143. e. when they let him alone, the people question, whether they knew he was the Christ, ii. 55. urged against Jesus, that none of the rulers believed in him, 57. h. many of them believe, but are afraid of confessing him, 302, 303. seek for an opportunity to destroy Jesus, 291, 400. reflections on their malice, 255, 402. they deliver up Jesus to death, 593. and so fulfil the scripture, iii. 191. did it through ignorance, 38, 191. yet this did not excuse their guilt, 38. d. are told by Peter, when the lame man was cured, it was done by the name of Jesus, 43. join with the Gentiles, in a design of stoning Paul and Barnabas, 203, 204. d.
Rulers of the darkness of this world, who, v. 177. and b.
Rulers of the synagogue. See Synagogue.
Rust, how to be rendered, i. 256. a.
Ruth, remark on her being a Moabitess, 57. d.
Rymer, Dr. observation of his, ii. 92. f.

S

Sabbath, made for man, i. 282. observed as a day of extraordinary devotion, but not with a strict rest in the patriarchal age, ii. 46. g. Jewish sabbath began and ended at sun set, i. 202. a. Christ Lord of the sabbath, 263. i. remark thereon, *ib.* k. customary with Christ to go on that day into the synagogue, 184. 191, 198, 285, 403. his Sabbaths spent delightfully, 206. reflection thereon, 188. Jews scrupled to carry any thing on it, 202. b. 266. counted it unlawful to rub out the ears of corn on that day, 281. d. priests worked on it, 282. cures wrought by Christ on the sabbath-day, 199, 266, 285—287. ii. 130, 131, 141. 194. for which he is charged as a sinner, i. 287. ii. 194. but vindicates himself, i. 269. and shews the Jews were unreasonable in censuring him for it, ii. 49, 132. i. 266. ii. 162. f. Christians to pray their flight might not be on that day, 369. regard paid to the Sabbath after Christ's crucifixion, 559. d. 561, 563, 564. on that day the priests secure the sepulchre, 570. Paul attends the synagogue on it, iii. 185, 195, 197, 236, 249, 267. Moses and the prophets were read there every sabbath-day, 185, 191, 223. spurious addition, with respect to working on the sabbath, i. 285. a. *second Sabbata after the first*, how to be understood, 280. b.
Sabbath, Jewish, abrogated, v. 362. i. the Christian sabbath, the first day of the week, iv. 363. b. vi. 372. c.
Sabbath-day's journey, what reckoned such by the Jews, ii. 633. c.
Sackcloth, the wearing it what a sign of, i. 324. c.
Sacrament of baptism. See Baptism.
Sacrament of the Lord's supper, when might be thought of by Christ, i. 412. f. what should be our views in coming to it, 453. instituted by Christ at the close of the Passover, ii. 347. a. remark on it, *ib.* b. intention of the Papists, in taking the bread to be the real body of Christ, 428. c. the cup how to be considered, 429. e. and received, 428, 429. hymn sung at the close, 428, 429. hymn sung at the close, what it might be, 450. b. how we should approach it, 451. remark on it, 453. f. often celebrated by the primitive Christians, iii. 29. g. 297. g. plainly meant by *breaking bread*, when the disciples met together at Troas, 297. g. arguments for denying the cup to the laity, urged by the council of Trent, *ib.*
Sacrament, (vide baptism) of the Lord's supper, iv. 302, &c. what the Corinthian fault about it, 302. c. the impropriety of it argued from the revelation of it by St. Paul, 303. f. and from the expression, *till the Lord come*, 306, & c. the silence after consecration called [illegible] and wine, 308. i. unworthy manducation expressed by *eating judgment*, &c. 309. n. Christians early mingled water with the wine, why, vi. 61. d.
Sacrifices, heathen, were tokens of communion with their deities, iv. 317. some part of them were things sold in the shambles, 318. a. [illegible] the, vi. 61. f. God will not pardon without a sacrifice, [illegible] instituted by, v. 166. [illegible] offered.
Sacrifices strewed with salt, design of, iii. 87. m.

Sadducees, whence so called, ii. 333. a. well described by Dr. Prideaux, i. 103. a. deny a resurrection, &c. ii. 333. b. iii. 337. i. 103. remark thereon, ii. 333. b. their principles prevail much among the rich and great, i. 424. g. and high-priests, iii. 62. a. their regard to the law of Moses, ii. 335. e. come to John's baptism, i. 103. are admonished by him, 104. how called a brood of vipers, 103. c. refuse to be baptized, 105. ask a sign from heaven, 477, 478. Christ cautions his disciples against their leaven, 479, 481. no reason to suppose they had favourable thoughts of Christ, ii. 57. h. question Christ about the resurrection, 333. a. who tells them, they knew not the scriptures, 334. and proves it out of the law of Moses, 335. e. on which they retire in confusion, 337. h. join with the priests in apprehending Peter and John, iii. 43, 44, 49. seize the twelve apostles, and imprison them, 61. a. consult how to put them to death, 65, 66. dissension arises between them and the Pharisees concerning the resurrection of the dead, 337, 338.

Sages. See Wise men.

Saint-Real, Mons. conjecture of his, ii. 364. k.

Saints departed, incapable of relieving such as pray to them, ii. 171. e. vanity of trusting to their intercession, ib. 388. remark on those that appeared after Christ's resurrection, 555. o. p.

Saints, why called the *first born*, vi. 112. k.—first-fruits, 142. c. 457. b.

Salamis, Paul and Barnabas preach there, iii. 181.

Salathiel, how said to be the son of Jeconiah, i. 59. i.

Salmasius, remark of his, ii. 16. d.

Salmone, Paul passes by it in his voyage to Rome, iii. 379. d.

Salome, who supposed by some to be, ii. 559. c. bring spices to embalm Christ's body, 573. See Women.

Salt, why used to season sacrifices, ii. 23. m. if insipid, good for nothing, i. 212. d. ii. 23, 151. Christ's disciples the salt of the earth, i. 212. are bid to have salt in themselves, ii. 23. salted with fire, how to be understood, 23. l.

Salvation of the Jews, i. 108. horn of salvation raised up in Christ, 48. a. Christ God's salvation, 75. offered first to Israel, iii. 42, 190, 197. but, on their rejecting it, sent to the Gentiles, 400. no sharing in it, without ruining from iniquity, 2. nor any way of obtaining it but in the name of Jesus, 46. h. who shall be for salvation to the ends of the earth, 198. prudential doctrine concerning it, 361. advantage of learning the way to it shamefully neglected, 363.

Salvation of others may influence that of a minister, v. 457. i.

Saluting our brethren only, no extraordinary thing, i. 226. f. *twenty*, not to salute any by the way, ii. 38. d. salutations in the market, affected by the Pharisees, 99, 345.

Salutations to many persons in St. Paul's epistles, a testimony of their genuineness, iv. 174. c.

Samaria, Christ passes through it, i. 168. ii. 177, 179, 180. c. apostles to be his witnesses in Samaria, 632. iii. 4. Philip preaches there, 106. f. 108. increase of its churches, 215.

Samaritans, had no friendly intercourse with the Jews, i. 169. g. ii. 86. f. rejected all the scripture but the books of Moses, 335. e. offer their temple on mount Gerizzim to Antiochus, i. 169. g. deduce their genealogy from Jacob, 170. their expectations, 171. c. 173. q. 178. h. may believe at Sichem, on hearing what the woman said of Jesus, 177. and many more, on hearing him discourse, 178. reflection thereon, ib. g. apostles instructed not to visit them, 405. Jesus reproached with being a Samaritan, ii. 76. parable of the good Samaritan, 86, 87. remarks on it, 86. h, i, k. Samaritans will not receive Jesus 180. c. intemperate zeal of his disciples thereupon, ib. ten lepers cleansed, and but one, a Samaritan, gives thanks, 131. people of Samaria look upon Simon as the great power of God, iii. 107. h. but, upon hearing Philip, believe, and are baptized, 108. Peter and John come to them, 110. gospel preached in their villages, 113. the Samaritans better prepared to receive it, than most of the Gentiles, 108. f.

Samuel, whence supposed to be the author of the Pentateuch, iii. 30. l. speaks very expressly of the Messiah, ib. his government included with that of Saul, 188. i.

Samos, Paul touches there, iii. 299.

Samothracia, Paul sails thither, iii. 234.

Sanctification, sometimes refers to being externally set apart, vi. 79. c.

Sanctify them through thy truth, the prayer of Christ, ii. 472. a. who sanctifies himself for our sakes, ib. See Inheritance.

Sandals, apostles to wear them in their journey, i. 410. form of them, ib. k.

Sandys, Mr. his account of the cleft in the rocks, ii. 555. n.
Sanhedrim, the supreme Jewish court, i. 145. e. difficult to say who were properly members of it, iii. 45. f. seat of the two principal officers, ii. 258. c. alone could punish with stoning, i. 216. b. 217. had a right of punishing false prophets, ii. 156. h. were allowed to try capital causes, 61. c. 511. c. 530. h. send priests to enquire of John the Baptist who he was, i. 122. asks Jesus for a sign, 144. Christ accused before them, 267. n. 269, 277. send officers to seize him, ii. 52. e. who returning without him, 56. they separate after a short debate, 57, 58. examine the blind man, 195, 199. remark thereon, 201, 197. i. consult how they should deal with Jesus, 251, 252. resolve on his death, 253. and order any that knew where he was to discover him, 254. question his authority, 312. e. are silenced by him, 314. renew their consultations against him, 400. Judas agrees with them to betray him, 401. send a guard to seize him, 486. meet together at the high priest's palace, 496. endeavour to procure false witnesses against Jesus, 504, 505. ask him if he were the Messiah, 506. e. adjudge him to death, 508. k. consult how to put him to death, 510. take him away to Pilate to confirm their sentence, 511. c, 530. h. Peter and John brought before them, iii. 44. f. 56. wonder at their boldness, 46, 47. and having threatened them, let them go, 48. the twelve apostles brought before them, 64. they consult how to put them to death, 66. but Gamaliel advising them to be cautious, *ib.* they scourge and dismiss them, 68. Stephen accused before them, 76, 78, 79. *and see* who charging them with murdering the Righteous One, 99. l. they are enraged at him, 100. Saul commissioned by them to seize all the Christians at Damascus, 123. d. 385. Lysias brings Paul before them, 334. but a dissension arising in the council, takes him away, 337, 338.
Sapphira; see Ananias.
Sarah and Hagar, their story allegorized, v. 58, &c.
Sarepta, Elijah sent to, i. 187.
Saron, or Sharon, a valley in the neighbourhood of Lydda, whose inhabitants turn to the Lord, ii. 138. c. 139.
Satan, enemy to God and man, i. 160. q. how used in Hebrew, 337. g. what it often means, *ib.* ii. 84. c. Jesus is charged with casting out demons by his help, i. 326. but Satan will not cast out Satan, 337. what it sometimes signifies, 488. d. remark on its being applied to Peter, 489. was seen by Christ to fall like lightning from heaven, ii. 81. what that refers to, *ib.* c. reflection thereon, 83. Christ's victory over him, i. 338. m. 341. ii. 297, 457. sows tares among the wheat, i. 366. hinders the word from taking root, 362. enters into Judas, *ii.* 400, 416, 419. desires a permission to assault the apostles, 424. reflections thereon, *ib.* 426. came to assault Christ, 448. filled the heart of Ananias, iii. 56. d. reflections thereon 60. his artifice often over-ruled, 264. h. Paul is sent to the Gentiles, that they may turn from the power of Satan, 125, 371. k.
Satan, what it is to deliver a person to him, iv. 237. d. v. 574. and b.
Satisfaction to Divine justice, what, iv. 52. e. consistent with our obligation to holiness, *ib.*
Satisfaction of Christ, wherein referred to, ii. 429. f.
Saved, how frequently applied, i. 396. d. exception to it, iii. 46. h. Christ is upbraided with his saving power, ii. 343. f. be ye saved from this perverse generation, iii. 28. jailer's inquiry, what he must do to be saved, 242. n.
Saul, king of Israel, his government concluded with Samuel's, iii. 188. i. did not long survive him, *ib.*
Saul, (afterwards Paul,) his birth, acts, &c. iii. 324. c, *ib.* e. 332. f. 337, 340, 358. d. 66. f. 105, 369, 100, 330, 104, 109, 127, 122. n. 304. f. 122. b. 123. c. 370, 131, 152. h. 133. i. k. 135, 136. l. m. 129. b. 130, 134. g. 337. i. 152. h. 133. i. k. m. 134. n. p. 136. q. s. 156, 164. d. 165. k. 170. b. 180. e. 181, 182, 183. See Paul.
Savouring the things of men, and not of God, i. 489. e. our proneness to it, 504. *Say unto you*, what it may signify, ii. 372. h. *thou hast said*, meaning of it, 512. i. 517. g. 516.
Scaliger, his criticisms, i. 280. b. ii. 23. i. 235. e.
Scarlet; see Purple.
Scatter abroad, how to be understood, i. 269. o.
Scevа's sons, attempt to [illegible] an evil spirit, iii. 284. are driven away naked and wounded, *ib.*
Scholar, what it expresses, ii. 56. f.
Schmidius, conjecture of his, ii. 17. f.
Scholar, not above his teacher, i. 397. f. where meant for learners by the way, 76. b. 89. b. iii. 324. d.
Scott, (Dr. John) his conjectures and remarks, 24. g. i. 144. k. [illegible]

Scott, (Dr. Daniel) his observations, i. 56. a. 55. f. 480. c. 488. c. 59. b. 62. i.
Scornful airs to be seriously accounted for, ii. 167. h.
Scorpions, power given to the disciples over them, ii. 81.
Scourging, a punishment among the Jews, i. 413. c. iii. 329. e. apostles to expect it, i. 413. ii. 353, 362. Saul thus punished them that believe, iii. 329. c. Jesus scourged by Pilate, ii. 525. used to precede crucifixion, ib. a. 534. q. apostles scourged by the Sanhedrim, iii. 68. Paul and Silas scourged at Philippi, 240. Paul ordered to be examined by scourging, 331.
Scribes, who intended by them, ii. 344. c. consulted by Herod where the Messiah should be born, i. 81. agreed that the Messiah was the Son of David, ii. 341. and that Elijah must first come, 5. Jews extravagant opinion of their words, 345. f. their way of teaching contemptible, i. 231. g. perceived that Jesus did not teach like them, 122, 151. g.——their offence at his sermon on the mount, 256. b. scribe's readiness to follow him, 376. e. asks Jesus which is the first and great commandment, ii. 339. a. and approves his answer, 340. Jesus foretels being rejected by them, i. 487. ii. 258. contend with his disciples, 8. and are reproved, 10. complain of the children, when they cried *Hosannah*, 291. consult against Jesus, 291, 309, 400. question his authority, 312. e. but are silenced, 312. commend what he said to the Sadducees, 337. disciples warned to beware of them, 344, 345. send a multitude to seize Jesus, 486. assemble at the high-priest's palace, 496. try him in the Sanhedrim, 506. and declare him guilty of death, 508. consult again how to do this, 510. deliver him to Pilate, 511. attend him to Herod, 519. decide him as he hung upon the cross, 545. f. present when Peter and John are examined, iii. 44. stirred up against Stephen, 76. intimate, a spirit or an angel might have spoken to Paul, 338. b. scribe instructed to the kingdom of heaven, i. 374. scribes and prophets Christ would send to be persecuted by the Jews, ii. 353.
Scribes and Pharisees, their righteousness to be exceeded, i. 215. what they taught, ib. d. high opinion the Jews had of them, ii. c. sat in the chair of Moses, ii. 344. a. b. but were not to be imitated in their works, 345. said heavy burthens upon others, which they would not touch themselves, 344. instances of their hypocrisy and pride, ib. 346. reject the counsel of God, i. 360, 322. b. watch for an opportunity to accuse Christ, 235. question him about the lawfulness of healing on the Sabbath-day, ib. and consult with the Herodians how to destroy him, 237, 238. charge Christ with acting by the help of Beelzebub, 335, 336. and with having an unclean spirit, 340. are told of the unpardonable guilt of sinning against the Holy Ghost, ib. and cautioned of the danger of such sinful words, 342, 344. [illegible] charge him again with acting by the help of Beelzebub, 401. p. desire a sign from heaven, 346. a. are upbraided as an adulterous generation, 346. b. to whom no sign should be given, ib. 478. offended at Christ's eating with publicans, 299. alarmed at his miracles, 559. b. seek to ensnare him, 460. blame his disciples for neglecting traditions, 461, 463. ask Christ's judgment of the adulteress, ii. 60, 61. who bidding the guiltless person throw the first stone at her, they [illegible], 62. remark thereon, ib. e. endeavour to and not something to accuse him, 102. renew their murmurs as his eating with sinners, 153. disobedient sons, an emblem of their hypocrisy, 315. b. take counsel against Jesus, 321. woes denounced against them, with the causes why, 99. c. 347, 348, 350, 351, 352.
Scripture the best defence against Satan, i. 120. how abused, 119. k. enemies of Christianity not to be trusted in their representations of it, ii. 40. f. sense of it not to be disguised, i. 446. g. sometimes obscured by those that undertake to explain it, ii. 27. c. sense that first offers to an honest mind, commonly the true one, ib. no word insignificant in it, 44. k. *scripture cannot be broken*, what it refers to, 216. iii. 435. meaning of some places has been determined, i. 185, 484. e. minds of the disciples opened to understand the scriptures, ii. 625. how said to be fulfilled in Judas, iii. 3. d. Scripture expressions often to be understood with limitations, i. 182. h. 222. b. 224. p. 273. k. 252. i. 274. a. 299. d. ii. 45. d. 47. c. 146. b. 205. c. 381. d. 436. m. 437. o. 450. b. 556. r. 604. c. 614. h. iii. 15. c. 99. i. 310. a. [See All.] arguments drawn from universal phrases, weak, 15. e. Scriptures testify of Christ, i. 277. how they ought to be received, 279, 279. should be read in our public assemblies, 189. iii. 195. and carefully studied, 120. negligence of transcribers, no argument against its inspiration, iii. 419. *search the scriptures*, remark on it, i. 276. e.

Scriptures,

Scriptures, known to children, therefore not forbidden to the laity, v. 449. a. Scripture expressions sometimes used in a restrained sense, vi. 155. c. 289. i. 293, f. 294. k.
Sea of glass and fire, what, vi. 462. and a. what is meant when it is said, *the sea was no more*, 498. a.
Sea obedient to Christ, i. 379, 441. [See Walking on the sea.] seafaring persons to be remembered in our prayers, iii. 383.
Sealed of the Father, force of it, i. 445. b. reflection thereon, 449.
Seals, the scenes that followed on opening them, how exhibited to St. John, vi. 410. d. *Sealing to the day of redemption*, to what it alludes, v. 151. q.
Seats, the uppermost at feasts, &c. chosen by the Pharisees, ii. 99, 345. lowest to be taken 143. g.
Secret good actions shall be rewarded openly, i. 230, 231, 234. nothing secret, that shall not be revealed, 364. d. 416. ii. 104.
Secrets of the heart how made manifest in preaching, iv. 335. c.
Sect, not always used in a bad sense, iii. 350. c. Jews tell Paul, that the sect he belonged to was every where spoken against, 398. Christians represented as an atheistical sect. *ib.* a.
Secundus attends Paul with the collections to Jerusalem, iii 296. d.
Sedition, Christ accused as guilty of it, ii. 518. Paul charged as exciting the Jews to sedition, iii. 346
Seducing teachers, to be avoided, i. 246. how to be known, *ib.* l.
Seducing teachers, Christians forbidden to receive them into their houses, vi. 327. d.
Seed that fell by the way-side, how explained, i. 361. 362. that on good ground, what applied to, 363. seed growing insensibly, what it may serve to illustrate, 370.
Seeing, they see not, emphasis in it, i. 358. i. such as will not see, justly left in darkness, 360. *seeing ye shall see, &c.* how better rendered, 532. l.
Seeing God, why put for the knowledge of him, vi. 292. d.
Seemed to be, or *seemeth*, those that were, v. 24. g.
Seemeth to have, remark on it, i. 364. f.
Seleucia, Paul and Barnabas, sail from thence, iii. 181.
Self-denial of Moses, iii. 88. d. 95. of Christ, i. 140. 341. of Paul, iii. 301. necessary to all, i. 489.
Self-murder, justified by some philosophers, ii. 241. k.
Selling their estates, by the first converts, whence it might arise, ii. 114. c. was a voluntary act, iii. 57. c. why eligible at that time, 30, i. no reason to suppose the number of converts owing to a desire of sharing in them, *ib.* price of these possessions brought to the apostles, 53. complaint, that some were neglected, 72. *ib.* b.
Sentence Christ will pass on the wicked, reflections on it, ii. 395. 398.
Separate spirits exist, vi. 112. l. do not sleep, 49. a. iv. 416. d. are happy, v. 320. b. an objection against it answered, 452. e. are with Christ, 202. c.
Separation, without the guilt of schism, iv. 152. a.
Septuagint, some think an attempt was made to alter some copies, and render them more agreeable to the New Testament, iv. 36. g.
Septuagint, often followed by the evangelists, iii. 22. f. 117. f. 221. d. Canaan inserted from thence, i. 62. q. *teaching for doctrines the commandments of men*, taken from thence, 463. i. different accounts given there of the number of souls that went into Egypt, iii. 84. b.
Sepulchres, adorned by the Jews, ii. 351. c. Pharisees said to be like them, 351. adorned those of the prophets, 109. 352. remark thereon, 352. d. Sepulchre where Jesus was buried, hewn out of a rock, 563. great stone rolled to the door of it, 564. chief-priests desire Pilate to have it secured, 570. and set a guard upon it, 571. i. women, going to embalm the body, find the sepulchre open, 573. Peter and John come and go into it, 578. 579. m. Mary looks in, 580. 585. 586. wonderful that Christ should ever have lain there, 590.
Sergius Paulus calls for Barnabas, and Saul, iii. 182. i. believes 183. supposed to be the first, by whom Saul was called *Paul*, 182. k. no reason to imagine him the first convert among the Gentiles, 183. l.
Sermon on the mount, where delivered, i. 208. b. 253. b. different from that recorded by Luke, iv. 293 a. the taking it to be the same, cause of a mistake, 252. a. several passages related by Luke, repetitions of it, 251. c. not addressed to the disciples only, 252. a. figurative expressions in it, 239. x. eloquence of it, 234. f. noble specimen of Christ's preaching, 251. f. should be a pattern to preachers, 244. f. whose sermons are most useful when delivered in a familiar method, 263. c.
Serpent lifted up by Moses, how an emblem of Christ, i. 124. n. what intended by

By supposing serpent produced from the marrow of the back-bone, ii. 21. i.
Serpent, how he deceived Eve through subtilty, iv. 458. c.
Serpents remarkable for their sagacity, i. 413. b. their prudence recommended, *ib.* exemplified in Paul's behaviour, iii. 341. disciples obtain power over them, iii. 81, 628. easterns had an art of charming them, *ib.* q. Heathens thought there was something divine in them, iii. 391. c. Scribes and Pharisees called *serpents* by our Lord, ii. 352.
Servarius, argument of his, ii. 335. c.
Servant, how to be sometimes rendered, i. 308. d. ii. 32. g. abides not in the house for ever, 71. strangely referred to by some, 72. d. not greater than his lord, i. 415. ii. 412, 451. knoweth not what his lord doth, 450. a. none can serve two masters, i. 237. ii. 166. not thanked for waiting on his master, 176. when all is done, are but unprofitable servants, 177. f. hired servants, why mentioned by the prodigal, 158. f. happy the servant who is found watching when his Lord cometh, 116, 117, 382. faithful servant rewarded, 118, 388. wicked servant surprised by his Lord, 119. l. 388. g. his punishment, 119. m. 388. h. what it may refer to, 382. i. negligent punished with stripes, 119. n. 120. o. they that improve what is intrusted with them commended, 271, 385. the slothful condemned, 272, 391. unmerciful servant punished, 32, 33. different rewards of those that received the ten pounds, 271, 272, rewards of those that received the talents, 390. Christ tells his apostles, that he who would be chief among them should be their servant, 346, 250. g. 261, 411, 412. Servant of Christ must follow him, ii. 295. reflection thereon, 390. deserting his service, consequence of it, i. 380.
Seven angels before the throne, who, vi. 421. b. *Churches*, why so many mentioned, 375. c. addressed in what is said to each angel, 378, f. 381. a. the epistles to them not prophetic, 395. g. their present state, 379. g. *Lamps*, what, 399. d. *Spirits before the throne*, who, 368. b. and who those *sent into the earth*, 405. b.
Seventy disciples chosen, i. 37. 40. time when, 38. a. the account of them given only by Luke, 37. b. return to Jesus, 39. h. rejoicing that the demons were subject to them, 80. should rather rejoice that their names are written in heaven, 81.
Sexes, of what applicable to, i. 30. i.
Shadow of Peter, cures the sick, iii. 59.
Shaftesbury, (Lord) remark of his, iii. 392. o.
Shaking the earth and heaven, what it refers to, vi. 113. n, o, p, q.
Shaw, Dr. his observations, i. 101. k. 171. f. i. 208. e.
Sheep, helped out of a pit on the Sabbath, i. 286. c. if one go astray the rest left to seek it, ii. 26. c. 135. joy on finding it, 134. will hear the shepherd's voice, 205. Christ comes that his sheep may have life, 206. f. hireling leaves them when the wolf is coming, 208. Christ had other sheep, whom he would bring and make one fold, 208. b. 209. gives his sheep eternal life, 212. d. righteous and wicked separated as sheep from goats, 393, 394. c. Jews considered as sheep without a shepherd, i. 408. ii. 431. Israel as lost sheep, 408. disciples sent forth as sheep among wolves, 413. a. ii. 38. Christ charges Peter to feed his sheep, 617.
Sheep's clothing, false prophets said to come in it, i. 246. k.
Sheep-market at Jerusalem, where kept, i. 263. b.
Shekels, their value, ii. 17. f. 401. c. five paid for the redemption of the first-born, i. 73. c. but not to redeem them from being sacrificed, *ib.* half a shekel paid yearly by each of the Jews to the temple, ii. 16. d. not so much paid in Nehemiah's time, 73. e. slave rated at thirty shekels, 501. c.
Shepherd enters in at the door, i. 205. b. 205. c. good shepherd gives his life for the sheep, 207. when the shepherd is smitten, the sheep shall be scattered, 176. Shepherds informed of the birth of Christ, i. 67. remark thereon, *ib.* i. find him in a manger, 69. spread the news abroad, 69, 70. praise God for what they heard, and saw, 70. n.
Sherlock, (Bishop) his remarks, i. 37. b. ii. 280. h. iii. 94. a.
Ships used by Christ and his disciples, observation on them, i. 442. h.
Shoes, the apostles to provide none, i. 410. ii. 38. conjecture on them, i. 410. k. putting them off, a token of respect, iii. 91. i.
Shuckford, Mr. his remark of his, ii. 351. f.
Sichem, called *Sichar* by way of reproach, i. 168. d. its site, 171. w. Jesus tarries there two days, 179. f. probably went from thence to Cana, 180. k. the capital of that country, iii. 106. f.
Sick healed by Jesus, i. 202, 203. i. 405. g. 431, 479, 254, 420, 316, 287, 442, 161, 182. g. he is said to bear our sicknesses, 205. d. sick need a physician, 360. the twelve sent forth to heal the sick, 295. have power given them to cure every sickness, 407, 409.

appoint

anoint the sick with oil, 422. the seventy sent out with the like power. ii. 39. they that believe shall lay their hands on the sick, and heal them, 628. sick cured by Peter's shadow, iii. 60. and by Paul at a distance, &c. 285. f. 391. healing the sick, the apostles had not liberty to do it in every instance, 112. d. regard shown to his sick members, how considered by Christ, ii. 394. d. 395.

Side of Christ pierced with a spear, ii. 560. remark thereon, *ib.* f. done, that the scripture might be fulfilled, 561. h. reflection on our piercing him, 565. shews his disciples the mark in his side, 606. Thomas will not believe, unless he may feel it, 609. a. yet believes on sight, 610. d.

Sidon, Paul touches there in his voyage to Rome, iii. 378. See Tyre.

Sighing deeply in his spirit, applied to Christ, i. 472, 478. ii. 248.

Sign required by the Jews, i. 144, 446. Paul warned by a sign of what the Jews would do to him, iii. 311.

Sign from heaven desired by the Pharisees, i. 346. a. 477. many such signs given by the ancient prophets, 346. a. Christ will give them no sign but that of Jonah, 346, 478. this exemplified in his resurrection, 347. remark thereon, 359. l. Jews continue the demand in the apostles time, 477. a.

Signs of his coming, declared by Christ, ii. 360, & *seq.* 361. h. 369. e. 374.

Signs of the times, not distinguished by the Jews, i. 478.

Silas (elsewhere called *Silvanus*,) his travels and acts, iii. 223, l. 224, 227, 229, 231, 232, 233, 234, f. 236, 237, 239, 244, 245, a. 247, 249, 250, 252, 255, h. 268. e.

Silence enjoined by Christ to those whom he cured, i. 253. d. 400, 401, 472, 482. reflection thereon, 255.

Siloam, pool of, ii. 128. c. 194. c. water drawn from thence poured before the Lord, 54. a. eighteen killed there by the fall of a tower, 128. c. remark on it, *ib.* blind man ordered to wash there, 194. c. 195.

Simeon, who supposed to be, i. 74. d. waited for the consolation of Israel, 74. takes Jesus in his arms, 74, 75.

Simeon called *Niger*, one of the teachers at Antioch, iii. 180. probably one of the first preachers there, 162. a.

Similies, whence taken by Christ, i. 212. o. 371, 373. ii. 64, 204. b.

Simon, one of the brethren of our Lord, i. 403. d. ii. 441. e. 549. b.

Simon Peter; see Peter.

Simon the Canaanite, why supposed to be so called, i. 136. b. 295. g. no reason to imagine him the father of Judas Iscariot, *ib.* chosen an apostle, 295. sent out with the twelve, 408.

Simon the Pharisee invites Jesus to dinner, i. 329. offended at the woman's touching him, 330. remark on his calling Jesus *master*, 330. d. why he might omit some common civilities to him, 331. g. exceeded by the woman in respect, *ib.* remark thereon, 332,

Simon the leper, why so called, ii. 275. b. who supposed to be, 275. f. Jesus entertained at his house, 275.

Simon of Cyrene compelled to carry the cross, ii. 537.

Simon Magus astonishes the people of Samaria with his enchantments, iii. 107, 108. professes to believe, 108. i, k. offers money for the power of conferring the spirit, 111. but is reproved for his proposal, 112. e. begs the apostles to pray for him, 113. remark thereon, *ib.* g. reported to have become an enemy to the gospel, 114. k.

Simon the tanner, lodges Peter, iii. 143. his trade why mentioned, *ib.* g.

Sin prepares for the reception of Satan, i. 349. k. he that commits it, what, ii. 71. how should be embittered to us, i. 203. such as turn from it, what, iii. 41. n. opinion of the Jews concerning it, ii. 193. b. how they would have had no sin, 452. g. 453. sin of the world in not believing in Christ, how convinced, 457. how taken away by Christ, i. 126. a. how reviving the assurance of it, 333. further reflection thereon, *ib.* power given the apostles to remit sins, i. 607. arrogance of others in pretending to claim such power, 608. Sins of sin even, what they do, 120. o.

Sin against the Holy Ghost, how to be understood, i. 340. p. all other sins but this forgiven, *ib.* q. ii. 106. reflection thereon, i. 341, 342.

Sin, how it took occasion from the law, &c. iv. 75. c. What it is to be said under sin, 78. h. *Sin sometimes means a sin-offering*, 82. x. St. John's definition of it as a violation of the law, vi. 293. e. How it is said the children of God cannot commit it, 294. f. ib. k.

Sinai, how it might be touched, vi. 110. f. Christians not come to Sinai, but to Sion 111. h.

Singing, not confined to the Psalms, v. 273. e.

Sinner, what it often signifies, ii. 191. g. 189. b. Jews suggest, that Jesus is a sinner, 198, 199.

Sinners represented as dead, i. 272. i. 373. h. ii. 159. i. emblem of their character in the prodigal son, 162. Christ came to call them to repentance, i. 390. reflection thereon, ii. 204, 424. iii. 360. Christ objected to, as a friend of sinners, i. 373. numbers of whom come to hear him, ii. 153. offence taken at his eating with them, i. 389. ii. 153. 266. and suffering a sinner to touch him, i. 390. reflections thereon, ii. 161. k. 162. will be importunate, when they see their need of Christ, 268. are often hardened against the most awful rebukes, 594. know not what they do, while they are piercing Christ by their sins, 542. reflection on those that suffer remarkably, 127. are still to be considered as brethren, 161. l. nor should we despair of the greatest sinners, iii. 112. e. 114. what a token in them for good, 114. attempts to be renewed on the most obst nate, i. 406. those who reject Christ self-condemned, *ib.* last state of hardened sinners worse than the first, 349. consequences of their obstinacy, ii. 139. 355.

Sinners taken captive by Satan, v. 440. c. We are not to pray for some sinners, vi. 316. d. all mankind represented in the gospel as sinners, and condemned, ii. 35. c.

Sinning wilfully, why apostasy from Christianity expressed by so general a phrase, vi. 78. a.

Sin-offering, the consideration on which pardon was granted, vi. 67. c. for what offences they were allowed, vi. 70. e.

Sinope, what it signifies, i. 294. d.

Sitting at the feet, a posture in which learners attended, i. 94. d. 385. ii. 89. k. iii. 285. d. sitting at the feet of Jesus, described, ii. 95.

Slave, Mr. his cruelty of his, iii. 315. k.

Slavery, why Christians should avoid being slaves, v. 218. f.

Sleep, [illegible] not to be indulged, ii. 402. sleeping under the word, dangerous, iii. 58. why Christ grants his disciples [illegible] ii. 481, 484. speaks [illegible] to them. Sleep [illegible] sometimes used to [illegible] disciples do not [illegible] remain the [illegible] [illegible] our prayers to it, ii. [illegible] [illegible] [illegible]

420. sons, &c. prophecy; remark on it, iii. 19. o.
Son of David, who expected as such, i. 335. ii. 341. if David call him *Lord*, how is he his son? *ib.* e. the same how explained, 342. Christ addressed as *the Son of* David, i. 400, 469. ii. 263, 264. remark on the woman of Canaan's calling him so, i. 469. a. people cry *Hosannah to the Son of David*, ii. 285. children repeat it, 291.
Son of God, the character of Adam, i. 63. the title of Christ, 59, 97. the Messiah the Son of God, 117. d. 173. r. Jews offended at Jesus for making himself so, 269. c. love of God in giving him as his only begotten son, 154, 155. b. sent to save the world, 154. ii. 507. has power to quicken whom he will, i. 271. even the dead shall hear his voice, 272. h. all judgment committed to him, 271. abides always in the family, ii. 72. such as he makes free, free indeed, *ib.* d. John testifies that Jesus is the Son of God, i. 128. Nathaniel's conviction of it, 133. f. Jesus tempted under that character, 117, 120. demons own him such, 199, 290, 382. worshipped as such, when he had calmed the tempest, 442. Peter confesses him to be so, 458, 483. Jesus's acknowledgment that he is the Son of God, ii. 201, 202. sickness of Lazarus, that the Son of God might be glorified by it, 240. b. 241. Martha declares Jesus to be such, 246. owns it himself before the Sanhedrim, 507. this reckoned blasphemy, 213, 507. Jews affirm he ought to die for it, 529. Pilate, why afraid, on hearing he made himself the Son of God, *ib.* f. people urge him, if he were so, to come down from the cross, 545, 546. centurion convinced that he is so, 554. l. God glorified him as his Son, iii. 37. 41. eunuch believes in him as such, 119. k. Saul preaches him as such, 132. gospel written, that we may believe it so, ii. 659.
Son of Man, applied to the Messiah, i. 99. h. 134. k. 173. r. 445. 483. ii. 586. how spoken of, i. 153. his appearance to Daniel, whether referred to, 456. b. what he came to do, ii. 29, 267, 180. how he came, i. 329, 377, 380. end of his coming, ii. 261. unless we eat his flesh, &c. what, i. 447. f. is Lord of the Sabbath, 283. i. had power to forgive sins, 259. speaking against him may be forgiven, 340. q. ii. 106. e. i. 340. q. ii. 106. one of his days he desired in vain, 183. was to be lifted up, i. 154. ii. 69. what signified thereby, 297, 298. multitude ask, Who is this Son of man? 298. i. should be betrayed, and put to death, i. 487. ii. 6, 15, 256, 399, 487. and suffer, as written, 418. h, i. woe to him by whom he is betrayed, 419. Judas betrays him with a kiss, 488. e. should be a sign as Jonah, i. 347. and rise from the dead, 487. ii. 5, 15, 257. apostles would not have gone through the cities of Israel, till he should come, i. 415. g. some present not to die, till they had seen him in his kingdom, 491. i. his coming, what it often signifies, 415. g. 491. i. would be sudden and unexpected, ii. 184. described in terms applicable to the last day, 379. 380. b. 381. shall he find faith when he comes? 189. d. comes at an hour when we think not, 117, 381, 388, 399. what that may relate to, 117. f. has authority to execute judgment, i. 271. glory with which he shall come to administer it, 490. ii. 231, 393. a. representation of his coming to reckon with us, 388, 393. i. 368. g. 491. ii. 106. of that day and hour no one knows, but the Father, 377. i. we to watch and pray, to be accounted worthy to stand before him, 381. e. hour come that he should be glorified, 294, 295. and God glorified in him, 422. seen by Stephen standing at the right-hand of God, iii. 101. o. happy to suffer for his sake, i. 299.
Son of perdition, what it signifies, ii. 469. g. none given to Christ lost but he, *ib.* f. remark thereon, 470.
Sons bid to work in the vineyard, whom applied to, ii. 313. b.
Sons of God, privilege of becoming such, to all that believe, i. 98.
Song of Moses and the Lamb, vi. 463.
Sop given to Judas, ii. 417. after which Satan enters into him, 419. m. and Judas goes away, 420.
Sopater of Berœa, or Sosipater, with Paul when he wrote his epistle to the Romans, iii. 295. c. attended him to Jerusalem, 296. d.
Sorcery, much practised by the Jews, iii. 151. g.
Sorrow, how may sometimes rise, ii. 456, 459. apostles' sorrow on Christ's leaving them, what it means, 461. c. to be turned into joy, 461. found by Christ sleeping for sorrow, 484. pangs of godly sorrow, how over-balanced, iii. 128. Sorrow for the death of friends to be restrained, i. 402. ii. 230. when allowable, 230.
Sorrow, godly, what, and its effects, iv. 454. How the sorrow of the world worketh death, 455.
Sosthenes beaten by the Greeks, iii. 272, m. visits Paul, 286. a.

Sovereignty of God to be humbly acquiesced in, i. 326.
Sovereignty of God vindicated, iv. 106. &c. improved, 109. yet does not extend to the punishment of innocent creatures, 107. a. of Divine influences a motive to diligence, v. 210. h.
Soul and spirit spoken of as distinct, iv. 470. c. v. 146. b. 148. h. 325. g. vi. 31. c.—vide *separate* spirits.
Soul, its existence in a separate state, how to be argued, i. 416. h. not easy to believe it mortal, 424. g. whole world no amends for the loss of it, 490. f. no ransom sufficient for it, *ib.* g. every other interest should be sacrificed to it, 445. a. 492. iii. 389. less regarded by some than their cattle, i. 288. greater advantage to heal the soul than the body, iii. 36. will create a friendship for those by whom wrought, *ib.*
Sower, parable of, i. 356, 357. explained, 361, 363.
Spain, when Paul probably might go there, iii. 401. g.
Spain, probably no church planted there when St. Paul wrote to the Romans, iv. 169. c.
Spanheim, remark of his, iii. 122. a.
Sparrows regarded by Providence, i. 418. ii. 105. remark on Christ's speaking of two sparrows, i. 418. a.
Spinoza, weak objection of his, ii. 609. c.
Spirit, (Holy) descends upon Christ, i. 114. f. sign by which the Baptist knew him, 128. d. how referred to by Christ, 275. b. not given unto him by measure, 161. g. whom God anointed with it, iii. 132. his operation in the new birth, i. 149. how not to be prayed into, 151. efficacy of ordinances dependent on his influences, 267. would speak in the apostles, when brought before kings, 394. ii. 107, 363 the suitableness of such a promise, i. 414. c. ii. 107. f. invitation to receive it from Christ, 75. remark thereon, *ib.* d. not to be given in an extraordinary manner till Christ was glorified, 75. encouragement to seek it, 116. how promised by Christ to his disciples, 459. b. world cannot receive him, 459. Father would send him in his name, 462. iii. 432. would come and testify of Christ, ii. 438. and convince the world of sin, &c. 457. would guide them into all truth, 458. and not speak merely of himself, *ib.* how would glorify Christ, *ib.* important ends for which he is sent, what it should do, 459. Christ breathes on his apostles, as an earnest of their receiving it, 607. and gives them particular instructions by the influence of it, 623. iii. 2. c. Spirit should be given them as the promise of the Father, ii. 625, 630. iii. 3. when we have most reason to expect it, 12, 20. Spirit descends on the apostles, 14. d. what Joel had foretold thus fulfilled, 18. m, n. remark thereon, 20. judgments consequent on the contempt of it, 20, 21. Peter declares, Christ had received the promise of it, 25. gift of it promised to such as repent, 28. promise to them and their children, how to be understood, 28. c. and to all that are afar off, *ib.* d. disciples filled with it while praying, 52. remark thereon, *ib.* d. Ananias attempts to impose on it, 56. d. the spirit a witness to Christ, 65. e. Jews are charged with resisting it, 99. was not bestowed by any inferior teacher, 110, 131. g. given to the Samaritan converts, 111. Simon offers money for the power of conferring it, *ib.* Philip ordered by it to go and converse with the eunuch, 116. snatched away by it, 120. n. might probably fall on the eunuch after his baptism, 119. m. Saul receives the Spirit, 131. g. remark thereon, *ib.* Spirit falls on Cornelius, 154. i. 159, 217. they of the circumcision astonished at it, 154. k. Peter's remembrance of what Jesus had said of baptizing with it, 159. Barnabas and Saul ordered by the Spirit to be set apart, 180. c. sent forth by it, 181. f. Gentile converts at Antioch in Pisidia filled with it, 200. i. assembly at Jerusalem make their decree under his influence, 224. q. Paul directed in his travels by it, 233. c. 234. disciples at Ephesus not having heard of it, instructed by Paul, 280. a. receive it, 281. b. 289. Spirit testifies to Paul, that bonds and afflictions await him, 303. disciples tell him by the Spirit, not to go to Jerusalem, 310. a. Agabus warns him by it, 311.
Spirit (human,) James and John rebuked, as not knowing what kind of spirit they were of, ii. 180. little do they know their own spirit, who would have recourse to violent methods, 182. *spirit willing*, but the *flesh weak*; remark on it, 482. f. spirit of Paul moved at the idolatry of the Athenians, iii. 256. a. his being *pressed in spirit*, what it implies, 268. f. Apollos fervent in spirit, 277. Paul's purposing in spirit to return by Macedonia to Jerusalem, what it refers to, 286. b. goes to Jerusalem bound in the spirit, 302.
Spirit, or apparition, Jesus taken for one, i. 460.

i. 440. ii. 605. Sadducees believe no separate spirit, iii. 337, 338. h.
Spirit of holiness, what iv. 8. c. what it is to mind the Spirit, iv. 84.——of bondage and adoption, what, iv. 87. and c. Christians obliged to live after the Spirit, iv. 88. imp. the mind of the Spirit, is the disposition of the human mind, as under the influence of the Divine Spirit, 93. f. what is meant by St. John's being in the Spirit, vi. 399. a. the Spirit manages affairs for the saints, iv. 93. g.—lends his helping hand, 92. e. what the love of it, 171. c.—his Deity, 211. his influence on the mind, 228. f. his anointing, sealing, and earnest, how distinguished, iv. 390. c. f. his miraculous gifts bestowed to confirm the Christian faith, v. 34. c. why the Spirit is called the blessing of Abraham, 39. k. what his sealing alludes to, 151. q. how he is grieved, *ib.* he teaches to know the things that differ, 196. and g. is eternal, vi. 63. k. how Christ offered himself by the Spirit, *ib.* why he is spoken of as the Spirit of Christ, 186. f. and is spoken of as an unction, 289. h. Spirit that operates in the children of disobedience, who, v. 112. d. spirits in prison, how Christ preached to them, vi. 211. c. spirits of wickedness in heavenly places, who, v. 178. c.—Spirit of glory resting on persecuted Christians, what, vi. 218. e.
Spiritual blessings, the phrase chiefly refers to the graces of the Christian life, v. 100. why said to be in heavenly things. *ib.* d.——Gifts, were miraculous, iv. 12. a. 311.—afforded comfort to him that bestowed, as well as those that received them, 12. b.—might be left, 481. and f.—were inferior to love, 320, &c. were abused by the Corinthians, 336, &c. the gift of tongues and the interpretation of tongues distinguished, iv. 337. g. were to be estimated according to their usefulness, iv. 329. d.
Spiritual persons, not only those who had received miraculous gifts, but graces too, v. 77. a.
Stable in which Jesus was born, reported to be cut out of a rock, i. 67. h.
Staff, all the apostles should take for their journey, i. 409. h.
Standing astonished, what it may sometimes signify, iii. 129. h.
Star seen by the wise men, probably a meteor, i. 82. l. how they knew its intent, 80. c. at what time it first appeared uncertain, 83. m, n.
Stars, the Jews call their teachers stars, vi. 350. d. wandering stars a proper emblem of teachers of unsettled principles, *ib.*
Statera, piece of money found in the fish's mouth, how it might come there, &c. ii. 17. f.
Stature, how to be sometimes rendered, i. 239. h. ii. 112.
Stephanas, converted by Paul at Corinth, iii. 268. visits him at Ephesus, 186. a.
Stephen, one of the seven deacons, iii. 73. no reason to suppose him one of the *seventy*, *ib.* f. raised to be an evangelist, 74. i. his acts, &c. 75. k. *ib.* m. 76, 78. a. *ib.* b. 79. c. 80. *& seq.* 82. g. 92. k. 97. g. 80. d. 86. a. 100. n. 101. o, p. 102. q, r. 104, 105. *ib.* b.
Stevenson, Dr. remark of his, ii. 609. b.
Steward that is faithful to be preferred, ii. 118. i. 389, 390. account we are to give of our stewardship, what it should do, 168. See Unjust.
Stillingfleet. (Bishop,) observation of his, ii. 28, e.
Stocks in which Paul and Silas are put at Philippi, conjecture on them, iii. 240. *h.*
Stoics, account of their principles, iii. 257. d. oppose Paul, 258. See Epicureans.
Stone that shut up the grave of Lazarus, remark on it, ii. 248. *t.* why Christ might order it to be removed, *ib.* *t.* great stone rolled to the door of Jesus's sepulchre, 564. guard set upon it, 571. *i.* remark thereon, 570. women solicitous who should remove it for them, 573. find it rolled away, 575. angel had done it, 575. one stone not to be left upon another in Jerusalem, 289. the same verified, 988. b. stone which the builders refused, become the head of the corner, 320. *k.* iii. 40. on whomsoever it should fall, would grind him to powder, ii. 321. h.
Stones, God could raise up children from them to Abraham, how to be understood, i. 104. e. would cry out, if the disciples were silent, ii. 286. Temple adorned with stones of a prodigious size, 338. a. not one to be left upon another, 339. c.
Stoning, two different ways of it, ii. 241. h. in what case ordered by the law to be the punishment of adultery, 60. b. attempted on Christ in the Temple, 79, 213, 215. executed on Stephen, iii. 101. p. designed against Paul and Barnabas, 223. executed on Paul, 259. a. 910. b.
Strabo.

Strabo, accounts of his, iii. 282. d. 323. b. 324. d.
Strain at a gnat &c. applied to the Pharisees, ii. 351. b.
Strait gate, how to be understood, i. 245. i. necessity of striving to enter in, ii. 135. b. danger of trifling about it, 139.
Strangled, eating things strangled. See Blood.
Strangling, when used among the Jews, ii. 60. b.
Stretching forth the hand, remark on it, iii. 367. a.
Stripes in some cases to be more than in others, ii. 119. n.
Strong man must be bound, before he can be spoiled, i. 338, overcome by a stronger, *ib.* m. 339.
Struggle between the good and evil principles, how consistent with having received the gospel, iv. 79. k.
Stumbling-block, σκανδαλον, what, iv. 158. b.
Submission, in what cases due to Christ, i. 471. e. iii. 315.
Suetonius, takes notice of the Jews being ordered to depart from Rome, iii. 266. b. remark on him, *ib.*
Sufferers, not to be harshly censured, ii. 127, 130. nor calamities always reckoned judgments, iii. 395.
Suffered, how they that have suffered in the flesh are ceased from sin, vi. 213. g.
Suffering, the consciousness of it confirms our motives to obedience, vi. 213. g.
Sufferings of Christ plainly foretold by him, i. 487. a. ii. 15, 185, 255 more obscurely hinted, i. 153. 419, 451, 487. ii. 6, 69. 261, 295, 298, 299, 321, 406, 418. i. remark thereon, 298. i. readiness of Christ to meet his sufferings, 179, 256, 261, 273, 406. his soul troubled at the view of them, 296. e. 300. does not pray to be excused from them, 483. h. his continued resolution under his agonies. 479. b. his heroic behaviour through the whole of his sufferings, 488. f. 494, 514, 525, 527, 529, 537, 549, 548. his crying out, that God forsakes him, a necessary part of his sufferings, 552. h. were to precede his entering into glory, 600. necessary to fulfil the scripture, 623. iii. 250. b. what all the prophets had foretold, 38, 373. apostles not ashamed to mention them, 191. m. should be willing to share in them, ii. 262. and expect them as the way to life and glory, 295. Saul shewn how many things he should suffer, iii. 130. and image of Christ, in the courage he shewed under them, *ib.* e.
Sufferer, opinion of his, iii. 29. g.
Sunday, his ignorance, i. 154. c.
Sun,—a round sum, how sometimes used, iii. 82. f.
Sun,—Christ's disciples compared to it, i. 413. p.
Sun of righteousness, how to be be hailed, i. 30. goodness of God to be owned in its arising on us, 31.
Superscription usually put over criminals, ii. 544. d. that over Christ written in Hebrew, Greek, and Latin, 544. e. offends the Jews, *ib.*
Supper being ended, how to be translated, ii. 407. a. what it must signify, *ib.* 416. d. ceremony observed at the beginning of the Paschal Supper, 409. c. while they were eating, Jesus declares that Judas would betray him, 417. who upon this goes out, 420. after supper Christ institutes the Eucharist, 427.
Supper in the parable, guests called to it, ii. 146. who excuse themselves, *ib.* c. d. poor called to partake of it, 147. this what an intimation of, 148.
Supplement. See Version.
Surety,—how thankful we should be for Christ as such, i. 220.
Susannah follows Christ, i. 335.
Swearing in common discourse to be avoided, i. 222. unlawful to swear, even by the creatures, *ib.* h. allowed by Pharisees, ii. 348. m. swearing by the temple, &c. remark on it, 348, 349. all swearing not forbidden, i. 222 i. 223. k.
Sweat of Christ as great drops of blood, ii. 483. bloody sweats mentioned by several, 484. k.
Sweeping the house, how to be understood, i. 349. k.
Swine kept by the Jews, i. 384. g. dæmons permitted to enter into them, *ib.* h. run into the sea, and perish, 385. remark thereon, *ib.* i. tending them a mean employment, ii. 157. c.
Sword, he that had none should sell his garment and buy one, ii. 432. two swords enough, 432. a. observation thereon, 433. b. they that take the sword to perish by it, 491.
Sykes, Dr. his remarks, i. 99. h. 125. k. 220. m. 415. g. ii. 298. i. 384. l. 537. b. iii. 8. d. 221. c.
Synagogue, had usually three rulers, ii. 131. c. these always men of dignity, 132. d. might desire such as were not priests to officiate, i. 184. c. when public worship was over, any might make a speech there, iii. 186. c. frequent instances of disputes there, i. 436. a. doctors how seated there, ii. 345. c. highest seats there chosen by the Pharisees, 99, 345. hypocrites, ii. in behaviour

viour in the synagogues, i. 229, 230. great number of synagogues at Jerusalem, iii. 75. l. most considerable had each a kind of academy, *ib.* m. synagogue at Capernaum built by a centurion, i. 308. persons used to be scourged there, i. 413. c. iii. 329. c. apostles told to expect it, i. 413. ii. 333, 352. need not be solicitous what to say, when tried in the synagogues, 107, 362, 363. Saul scourges in the synagogue them that believe, iii. 329. c. 369. h. any who should confess Jesus, to be cast out of the synagogue, ii. 197. blind man cast out, 201. fear thereof prevents the rulers from confessing him, 302, 303. disciples assured they should be treated thus, 455. Paul and Barnabas not prevented thus from preaching there, iii. 185. b. Jesus made it his custom to go to the synagogue on the sabbath-day, i. 184. always taught there openly, ii. 503. teaches in the synagogues of Galilee, i. 184. b. 205, 405. preaches in the synagogue at Nazareth, 186. l. 188, 403. 405. expels a dæmon in the synagogue at Capernaum, 199. many offended as he teaches there, 456. cures a man whose hand was withered, as he is preaching in a synagogue, 287. and at another, a crooked women, ii. 131. ruler of the synagogue applies to Jesus, i. 398. offended at his healing on the sabbath, ii. 131. remark on Christ's vindication of himself, 132. d. Saul is sent to Damascus with letters to the synagogues, iii. 123. preaches Christ in it, 132. h. Saul and Barnabas preach in the synagogues at Salamis, 181. at Antioch in Pisidia, 185—194. and at Iconium, 202. Paul and Silas preach in the synagogue at Thessalonica, 249. a. and at Berœa, 252. Paul preaches in the synagogue at Athens, 257. d. at Corinth, 267. d. at Ephesus, 275. Apollos preaches there, 277. Paul preaches there again, 282. rulers of the synagogue at Antioch, in Pisidia, give Paul and Barnabas liberty to speak to the people, 186. c. ruler of the synagogue at Corinth believes with all his house, 280. another ruler there beaten by the Greeks, 279.

Synagogue of the Libertines. See Libertines.

Syracuse, Paul comes there, iii. 393. i. time when Archimedes was slain there, ii.

Syria, many brought from thence to Christ and healed, i. 205. Saul passes through it, iii. 135. q. decree from Jerusalem directed to the Gentile brethren in Syria, &c. 224. Paul passes through it with Silas, 229. returns to it, 309.

Syriac, the language spoken by the Jews in Christ's time, i. 130. iii. 10. g. what Paul spoke, when said to have discoursed in Hebrew, 322, 323.

Syriac version, omits the name of the prophet, where Jeremiah is mentioned for Zechariah, ii. 566. d. ascribes the Acts to Luke, iii. 1. a. how explains, Acts i. 2. *ib.* c. how renders what Paul says of his voting against the Christians, 369. g.

Syro-phœnicia, whence so called, i. 469. b.

Syrtis, afraid that the ship in which Paul sailed to Rome would run into them, iii. 381. b.

T.

Tabernacle of witness, why so called, iii. 97. with what propriety Stephen speaks of it, *ib.* g. what fancied to be a model of, 96. d.

Tabernacles, which Peter proposed to make, rather to be rendered tents, ii. 3. g. See Feast of Tabernacles.

Tabitha. See Dorcas.

Table, posture of the ancients at it, i. 399. b. ii. 417.

Tabor, thought to be the mountain on which Christ was transfigured, ii. 1. a.

Tacitus, his account of the Jews that were banished from Rome by Tiberius, iii. 75. l. his relation of the prodigies preceding the destruction of Jerusalem, 18. p.

Talents, computation of their value, ii. 31. b. 388. a. when used to express our debt, what they may intimate, 31. b. and what, when used to represent the gifts committed to us, 389. a. parable of the talents given to servants, 388—391. smallest talent to be accounted for, 500. c. who least concerned to improve them, *ib.* account we are to give should be remembered by us, 274, 392. reflection on the doom of the slothful servant, *ib.*

Talmud, shews the Jewish way of teaching in Christ's time to be very contemptible, i. 251. g. mentions the great regard the Jews had to rash vows, 462. g. takes notice of the largeness of the mustard-tree, i. 371. d. gives an insipid imitation of the parable of the labourers in the vineyard, ii. 238. k. says that Abraham will prevent any Israelite from going to hell, i. 104. d.

Tares, remark on them, i. 368. d. parable of them, 366, 367. the same explained, 367. though many tares are mingled with the wheat, not to root them

them out with violence, 369.
Tarsus, a considerable city, iii. 323. b. the place of Paul's birth, 324. c. d. 332. f. Paul sent thither by the brethren, 164. Barnabas goes thither, 135. does not appear to have been a Roman colony, 332. f.
Taught of God, its signification, i. 451. c.
Taxation of Cyrenius, i. 65. b. See Enrollment.
Taylor, (Mr. Nat.) remark of his, iii. 101. o.
Teacher, what it expresses, i. 330. d. why applied to Christ by the Pharisees, *ib.*
Temperance, used by Combatants, iv. 280. h.
Tempests calmed by Christ, i. 379, 441.
Temple, forty-six years in building, i. 144. h. finely described by Josephus, ii. 358. a. vast height of its porch, i. 118. i. Solomon's porch, the pompous workmanship of the beautiful gate, iii. 33. c. prodigious size of its stones, ii. 358. a. costly gifts it was adorned with, 358. b. Sanhedrim met there, i. 143. c. inscription to prohibit strangers entering into it, ii. 544. iii. 318. l. angel appears to Zacharias there, i. 32. Jesus brought there, 75. discourses with the doctors there, 94. calls it his Father's house, 94. f. 143. c. what intended, when he speaks of something greater than the temple, 282. f. drives out the traders thence, 142. his saying of the temple of his body, 144, accused, as if he had said he would destroy the temple, 144. f. ii. 505. d. teaches there at the feast of tabernacles, ii. 46, 51. officers sent to seize him in it, 52. place where he taught the treasury, 66. attempt to stone him in it, 79. walks there in Solomon's porch, 211. where he converses with the Jews, 212, 213. c. who again attempt to stone him, *ib.* 215. goes again to the temple, 289. drives out the traders from thence as before, *ib.* d. blind and lame healed there, 290. f. children vindicated, 291. teaches daily there, 292. i. drives out the traders a third time, 300. a. preaches there, 307, 312, 356. observes the people casting their gifts into the treasury, 356. 357. disciples take notice of the grandeur of its buildings, 358, 359. c. teaches in the temple by day, but retires at night, 389. returns again, as soon as it was day, *ib.* a. no one offered to seize him while he daily taught there, 491. always spoke openly there, 503. Christ charged with having said, he would destroy it, 505. d. upbraided with this on the cross, 545. Judas throws down the thirty pieces of silver in the temple, 567. apostles, after Christ's ascension, always in the temple, 634. d. first converts continue daily there praising God, iii. 31. Peter and John cure the lame man there, 33. a. *ib.* c. who goes with them into the temple, 34. all the people run into Solomon's porch, 35. Peter discourses there, 34—47. the two apostles seized there, 43. disciples frequently meet there, 59. the twelve apostles preach there, 62. Sanhedrim send officers to fetch them thence, 64. c. but discharging them, they continue to preach in the temple, 69. Stephen charged with blaspheming the temple, 78. a. Paul's vision there, 329. a. 330. goes with some who had a vow into the temple, 317. Jews from Asia, seeing him there, stir up the people against him, 318. k. *ib.* l. who drag him out, 319. m. 372. l. Paul accused before Felix, with having attempted to profane it, 347. g. declares he came there in a regular manner, 352. and that he had committed no offence against it, 358. desolation of it foretold by Christ, ii. 139, 354, 359. c. Julian's attempt to rebuild it, 370. g. heathen temple built in its place, *ib.*
Temple, Christians are the temples of God, iv. 221. c. the temple alluded to in the scenery of the Revelation, vi. 374. f. 462, a. c. why, 503. a.
Temporizing to avoid persecution, the danger of it, vi. 384. g. 458. g.
Temporal blessings, what to be referred to, i. 240. n.
Temporal kingdom, expected by the Jews, i. 99. h. by the disciples themselves, 205. g. See Messiah.
Temptation of Christ in the wilderness, i. 117. & *seq.* his condescension in it, 121.
Temptation, the word probably once used in a good sense, vi. 159. g.
Tempting God, what it signifies, i. 119. l.
Tender mercy of God, i. 50. g. tenderness of Christ to sinners, ii. 63. 139, 292, 357.
Terah, difficulty relating to his age solved, iii. 80. d.
Terrors of the Lord awfully represented by Christ, ii. 25.
Tertullian, principle laid down by him, iii. 422. strange supposition of his, ii. 6. l.
Tertullus, his speech against Paul, iii. 345. d.
Testament, how to be rendered, ii. 429. e.

Testament διαθηκη, Heb. ix. 15 should be rendered covenant, not testament, vi. 65. 66. and notes.
Testimony of Christ highest reason to receive it, i. 152. b. how he speaks of it, 274. a. his testimony of himself to be admitted, ii. 65. had the testimony of his Father also, 66. dreadful consequence of not regarding it, 68, 69. See Witness.
Thaddeus. See Judas or Jude.
Theodoret, observation of his, iii. 46. d.
Theophylus, gospel dedicated to him, i. 22, h. and the Acts, iii. 1. a.
Theophylact, his criticisms, i. 280. b. 282. f. iii. 353. g.
Therefore better than *for*, i. 332. k.
Thessalonica, Paul preaches there, iii. 249. converts made by him, 250. founds a church there, 249. a. unbelieving Jews there stir up the mob, 250. Paul and Silas quit it by night, 252. Timothy sent thither, 254 h. returns from thence, 268. e.
Thessalonians, two epistles to them, where written from, iii. 270. i. hints in them, 249, 250. a.
Theudas rose up, &c. iii. 66. time of his rising, *ib.* g.
Thief, if known at what hour he comes, the master would watch, ii. 117. 381.
Thieves. See Malefactors.
Things of God, τα πρως τον Θεον, a phrase that refers to sacerdotal affairs, iv. 166. c.
Thirst of the soul how to be satisfied, i. 169. h. such as thirst invited to come and drink with Christ, ii. 54, his thirst on the cross, 552, 553.
Thirty pieces of silver, the price of a slave ii. 401. c. 569. e. Judas carries them back to the chief priests, 567. who lay them out to buy the potter's field, 568. c. remark thereon, 569. f.
Thirty years old, the time when priests began their ministration, i. 114. the time also when Jesus began his, *ib.* i. not clear that he was subject to his parents till that time, *ib.*
Thomas, why called Didymus, i. 295. chosen an apostle, *ib.* sent forth with the twelve, 407. saying of his to his fellow-disciples, ii. 243. reflection thereon, 244. enquires of Christ, how they could know whither he was going, 435. remark thereon, *ib.* h. his incredulity, 609. a. *ib.* c. and conviction, 610. e. reflection thereon, *ib.* f. one of those to whom Jesus appeared at the sea of Tiberias, 612.
Thorn in the flesh, what, iv. 472. f. probably the same that is called by St. Paul, his temptation, &c. v. 53. h.
Thoughts of men known of Christ, i. 146. 259, 285, 330, 332. k. 336. ii. 18, 97. 460. b. 463.
Thousand years as one day, vi. 263. f.
Threatenings, not to be used to servants, v. 174. e.
Three days and three nights, how said of Christ's continuance in the grave, i. 347. f. ii. 570. g.
Three Taverns, Paul met there by the brethren, iii. 393.
Thunder what often attended by, ii. 296. f. what reckoned a sign of by the heathens, *ib.*
Tiberias (sea of) whence so called, i. 195. b. 430. c. See Gennesareth.
Tiberius, his character, ii. 531. k. when he began his reign, iii. 445. year of his reign, when John began his ministry, i. 98. b. iii. 447.
Tillotson (Archbishop) his observations, i. 317. g. 340. p. 337. h. 238. e. 490. f. ii. 72. e. 171. e. 267. f. 482. f. 336. f. 100. h. 353. g. 359. d. 374. b. iii. 89.
Time of its visitation, not known to Jerusalem, ii. 289. f.
Time of Christ not yet come, ii. 44. made him deline going up to the feast till after his brethren, 43. f. the time of his being received up, what it refers to, 178. a. different senses in which some have explained it, 179. b. passage introduced there, when it occurred, 178. a. See Hour.
Time of figs, not yet, how to be understood, ii. 304. g.
Times and seasons, reserved by the Father, ii. 631. should not curiously enquire into it, 636. iii. 6. times of refreshment how promised to the Jews, iii. 39. e. heaven must receive Jesus till the time of the restitution of all things, 40. g.
Timon, one of the seven deacons, iii. 73.
Timothy, found by Paul at Lystra, iii. 231. when Paul's first acquaintance with him might begin, 210. c. is circumcised, 231. a. and set apart to the ministerial office, 231. a. Paul attended by him in his progress, 236. Timothy remains at Beroea, 253. joins Paul at Athens, and then goes to Thessalonica, 254. h. to Corinth, 268. e. sent to Macedonia, 287. c. returns, and is left at Ephesus, 293. a. the first epistle to him, when written, 282. e. 295. b. 307. r. comes to Paul in Greece, 295. c. attends him to Jerusalem, 296. d. other particulars concerning him, *ib.* second epistle to him when probably written, 401. g.
Timothy, why called St. Paul's son, v. 387. a. How he received the Spirit, and

and what care necessary not to neglect it, 394. h.—directed not to lay hands suddenly on any man, 405. g. why directions were given to *him* about ordaining elders. *ib.*—his great temperance, 406. h.—exhorted to be instant in preaching, notwithstanding his infirmities, *ib.* to stir up the gift, what that expression alludes to, 428. a.—exhorted to remember Christ, 436. a.

Tithing mint, &c. of no significance while weightier matters are neglected, ii. 99, 350.

Titles of honour and respect, impossible to be perfectly translated, i. 396. h.

Titus, remark on the Epistle to him, iii. 229. d. why not circumcised 232. a. expected to meet Paul at Troas, 295. a. joins him at Macedonia, *ib.* b. sent back to the Corinthians, *ib.* b.

Tit. iii. 10. how may be illustrated, ii. 28. f.

Titus, (the Roman general) his acknowledgment of the hand of God in the destruction of Jerusalem. ii. 559. c. remark on the severity with which he treated the Jews, 533. c. hardly probable that he exposed their women, &c. to wild beasts, *ib.*

Titus, first mentioned in the epistle to the Galatians, v. 22. b. who he was, *ib.* St. Paul's refusing to let him be circumcised, reconciled with his circumcising Timothy, v. 23. c. his testimony to his character, iv. 442, &c.

Toleration vainly opposed from the conduct of the Ephesian church, and the commendation it received, vi. 378. c.

Tolvi, the Jews called Christ so by way of contempt, iv. 204. f.

Tombs, why the dæmons drove such as they possessed among them, i. 381. b.

Tongue the necessity of bridling it, vi. 144. and i. the difficulty of doing it, 155, &c. how the gift of tongues might be abused iv. 331. f. and how distinguished, from the interpretation of tongues, 337. g.

Tongues, the power of speaking with new ones promised to them that believe, ii. 628. cloven tongues, that came upon the disciples, remark on them, iii. 16. c. 16. i. Peter's declaration of this wonderful event. 25. Cornelius and his friends speak with tongues, 155. John's disciples do the same, 282.

Tophet. See Hinnom.

Tormenting them before the time, complained of by the dæmons, i. 382. d.

Tormentors, unmerciful servants delivered to them, ii. 33. b.

Touching Christ, effectual to cure diseases, i. 290, 295, 396, 442.

Towers, why built, ii. 150. c. one building a tower, will first consider if he be able to finish it, *ib.*

Town-clerk at Ephesus. See Chancellor.

Trade, children of rank among the Jews, &c. generally taught some trade, i. 403. c. iii. 267. c. Paul works at his at Corinth, *ib.* and at Ephesus, 306.

Traders in the temple. See buyers and sellers.

Tradition not to be relied on, iii. 324. e.

Traditions of the elders, disciples blamed for neglecting them i. 460, 461. neglect of the Pharisees considered by them, 336. e. regarded them more than the command of God, 461, 462, 463.

Trance. See Extacy.

Transfiguration of Christ, ii. 1—5. where supposed to have happened, i. a. reflections on it, 3. g. 7. cloud that overshadowed them, different from other clouds, 4. b. might leave some rays of glory on the face of Christ, 8. a.

Transgressors, foretold of Christ he should be numbered with them, ii. 432. this accomplished in his crucifixion, 540. c.

Translation, what it may sometimes do, i. 448. g. See Version.

Translation of 1727, remarks on it, ii. 118. h. 119. l. iii. 143. a. singularities of it, i. 68. k. 69. l. 130. b. 176. c. 283. i. ii. 351. b. iii. 78. b. 107. h. 117. g i. 243. d. iii. 2. c. 108. k. 192. q. 238. c. 281. c. gives a just paraphrase of *seeing they see not*, &c. i. 358. i. has well expressed the sense of, *If you have not been faithful in what was another's* &c. ii. 166. g. followed in the version it gives of Acts xiii. 20. iii. 188. b.

Transmigration of souls, notion of it whence borrowed by the Jews, ii. 193 b.

Transposition of words in the sacred writers dangerous, i. 245. d. should not be used to fix the sense, iii. 278. f. a clause sometimes accidentally transposed, ii. 304. g.

Transpositions in the gospels, as supposed by Mr. Manne and Mr. Whiston, improbable, i. 184. d. why sometimes allowable, ii. 34. a. 497. d. 536. a. no consistent harmony to be made, if no transposition be admitted, 430. ii. where none needful, 241. c. iii. 52. b. 292. b.

Transubstantiation, remark on it, ii. 428. c.

Treasure, where to be laid up, i. 236. ii. 125. folly of heaping up earthly treasure, 110. c. heart will be where the treasure is, i. 236. ii. 115.

Treasure hid in a field, what an emblem of, i. 372. reflection thereon, 375.

Treasury of the temple, use made of it, ii. 356. a. Jesus discourses there, 66. observes the people casting in their gifts, 356.

Tree known by its fruits, i. 246, 247, 304, 342, *make the tree good*, &c. how to be understood, *ib.* a.

Tresses of hair, whence derived, i. 330. c.

Tribulation why to be endured, iii. [illegible].

Tribulation, why St. Paul so often treats of the benefits of it, iv. 54. c.

T[illegible]ne, how many men he commanded, *ib.* 319. See Lysias. tribunes attend when Paul is heard before Agrippa, 364.

Tribute, the Jews thought themselves exempted from paying it to Gentiles, iv. 148. g.

Tribute paid by Christ, probably what, ii. 16. d. seems to have been voluntary, 16. e. Christ not exempted from it, *ib.* 17. asked if it were lawful to pay tribute to Cæsar, 329. a. 330. his answer, 330, 331. is due, and should be paid to civil magistrates, maintaining a regard at the same time to what is due to God, 332.

Trifles, mentioned by a very proper name, v. 401. l.

Trigland supposes the lawyers to have been Karaites, ii. 100. g. 344. c.

Triumphs, eastern, the success of the gospel-ministry described in terms that alluded to them, iv. 398. a. and the gifts which Christ bestowed when he ascended, v. 140. h.

Troas, Paul comes thither, iii. 234. is joined there by Luke, 234. f. passes through there, 295. a. crosses from Philippi to Troas, 297. e. remark thereon, *ib.* f. disciples meet there to celebrate the Eucharist, *ib.* g. goes from thence, 299.

Trogyllium, Paul touches there, iii. 299.

Trophies of Christ, glory of them, i. 477.

Trophimus of Asia accompanies Paul, iii. 296. d. Jews mistake about him, 318. l. sick at Miletum, 296. d.

Trumpet sounded before them when they give alms, what it implies, i. 229. b. c.

Trust in God, how to be confirmed, i. 280.

Truth, what opposed to, 29. p. 172. p. how to be shewn in actions as well as in words, 155. i. what it will do, ii. 71. b. remark thereon, *ib.* will bear repeated examinations, 202. iii. 50. Christ came to bear witness to it, ii. 516. h. Pilate enquires, what is truth? *ib.* reflection on it, 517. such as endeavour to obstruct the progress of it, the children of Satan iii. 184. force of it, what it extends to, 353.

Turn the hearts of the fathers to the children, how may be rendered, i. 34. g.

Turn the other cheek to him that smites, proverbial, i. 224. m.

Turn not away from a borrower, i. 225. q.

Twelve, a name by which the assembly of the apostles was called, though some were absent, iv. 344. f. h. *Twelve tribes*, the epistle of St. James addressed to them, vi. 136. b——supposed by Josephus to be still in being, *ib.* b.——are greatly dispersed, *ib.* c.

Twenty-four elders, what that number imports, vi. 400. c.

Twins in the Zodiac, how anciently represented, iii. 392. h.

Two agreeing to ask any thing, it shall be done, what it refers to, ii. 29. g. *ib.* h. where two or three assemble in Christ's name, he is with them, 29. two in the field, &c. what it refers to, 186. c. 380. b.

Two and Two, the apostles why sent thus, i. 408. d. seventy sent out in the same manner, ii. 37.

Tychicus of Asia, accompanies Paul, iii. 296. d. other particulars concerning him, *ib.*

Tympanum, a kind of torture referred to, Heb. xi. 35. 98. d.

Tyrannus, a frequent name among the Greeks, iii. 282. d. Paul discourses in his school, *ib.*

Tyre and Sidon, notorious for their vices, i. 324. b. would have repented, if they had seen the miracles of Christ, *ib.* c. ii. 40. their condition more tolerable in the day of judgment than that of the Jewish cities, i. 325. d. ii. 40. many from thence attend Christ, i. 290, 296. Jesus comes into their coasts, 468.——571. inhabitants apply to Herod for peace, iii. 176. Paul lands at Tyre, 309. quits it, 310.

V.

Vail on the Jews when the Old Testament is read, iv. 404. the gospel vailed in like manner to those that perish, 407. c.

Vail of the temple, how Christ's flesh resembles it, vi. 75. c.

Vander Hard, conjecture of his, i. 79. a.

Various readings admitted, as preferable to the common, i. 26. c. 59. g. 114. g. 158. c. 228. a. 282. f. 308. b. 320. b. 335. c. ii. 61. c. 331. m. 368. d. ib. 39. f. 162. b. 233. d. 253. g. sometimes only hinted at, i. 27. g. 67. i. 68. k. 72. a. 210. h. 224. p. 254. g. 290. d. 303. b. 409. g. h. 424. f. 454. k. ii.

k. ii. 48. f. 60. a. 79. k. 99. d. 109. b. 226. c. 370. h. 559. d. 564. b. 576. h. 588. k. iii. 11. i. 14. d. 22. e. 84. h. 86. a. 119. a. ib. m. 124. g. 187. f. 192. n. 218. g. 239. d. 245. a. 304. k. 567. b. 571. i. 577. a. 580. g. spurious addition to Luke, i. 285. a. to John, 441. h. difficulties in the sacred books, what sometimes owing to, iii. 86. d. 85. a. i. 39. i. remark on the present reading of some passages, ib. iii. 437.

Vegetables, their growth, i. 369. a. not to be judged of in one country by what they are in another, 371. d.

Veil of the temple rent, ii. 554. reflection on it, ib. m.

Venerable, Christians should endeavour to make themselves so, v. 231. f.

Verb, sometimes joined with two nouns, i. 43. c.

Verily, verily, &c. force of it, i. 154. g. 272. b.

Version, may sometimes be exact where not literal, i. 22. d. 43. b. 184. a. 561. f. 304. f. 448. g. 467. b. ii. 192. a. 144. b. 227. c. 260. e. 292. i. 304. g. 336. g. 515. g. iii. 264. e. often falls short of the force of the original, i. 28. f. 93. m. 94. e. 218. e. 321. f. 425. i. ii. 27. d. 32. e. 49. b. 109. b. 110. d. 139. i. 164. a. 589. b. 478. c. 479. b. iii. 102. n. 260. k. 291. n. 339. i. particular sense of a word sometimes suggested in the paraphrase, i. 909. c. ii. 27. d. 43. c. 931. f. iii. 354. c. 247. f. ambiguity sometimes to be preserved in the version, i. 68. k. 94. f. 114. f. 123. e. 223. b. 272. b. 276. e. ii. 149. a. 237. c. iii. 117. g. 301. i. frequently not well expressed in our common translation, i. 21. b. 113. c. 192. f. 292. m. 305. b. 333. e. 337. f. 339. m. 28. d. 183. b. 188. a. 212. d. 230. f. 249. h. 266. c. 275. e. 306. a. 428. d. 430. d. 501. p. 503. a. 540. f. 554. i. 576. b. 587. g. 600. f. 604. k. m. 17. k. 24. n. 37. i. 81. e. 82. b. 135. b. 158. f. 260. i. 312. d. 316. b. 333. a. 356. e. 363. d. 372. g. 394. c. liberties taken to make it more agreeable to the genius of our language, i. 21. b. 163. c. 164. b. 190. a. 240. b. 281. n. 403. f. ii. 13. b. 49. a. 106. c. 111. g. 271. g. 285. b. See Hebraisms, amphiboligs to be avoided in, ii. 148. g. remark thereon, ib. 218. a.

Confusion of Matthew's and Luke's genealogies, remark on it, i. 55. k.

Vessels of wrath and mercy, spoken of in very different terms, iv. 109. g.

Vials, mentioned in the revelation what, vi. 406. c.——what they refer to, vi. 483, &c. and notes.

Vine, occasion of Christ's alluding to it, ii. 445. b. he that abides in him, will bear much fruit, 446. being in him, what used for, 447. d. fruitless branch thrown into the fire, ib. Christ would not drink of the fruit of it, till the kingdom of God should come, *i. e.* till he drank it new in his father's kingdom, 450. remark thereon, ib. g.

Vinegar mingled with gall given to Christ, ii. 539. offered him by the soldiers, 546. their common drink, 553. k. what he says after receiving it, ib.

Vineyard let out to husbandmen, ii. 317.——320. true religion represented by it, 322. i. casting out of the vineyard, remark on it, 319. s. God has given us all some part of it to cultivate, 322.

Violent take it by force, how to be understood, i. 321. f. ii. 197. i.

Viper fastens on Paul's hand, iii. 290. d. 291. l. Pharisees, broods of vipers, i. 103. c. 340. ii. 232. why expressed in the plural number, i. 103. c.

Virgins that went to meet the bridegroom, what an allusion to, ii. 383. s. parable how clouded, 386. b. the wise admitted to the feast, and the foolish shut out, 387.

Virgins, the case relating to them, 1 Cor. vii. 25—40. iv. 260, &c.——an allusion among the Greeks to educate them, 437. a.——The manner in which the eastern virgins were purified for the royal embrace, alluded to, v. 187. b.

Virtue in the new Testament, often means courage, vi. 244. c. 245. h.——would not generally make men more unhappy, though there were no future state, iv. 285. c.

Visions, what the effect of, ii. 18. people perceive that Zacharias had seen a vision, i. 35. women saw a vision, ii. 56. St Stephen sees one, iii. 100. n. Lord appears to Ananias in one, 129. Saul has a vision of his coming to cure him, ib. h. has another in the temple, 295. a. by which he is ordered to go to the Gentiles, 339. is not disobedient vision, 340. 345. Peter has a vision of it to the brethren, 138. b. 139. angel delivers Peter out of prison, Paul's vision of a man of Macedonia, 225. c. is encouraged in his work at Corinth by a vision of Christ, 278. b.

Lord

uncertainty of the time of their visit, 83. n. 87. f. 77. p.
Witchcraft, one of the works of the flesh, v. 72. c.
Withered hand restored by Christ, i. 285. 287. withered wait for a cure at the pool of Bethesda, 263.
Witness, Christ did not only bear witness of himself, but John bare witness of him, i. 274. had a greater witness still in the miracles he wrought, 275. ii. 212, 214, 453. iii. 21. a. and in his Father's testimony of him, i. 276. the scriptures also testified of him, 277. See Testimony.
Witnesses, two or three establish a matter, ii. 27. apostles should be witnesses to Christ, 624. *ib.* g. 632. See Resurrection of Christ. As the apostles were his witnesses, so was the Holy Spirit also, iii. 65. e. Paul commissioned to be a witness to the Jews and Gentiles, 125, 371. i. and by the help of God continued testifying, that Christ should suffer, &c. 372, 373.
Witnesses, the two mentioned in the Revelation, who, vi. 437. b. what is meant by their revival after three days and a half, 440. i.
Witsius, observations of his, i. 90. o. ii. 304. g. iii. 100. n. 123. d. 324. f. 164. f. 368. i. 369. h.
Wives, an honourable subsistence is to be allowed them, vi. 205. d.
Woe to the rich, the full, the gay, and the applauded, i. 299. to the impenitent cities, 324. ii. 40. to the world, 21, 174. to the Scribes and Pharisees, 99, 347, 351. to the lawyers, 100, 102. to them that are with child, or give suck, 368. to him by whom the Son of man is betrayed, 419.
Wolfius, his remarks and observations, ii. 23. l. 208. b. 226. b. iii. 14. c. 75. l. 185. c.
Woltzogenius, observations of his, ii. 176. b. iii. 209. a.
Wolves, false prophets, ravening wolves, i. 246. k. disciples sent forth, as sheep among wolves, 413, a. ii. 38. hireling leaves the sheep to the wolf, 208. Paul warns the Ephesians, that grievous wolves will come in, iii. 305. l.
Woman, a title of respect, i. 157. d. ii. 550. c. Jews reckoned it scandalous to talk publicly with a woman, i. 174. a.
Woman hearing Christ, exclaims, how happy was his mother, i. 344. remark thereon, *ib.* e.
Woman in labour, forgets her sorrow, when her child is born, ii. 461.
Woman of Canaan, cries to Jesus, to cast a dæmon out of her daughter, i. 469, 470. who commends her faith, 470.
Woman of Samaria, her conversation with Jesus, i. 168, 169, 170. l. 171, 172, 173. calls the men of the city to him, 175, 176.
Woman that was crooked cured by Jesus, ii. 130, 131.
Woman with a flux of blood, cured by him, i. 395. e. 396. f. 397. remark thereon, *ib.* 402.
Woman that was a sinner, who supposed to be, i. 334. b. ii. 240. a. her anointing Christ at the Pharisee's house, different from Mary's anointing him at Bethany, i. 329. a. Pharisee offended that he should let so vile a sinner touch him, 350. Christ vindicates her, 331, 332. her many sins forgiven, therefore she loved much, 332. k.
Women attend Christ in his progress through Galilee, i. 334. his concern for their encouragement, 353. h. bewail him, as he was going to be crucified, ii. 538. stand at a distance, and behold his crucifixion, 558. their zeal for him, an honour to the sex, *ib.* a. provide spices to embalm his body, 564, 573. b. set out for the sepulchre, 574. d. find the stone rolled away, 575. seem to have staid at some distance till Mary had called Peter and John, 577. i. how it might happen, that they did not see Jesus, when he appeared to Mary, 579. o. come to the sepulchre about sun-rising, and go in, 584. a. seeing two angels there, draw back to the door, 585. b, c. are told that Jesus was risen, 586. e. and as they were running to the apostles with the news, meet him, 587, 588. tell all these things to the disciples, 589. m. opinion of their report, 589, 599. e. continue with the disciples in prayer, iii. 7. Women concerned in persecution, 199. g. Paul preaches to the women at Philippi, 237. not a few of the principal at Thessalonica believe, 250. and likewise at Berœa, 252. gifts of the Spirit sometimes communicated to women, 311.
Women, ought to have power on their heads, iv. 295. b.——employed in some office in the church, v. 299. a. laboured in the gospel, 228. b. and sometimes spoke in public, by inspiration, iv. 298, &c. but were not to common allowed to speak in the church, 339. i. v. 378——shall be saved by child-birth, 379. n.
Woodward, Dr. remark of his, ii. 379. a.

Woolston, Mr. his observations, i. 258. d. 264. g.
Word was God, what a declaration of, i. 24. b. was made flesh, &c. description contained in it, 29. m, n. Christ referred to under this title of *the Word*, or *Logos*, 22. d. ii. 308. b. iii. 306. o.
Word of God, happiness of those that keep it, i. 344, 345. how some would understand it, 276. d. where received with inattention, quickly lost, 361. may be received with joy by such as afterwards fall away, 362. choked by worldly cares, 363. b. where retained, brings forth fruit, *ib.* our concern should be to profit by it, 365. many things ready to prevent our fruitfulness, *ib.* power of it, where it prevails, iii. 366. Ephesians commended to God and the word of his grace, 306. o.
Word of Christ with power, and not as the scribes, i. 191, 199, 251. f. his words admired by all, 186. l. ii. 56. g. we should receive them with delight and thankfulness, 58, 59. Word he spake not his, 442. those that keep it, never to see death, 76. b. its sanctifying influence on the heart, 446. should be attended to, to make us clean, 448. his words spirit and life, i. 457. good effects of their abiding in us, ii. 436. if any hear them and believe not, the words shall judge him, 308. b. inference drawn therefrom, 310. heaven and earth shall pass away, but not his word, 377. gospel to be preached, as the words of this life, iii. 62. word which God sent to Israel by Jesus Christ, how to be understood, 151. d. a saying of Christ preserved by tradition, 307. q.
Word of wisdom and knowledge, what, iv. 312. e. 425. d.——of God, living and efficacious, what, vi. 31. a.
Words, used in the same connection in different senses, iv. 157. a. 230. a. 289. d. 306. o. 434.
Words do cover the man, i. 304, 344. to be justified or condemned by them, 344. every idle word to be accounted for, 342. b. unprofitable talk, *ib.* inference drawn therefrom, 345.
Workers of iniquity to be disowned by Christ, i. 344. ii. 140. will be thrown into darkness, when thrust out, *ib.* 144.
Working the works of God, Jews enquire how they may do it, i. 445.
Works of the Law, some would render it, ergs, Rom. iii. 20. *by the law* ——and grace opposed to, 122. c.
——what is meant by the world being crucified to us, &c. 84.——The friendship of the world enmity against God, vi. 161, and f. what love of it forbidden, 284, and d.—— Worlds adjusted by the word of God, 84. c. World to come made subject to Christ, 16. d.
World, God's love to it, i. 154. Christ came not to condemn but to save it, *ib.* ii. 307. knew him not, i. 27. i. hated him, ii. 43. cannot hate those who are governed by it, *ib.* e. Christ not of this world, 67. should not be surprised at ill usage from it, i. 422. why cannot receive the Spirit of truth, ii. 439. his disciples hated of the world, 451, 468. no wonder it hated them, 459. d. should have tribulation in it, 461. cares of it ought not to prevent our pious meditations, i. 406. need of guarding against it, ii. 234. love of it dangerous, i. 146. ii. 309. force of worldly interest, 17. gain of it, what like, 115. f. no amends for the loss of the soul, i. 490. f. Christ prays not for the world, ii. 468. nor that those whom the Father had given him should be taken out of it, 471. their union prayed for, that the world might know the Father had sent him, 473. b. apostles charged with turning the world upside down, iii. 251. remark thereon, 255. their contempt of the world, 303. d. apostles thought the world was to be at an end, when Jerusalem was destroyed, ii. 359. d.
World, or *ages to come*, what it sometimes refers to, i. 340. q. *shall never be forgiven*, &c. how to be understood, *ib.*
Worldly elements, why the Jewish ritual called so, v. 49. a.
Worm never dies, sense of it, ii. 21. i. remark thereon, *ib.*
Worship, the place of it indifferent, i. 172. ill effects of contending for the forms of it, 468. shame of absenting from public worship, ii. 139.
Worship, what it often signifies, i. 80. d. iii. 149. a.
Wrangling discouraged, v. 410. c. 437. e.
Wrath, what it is to give place to it, iv. 142. d.——of men does not promote the cause of religion, vi. 142. and e.—— to be guarded against in prayer, v. 377. g.
Wright, Dr. remark of his, ii. 364. m.
Writing on the ground with his finger, what Christ might intend by it, ii. 61. d.
Wrong to be suffered, rather than contend, i. 257.
Wrought of God, how to be understood, i. 156. k.

Yoke,

Lord appears to him at Jerusalem by night, 338. angel assures him in his voyage to Rome, that none of them should perish, 382, 383.
Visits of Christ, remark on them, i. 45.
Vitringa, his observations, i. 56. a. 214. a. ii. 84. b. 131. c. i. 413. c. iii. 330. c. ii. 102. l. iii. 27. b. 39. e. 165. i.
Unanimity of the first professors of the gospel, iii. 7, 31, 51, 59. while they were unanimously met together, the Spirit descended upon them. 14, 20.
Unbelief, prevented Christ from working miracles, i. 404. g. necessity of praying, 405. and guarding against it, 37. *help thou mine unbelief*, reflections on it, ii. 11. c. 14.
Unbelievers hate the light, i. 155. shall not see life, 161.
Unclean, what God has cleansed not to be called so, iii. 146, 159.
Unclean spirits, remark on them, i. 296. i. See Dæmons and Dæmoniacs.
Understanding, disciples slow of it, i. 466, 579.
Unfruitfulness, reflections on it, ii. 129, 448.
Union among Christians, consequence of the want of it, ii. 472. a. Christ prays the Father, that they all may be one, *ib.*
Unjust steward called to account by his lord, ii. 163. provides for his future subsistence, 164, 165. unjust in the least, unjust in much, 166.
Unmerciful servant forgiven, but will not forgive, ii. 32. delivered to the tormentors, 33. b.
Unpardonable Sin: see Sin against the Holy Ghost.
Voice from heaven, at Jesus's baptism, i. 104. at his transfiguration, ii. 4. h. when he prays the Father to glorify his name, 296. remarks thereon, i. 315. d. ii. 296. f. Voice that spake to Saul, iii. 325. h. remark on it, 125. i.
Vossius, his observations, ii. 409. c. 539. d.
Vote, how Paul said to give his against the Christians, iii. 369. g.
Vows, superstition of the Jews with regard to them, i. 462. g. vowing to leave something to the temple treasury, what it might often be, *ib.* Paul shaves his head in performance of a vow. iii. 274. 275. a. joins with four others under a vow, to purify himself, 316. e. 318. h. remark thereon, 316. e. Jews bind themselves neither to eat or drink, till they had killed Paul, 338. such vows usual with them, 169. k. mariners made vows in times of extremity, 386. d.
Upper room, where the disciples assembled, conjecture on it, ii. 654. d. iii. 7. a.
Uprightness, what a security against, ii. 49. every upright man will see and own the gospel, 46. b.
Usher (Archbishop) remark of his, iii. 165. g.

W.

Wake, (Archbishop) observation of his, iii. 55. a.
Walking on the sea, what, i 439. done by Christ, *ib.* Peter attempting it, ready to sink, 440. g.
Walking, metaphor taken from it expresses several things in respect to religion, vi. 155. b.
Wall of separation, or chel. v. 121. g.
Wallis, Dr. observation of his, ii. 605. d.
Warburton, Mr. his remarks, ii. 78. e. 364. k. iii. 205. h.
Ward, Mr. observation of his, iii. 322. a.
Wars and rumours of wars preceded the destruction of Jerusalem, ii. 361. g.
Washing the feet, a service performed by Christ, ii. 410. reflection thereon, 412. h. i
Washing the hands, how used, ii. 533. n.
Washing their hands before meals, a tradition of the elders, i. 460. ridiculous height to which it was carried, *ib.* c. practised among other nations, *ib.* the disciples blamed for neglecting it, 460, 461. wonder Christ should omit it, ii. 97.
Washing of pots and cups, &c. required by the Jewish traditions, i. 460. observed by the Pharisees, 463. ii. 97, 551.
Washing of water, to what it alludes, v. 167. b.
Wasse, Mr. his remarks, i. 488. c. 290. d. ii. 556. q.
Watches of the night, i. 439. d. ii. 117. e.
Watchfulness, why urged as the duty of all, ii. 117, 384. to watch and pray, that we may stand before the Son of man, 381. e. disciples exhorted to watch and pray, 481, 482, 484. Christ expostulates with them for not watching with him one hour, 481. reflection thereon, 480. c.
Water turned into wine, i. 139. remark thereon, 139. k. why provided at entertainments, 331. f. g. living water offered to the woman of Samaria, 169, 170.
Water-pots at the marriage-feast, how much they contained, i. 139. k. why Christ might chuse to make use of them, 138. i.

Watts, Dr. observations of his, i. 293. b. 327. l. 369. a. ii. 27. e. iii. 421.
Way of life not easily changed, i. 392. Christ the true way to everlasting life, ii. 435. i.
Weather, the Jews skill in prognosticating it, i. 478. ii. 124.
Wedding-garment, intent of it in the parable, ii. 325. f. 326. want of it followed with speechless confusion, 327.
Well done, good and faithful servant, force of it, ii. 389. b.
Wells, Dr. his conjectures and remarks, iii. 132. h. 367. c.
Wellwood, Dr. his remarks, iii. l. 260.
What hast thou to do with me? how spoken by Christ, i. 137. e.
Whiston, Mr. his observations, i. 72. b. 141. a. 167. a. 179 a. 381. a. 184. d. 192. k. 194. a. 253. c. ii. 8. a. 192. a. 274. a. 277. i. 289. c 306. a. 581. s. 625. b. 201. i. iii. 99. i. 40. g.
Whithy, Dr. remarks of his, i. 57. e. 104. d. 169. g. 8. l. 176. c. 216. h. 244. e. 270. f. 293. b. 298. a. 329. a. 340. p. *ib.* q. 409. g. 427. r. 448. g. 483. d. ii. 122. a. 8. a. 235. c. 321. b. 382. f. 420. n. 479. b. 507. h. 555. o. 559. d. 616. a. iii. 72. c. 110. a. 144. c. 165. k. 189. i. 202. a. 242. n. 242. e. 288. c. 368. d.
White robes, magnificent, i. 239. j.
White raiment, what the promise of it imports, vi. 390. f.——*Stone*, with a new name, &c. what, 384, 385. h. i.—*Stone*, why the judgment-seat so represented, 405. h.
Whole world and whole creation, all those parts which had not received Christianity, vi. 317. e.
Wicked shall be separated from the righteous, i. 367, 368. 370, 374. ii. 392. will be condemned for neglecting Christ, 385. answer they are said to make, what it may imply, 396. g. their punishment everlasting, *ib.*
Widow casts in two mites, ii. 356. importunate widow; see Importunate.
Widows' houses devoured by the Pharisees, ii. 357.
Widows, made deaconnesses, v. 399. h. How the younger widows were in danger of growing wanton against Christ, 400. k.
Wilderness or desert, a general name for uncultivated ground, ii. 153. b. why John might live in the wilderness of Judea, i. 31. z. when he came as the voice of one crying in the wilderness, 57, 126, 134. and began to preach there, 89. what they went out to see there, 219. Wilderness where Christ was baptized, probably near Jordan, 116. a. remark on the horror of it, 119. m. wild beasts there offered him no injury, 117. b. was the scene of the parable of the good Samaritan, 116. a. ii. 85. d. Christ goes into a desert place, i. 208. withdraws into the wilderness, 255. retires to the desert of Bethsaida, 430. people follow him, 431. disciples take notice it was a desert place, 432. Jesus feeds 5000 there, 435. pities the multitude, who had staid with him three days, 474. miraculously feeds 4000 of them, 475. retires into the country near the wilderness, ii. 253. disciples warned against going after a Messiah into the wilderness, 372. Philip sent into the desert, iii. 115. b.
Wilkins, (Bishop) observation of his, ii. 346. h.
Will be done, sense of it, i. 332. l.
Will of Christ not distinct from the Father's, i. 273. k. 448.
Windows of the ancients had no glass, iii. 298. h.
Wine, disciples reproached as filled with sweet wine, iii. 17. k. Peter's answer, 17. l. no new wine at Pentecost, 17. k. See Vine.
Wine and oil, used in dressing wounds, ii. 86. k.
Wine mingled with myrrh, given to Christ upon the cross, ii. 539. different from the vinegar and gall, *ib.* c.
Wine, excess said to be in it, v. 162. c.
Wisdom of words, what kind of writing the apostle disclaimed under that notion, iv. 208. and a. 209. e. 216. c. how it would render the cross of Christ vain, 202. b.——Word of wisdom and knowledge, what, iv. 312. c. 425. d.—Wisdom of God made known to principalities by the church, v. 128. i.——Wisdom, knowledge, and understanding distinguished, 247. g.
Wisdom justified of her children, i. 323. compared to jewels, 372. g. *the wisdom of God hath said*, how to be understood, ii. 101. i.
Wise: see Prudence and Serpents.
Wise men, how may be rendered, i. 79. a. were Gentile philosophers, *ib.* might come from Arabia, 80. b called *Magi*, 79. a. how they might know the meaning of the star they saw, 80. c. enquire after Christ, 79, 80. informed he should be born at Bethlehem, 82. guided by the star to the house where he was, 83. probably surprised at his mean appearance, *ib.* n. pay homage to him, *ib.* o. their prostrations, what they probably expressed, 83. q. return home another way, *ib.* r. where their report might afterwards make way for the gospel, 84. s.

uncertainty

Y.

Yoke, what often used for, i. 327. m.
Yoke of Christ, easy, i. 327. m.
Young ones should have allowances made, i. 393. our hopes often disappointed in those that are promising, ii. 234.
Young man follows Jesus, as they led him from the garden, ii. 493.
Young ruler comes to Christ, and asks the way to eternal life, ii. 226, 227, 228. e, f. 229. remark thereon, *ib.* g.
Young, (Dr. Arthur) his observations, i. [illegible]d. ii. 365. n. 561. h.
Youthful passions, what, v. 441. and b.

Z.

Zaccheus, a Jew, ii. 267. g. and chief of the publicans, 265. gets up into a sycamore to see Jesus, *ib.* who calls him down, and goes to his house, 266. people murmur at it, 266. d. Jesus owns him for a true son of Abraham, 267. reflection on his curiosity to see Jesus, 268.
Zacharias, his character, i. 31. one of the ordinary priests, 32. c. probably dwelt at Hebron, 41. a. angel tells him his prayer is heard, 32. d. and that he should have a son, 32. he desires a sign of it, 34. is struck dumb, 35. people wonder at his tarrying in the temple, 35. i. find him deaf and dumb when he came out, *ib.* k. he returns home, *ib.* signifies in writing that his child's name should be *John*, 46. recovers his speech, 47, 49. remark on his song of praise, *ib.* c. when probably died, 127. c. ii. 353. g.
Zeal, how to be regulated, i. 146. zeal for circumstantials, when of dangerous consequence, 468. ii. 355. zeal for human inventions, wrong placed, i. 464.
Zeal of Christ, i. 143, 174, 178, 297. 203. d. 312. c, d. ii. 402, 476. a. his friends for restraining it, i. 312. b.
Zeal of the apostles, iii. 50.
Zeal of Paul, 256. a. 298. k. 401.
Zeal is good, in a good thing, v. 55. l.
Zebedee left by his two sons, i. 193. See James.
Zechariah, slain, ii. 101. k. 353. conjectures thereon, 353. g.
Zegerus, his remarks, i. 291. g. 342. a. ii. 126. a.
Zelotes, meaning of it, i. 295. g.
Zeltnerus, conjecture of his, ii. 532. m.
Zerubbabel, the son of Salathiel, probably different from the son of Pedaiah, i. 60. k.

FINIS.

EDINBURGH:
Printed by J. & C. Muirhead.

00066838

Digitized with financial assistance from the
Government of Maharashtra
on 10 February, 2016